PREFACE

With its grounding in the "guiding pillars of Access, Equity, Equality, Affordability and Accountability," the New Education Policy (NEP 2020) envisions flexible curricular structures and creative combinations for studies across disciplines. Accordingly, the UGC has revised the CBCS with a new Curriculum and Credit Framework for Undergraduate Programmes (CCFUP) to further empower the flexible choice based credit system with a multidisciplinary approach and multiple/ lateral entry-exit options. It is held that this entire exercise shall leverage the potential of higher education in three-fold ways – learner's personal enlightenment; her/his constructive public engagement; productive social contribution. Cumulatively therefore, all academic endeavours taken up under the NEP 2020 framework are aimed at synergising individual attainments towards the enhancement of our national goals.

In this epochal moment of a paradigmatic transformation in the higher education scenario, the role of an Open University is crucial, not just in terms of improving the Gross Enrolment Ratio (GER) but also in upholding the qualitative parameters. It is time to acknowledge that the implementation of the National Higher Education Qualifications Framework (NHEQF) National Credit Framework (NCrF) and its syncing with the National Skills Qualification Framework (NSQF) are best optimised in the arena of Open and Distance Learning that is truly seamless in its horizons. As one of the largest Open Universities in Eastern India that has been accredited with 'A' grade by NAAC in 2021, has ranked second among Open Universities in the NIRF in 2024, and attained the much required UGC 12B status, Netaji Subhas Open University is committed to both quantity and quality in its mission to spread higher education. It was therefore imperative upon us to embrace NEP 2020, bring in dynamic revisions to our Undergraduate syllabi, and formulate these Self Learning Materials anew. Our new offering is synchronised with the CCFUP in integrating domain specific knowledge with multidisciplinary fields, honing of skills that are relevant to each domain, enhancement of abilities, and of course deep-diving into Indian Knowledge Systems.

Self Learning Materials (SLM's) are the mainstay of Student Support Services (SSS) of an Open University. It is with a futuristic thought that we now offer our learners the choice of print or e-slm's. From our mandate of offering quality higher education in the mother tongue, and from the logistic viewpoint of balancing scholastic needs, we strive to bring out learning materials in Bengali and English. All our faculty members are constantly engaged in this academic exercise that combines subject specific academic research with educational pedagogy.We are privileged in that the expertise of academics across institutions on a national level also comes together to augment our own faculty strength in developing these learning materials. We look forward to proactive feedback from all stakeholders whose participatory zeal in the teaching-learning process based on these study materials will enable us to only get better. On the whole it has been a very challenging task, and I congratulate everyone in the preparation of these SLM's.

I wish the venture all success.

Professor Indrajit Lahiri
Vice Chancellor

NETAJI SUBHAS OPEN UNIVERSITY

Four Year Undergraduate Degree Programme
Under National Higher Education Qualifications Framework (NHEQF) &
Curriculum and Credit Framework for Undergraduate Programmes

Bachelor of Arts (Honours) (SOCIOLOGY) [NSO]

Course Type: Discipline Specific Core (DSC)

Course Title: Basic Concepts in Sociology
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UG: Sociology (NSO)

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MODULE 1
Fundamentals of Sociology

Unit-I ❑ Social Relationships
Individual, Crowd and Mob; Associations, Institutions and Organizations; Community and Social Groups; Society, State and Nation

Structure

1.1 Objectives
1.2 Introduction
1.3 Relationships: Conceptual Understanding
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1.20 Questions
1.21 Suggested Readings.

1.1.1 Objectives

- To develop a comparative understanding of various social relationships.
- To understand the reciprocal relationship between technological evolution and social change
- Conceptual understanding of nation-state.

1.2 Introduction

A relationship consists of a series of interactions over time between two individuals who are familiar with each other. The nature and course of these interactions are influenced by past interactions and expectations for future interactions. The key issues are the duration and the extent to which early interactions affect later ones. Adequately describing a relationship requires data collected over a period.

1.3 Relationships: Conceptual Understanding

Interactions with an individual are influenced by past interactions, and this can extend to interactions with a category of individuals. For example, how an adolescent rhesus monkey behaves towards an adult male is influenced by past encounters with other adult males. Similarly, a motorist's behavior towards a policeman is shaped by previous encounters with other policemen. In these cases, relationships between categories of individuals are formed, though this is a weaker usage of 'relationship' compared to interactions between specific individuals.

The term 'relationship' can refer to unique interactions between specific individuals or generalized patterns of behavior, such as 'the mother-infant relationship.' The characteristics of a relationship include the content and quality of interactions. Particular types of interactions are often associated together, which allows relationships to be named based on the types of interactions they typically contain. For example, a monkey mother-infant relationship involves nursing, maternal grooming, protection, and play, while a consort relationship involves sex behavior, grooming, and mutual proximity.

To fully characterize a relationship, it's essential to understand not only the content and quality of interactions but also how they are patterned. This includes the frequency of interactions, their timing, and how they influence each other. For instance, grooming by one individual after being threatened by another has different implications than grooming unrelated to any conflict. The properties of a relationship depend on the patterning of interactions.

The approach taken here focuses on behavior. This does not mean that affective and cognitive events in interactions within relationships, such as those shared by monkeys and humans, are underestimated. These events are connected to the present, past shared experiences, and future expectations. However, when it comes to others' relationships, behavior is the only way to access such feelings. Intersubjectivity, which involves shared understanding, can even be identified in non-verbal animals.

Further details on the properties of relationships are discussed elsewhere. Important

aspects include the nature and diversity of interactions, their quality and patterning, the extent of reciprocity (similar behaviors between partners) or complementarity (different behaviors between partners), and the cognitive and moral levels of the participants.

The stability of a relationship must be considered dynamically. Since each interaction is influenced by previous ones, a relationship is unlikely to be static. Stability does not necessarily mean a constant pattern of interactions, but rather a smoothly changing one. The amount of change a relationship can undergo while still being considered stable is subjective. The key point is that a changing pattern is expected, not exceptional. The factors determining relationship stability and the patterning of interactions are closely linked.

Describing a relationship over time and seeking common features or norms in sets of relationships requires the same language, referencing what participants do together, how, and how often. To understand the dynamic stability of a relationship, principles beyond physiological, behavioral, and ideational concepts are needed. Four groups of interrelated principles are likely to be useful for this purpose.

Principles of Learning: Three learning paradigms, namely exposure learning, classical conditioning, and operant conditioning, have been applied to understanding how inter-individual relationships form and are maintained. These paradigms, however, refer to simplified models rather than actual processes, and real-life learning is much more complex. A challenge in applying these paradigms to real-life situations is determining what qualifies as a reinforcer. If only tangible reinforcers are considered, the complexity of relationships is overlooked, but including intangible reinforcers makes the theory less specific.

Interaction Types: Different types of interactions within a relationship may naturally occur together or be mutually exclusive. For example, interactions can be influenced by social status-individuals of different status might engage in specific interactions (e.g., gestures of respect) but avoid others (e.g., dining together). One type of interaction can also influence the likelihood of others; for example, courtship might increase the chances of mating and decrease aggression in many species. Learning from one type of interaction can affect other interactions over time.

Feedback Mechanisms: Positive and negative feedback play a role in the dynamic nature of relationships. Some relationships depend on external constraints, such as two female monkeys interacting only because they both seek proximity to the same male. In other cases, participants actively seek each other's company. Negative feedback might involve striving for association despite external challenges, while positive feedback could result from frustration-induced aggression if one partner is unwilling to interact as desired. Dynamic stability is more likely if partners adapt their interactions accordingly-reciprocally or complementarily.

Institutionalization: In humans, and to a lesser extent in other species, cultural conventions influence some characteristics of relationships. For example, how a motorist interacts with a policeman is partly determined by learned behavior appropriate to the role of a policeman. The difference between a non-human consort relationship and human marriage lies in the extent to which behavior is guided by cultural expectations. The role of reinforcers in this institutionalization is an open question.

Understanding relationships requires not only an understanding of individual interactions but also how these interactions are patterned over time. This involves new principles beyond the basic concepts used to describe and generalize interactions and their patterns. Social structure presents similar challenges.

1.4 Forms of Relationship

Social relationships are the connections and interactions we have with others in our lives, which can be categorized into various types such as family, friends, romantic partners, colleagues, and acquaintances. Let's delve into the different aspects of social relationships:

1. **Family Relationships:** These are the connections we have with our immediate and extended family members. Family relationships can be divided into:
   - **Nuclear Family:** Comprising parents and their children.
   - **Extended Family:** Including grandparents, aunts, uncles, and cousins.
   - **Chosen Family:** Close friends or mentors who play significant familial roles in our lives.
2. **Friendships:** Friendships are voluntary social relationships that are often based on mutual affection, trust, and shared interests. They can be further categorized into:
   - **Close Friends:** People with whom we share deep emotional bonds and trust.
   - **Casual Friends:** Individuals we enjoy spending time with but may not share deep personal connections.
   - **Acquaintances:** People we know but have limited interactions with.
3. **Romantic Relationships:** These relationships involve emotional and physical intimacy with a partner. Romantic relationships can vary in terms of commitment, such as dating, cohabiting, or marriage. Key components of romantic relationships include:
   - **Love and Affection:** Emotional bonds that create a sense of closeness.
   - **Trust and Loyalty:** Essential for maintaining a healthy and lasting relationship.
   - **Communication:** Effective communication helps resolve conflicts and strengthens the relationship.

4. Professional Relationships: These are the connections we have with colleagues, supervisors, and other individuals in our work environment. Professional relationships are crucial for career growth and job satisfaction. They can be categorized as:
   - **Collaborative:** Working together to achieve common goals.
   - **Mentorship:** Guidance and support from more experienced professionals.
   - **Networking:** Building a network of contacts for career opportunities and professional development.
5. **Community Relationships:** These relationships involve interactions with people in our broader social circles, such as neighbors, local organizations, and social groups. Community relationships help create a sense of belonging and support. They can include:
   - **Civic Engagement:** Participating in community activities and events.
   - **Volunteer Work:** Contributing time and effort to help others.
   - **Social Clubs:** Joining groups based on shared interests or hobbies.
6. **Online Relationships:** In the digital age, social relationships extend to online platforms. These relationships can be formed through social media, online communities, and virtual interactions. Key aspects of online relationships include:
   - **Connectivity:** Staying in touch with people across the globe.
   - **Anonymity:** The ability to interact without revealing one's true identity.
   - **Support Networks:** Online groups that provide emotional and informational support.

Dynamics of Social Relationships

- **Communication:** The foundation of any relationship, involving verbal and non-verbal interactions.
- **Trust:** Building and maintaining trust is crucial for the stability of relationships.
- **Conflict Resolution:** Effectively addressing and resolving conflicts to strengthen bonds.
- **Empathy:** Understanding and sharing the feelings of others to foster emotional connections.

Influence of Social Relationships

- **Personal Well-being:** Positive social relationships contribute to mental and emotional well-being.
- **Social Support:** Providing and receiving support during times of need.

- **Identity and Self-Esteem:** Relationships shape our sense of identity and self-worth.
- Social Integration: Being part of a social network enhances our sense of belonging and social cohesion.

Social relationships are intricate and multifaceted, influencing various aspects of our lives. They provide emotional support, a sense of belonging, and opportunities for personal and professional growth.

1.5 Technology and Social Relationships

Technology has profoundly impacted modern social relationships in various ways, both positively and negatively. Let's explore these changes in detail:

Positive Effects

1. **Global Connectivity**
   - **Enhanced Communication:** Social media, messaging apps, and video calls have made it easier to stay connected with friends and family, regardless of geographical distance.
   - **Cross-Cultural Interactions:** People can now interact with individuals from different cultures, fostering understanding and broadening perspectives.
2. **Access to Support Networks**
   - **Online Communities:** Platforms like Reddit, Facebook Groups, and forums allow people to join communities based on shared interests or experiences, providing emotional and informational support.
   - **Mental Health Resources:** Apps and websites offer access to mental health support, including therapy, self-help resources, and crisis intervention services.
3. **Convenience and Efficiency**
   - **Scheduling and Planning:** Technology has streamlined the process of organizing social events, making it easier to plan gatherings and coordinate schedules.
   - **Instant Gratification:** Quick communication allows for immediate responses and real-time interactions, enhancing relationship dynamics.

Negative Effects

1. **Reduced Face-to-Face Interaction**
   - **Isolation:** Overreliance on digital communication can lead to reduced in-person interactions, resulting in feelings of loneliness and social isolation.

- **Miscommunication:** The lack of non-verbal cues in text-based communication can lead to misunderstandings and misinterpretations.

2. **Impact on Mental Health**
   - **Social Comparison:** Exposure to curated and idealized portrayals of others' lives on social media can lead to feelings of inadequacy, jealousy, and decreased self-esteem.
   - **Addiction and Overuse:** Excessive use of technology, particularly social media, can contribute to addiction, stress, and anxiety.
3. **Privacy and Security Concerns**
   - **Data Privacy:** The sharing of personal information online raises concerns about data privacy and the potential for misuse of personal data.
   - **Cyberbullying:** The anonymity provided by the internet can lead to harmful behaviors such as cyberbullying, harassment, and trolling.
4. **Changing Dynamics of Relationships**
   - **Superficial Connections:** The ease of making and breaking connections online can lead to more superficial and less meaningful relationships.
   - **FOMO (Fear of Missing Out):** Constant exposure to others' activities and social events can create anxiety and a sense of missing out on experiences.

Balancing Technology and Social Relationships

1. **Mindful Use of Technology**
   - **Set Boundaries:** Establish limits on screen time and digital communication to prioritize in-person interactions.
   - **Digital Detox:** Take regular breaks from technology to recharge and focus on offline activities.
2. **Enhancing Communication**
   - **Authentic Interactions:** Use technology to maintain genuine connections rather than superficial ones.
   - **Active Listening:** Pay attention to the content and context of digital conversations, and seek clarification when needed.
3. **Promoting Positive Online Behavior**
   - **Respect and Empathy:** Treat others with respect and empathy online, just as you would in person.
   - **Report Harmful Behavior:** Report and address instances of cyberbullying and harassment to create a safer online environment.

Technology has undoubtedly transformed the way we form and maintain social relationships. While it offers numerous benefits, it also presents challenges that require mindful navigation to ensure that our connections remain meaningful and fulfilling.

1.6 Evolution of Social Relationships in reference to technology

The evolution of technology over the decades has had a profound impact on social relationships. Let's explore how technology has transformed relationships from the 20th century to the present day:

1. 1950s-1960s: The Age of Telephones and Television

- **Telephones:** The widespread adoption of landline telephones revolutionized communication, making it easier for people to stay in touch with family and friends over long distances.
- **Television:** Television became a central part of family life, influencing social interactions and providing shared experiences through popular shows and events.
- **Mail and Letters:** Handwritten letters remained a primary means of communication, adding a personal touch to long-distance relationships.

2. 1970s-1980s: The Rise of Computers and Early Digital Communication

- **Personal Computers:** The introduction of personal computers began to change the way people worked and communicated, though it was still in its early stages.
- **Electronic Mail (Email):** Email started to gain popularity as a faster alternative to traditional mail, especially in professional settings.
- **Mobile Phones:** The first mobile phones were introduced, although they were large and not widely accessible.

3. 1990s: The Internet and Instant Messaging

- **Internet:** The advent of the internet brought about a significant shift in communication. Email became more widespread, and people started to explore online forums and chat rooms.
- **Instant Messaging:** Services like AOL Instant Messenger (AIM) and ICQ allowed real-time text communication, changing how people interacted with friends and family.
- **Mobile Phones:** Mobile phones became more compact and accessible, leading to an increase in mobile communication.

4. 2000s: Social Media and Smartphones

- **Social Media:** Platforms like MySpace, Facebook, and Twitter emerged, transforming how people connected and shared their lives online. Social media allowed users to maintain relationships, share experiences, and stay updated on friends' activities.
- **Smartphones:** The introduction of smartphones, such as the iPhone, revolutionized communication by integrating internet access, social media, and instant messaging into a single device.
- **Text Messaging:** SMS (Short Message Service) became a popular way to communicate quickly and conveniently.

5. 2010s: The Era of Apps and Video Communication

- **Social Media Expansion:** New platforms like Instagram, Snapchat, and TikTok emerged, offering diverse ways to share content and connect with others.
- **Video Communication:** Services like Skype, FaceTime, and Zoom made video calls more accessible, allowing people to have face-to-face conversations regardless of distance.
- **Messaging Apps:** Apps like WhatsApp, Facebook Messenger, and WeChat offered free and instant communication, often replacing traditional texting.

6. 2020s: The Digital Integration of Daily Life

- **Virtual Reality (VR) and Augmented Reality (AR):** These technologies are starting to create immersive social experiences, allowing people to interact in virtual environments.
- **Artificial Intelligence (AI):** AI-powered assistants, chatbots, and social robots are beginning to play a role in communication and relationship management.
- **Remote Work:** The COVID-19 pandemic accelerated the adoption of remote work, leading to greater reliance on digital communication tools for professional and personal interactions.
- **Smart Devices:** The proliferation of smart devices, such as smart speakers and wearables, has further integrated technology into daily life and relationships.

Overall Impact

- **Global Connectivity:** Technology has made it possible to maintain relationships across long distances, fostering global connections.

- **Changing Dynamics:** The ease of digital communication has led to changes in the dynamics of relationships, with both positive and negative effects.
- **New Norms:** Social norms have evolved with technology, influencing how people communicate, form relationships, and maintain connections.

Technology continues to shape and redefine social relationships, creating both opportunities and challenges as it evolves.

1.7 Social Relationships in the age of social media

Social media has significantly transformed the way friendships are formed, maintained, and experienced. Here are some key ways social media has changed friendships:

1. Expansion of Social Networks

- **Increased Connectivity:** Social media platforms like Facebook, Instagram, and Twitter have made it easier to connect with a large number of people, including old friends, new acquaintances, and people from around the world.
- **Reconnecting with Lost Friends:** Social media allows users to reconnect with friends from the past, such as childhood friends, former classmates, and colleagues.

2. Maintenance of Long-Distance Friendships

- **Regular Updates:** Friends can stay updated on each other's lives through posts, stories, and status updates, even when they live far apart.
- **Instant Communication:** Messaging apps and social media platforms enable real-time communication, making it easier to maintain long-distance friendships.

3. Changes in Interaction Patterns

- **Shift to Digital Interaction:** Many interactions have moved from face-to-face or phone conversations to digital communication via social media, messaging apps, and comments on posts.
- **Asynchronous Communication:** Social media allows for asynchronous communication, where friends can interact at their own convenience, rather than needing to be available at the same time.

4. Impact on the Quality of Friendships

- **Superficial Connections:** The ease of adding friends on social media can lead to a larger number of connections, but not all of these may be deep or meaningful.
- **Social Comparison:** Constant exposure to curated and often idealized

portrayals of friends' lives can lead to feelings of inadequacy, jealousy, and decreased self-esteem.

5. Access to Support and Resources

- **Emotional Support:** Social media provides a platform for friends to offer emotional support, share advice, and provide encouragement during difficult times.
- **Resource Sharing:** Friends can share valuable information, resources, and opportunities, such as job openings, events, and recommendations.

6. Influence of Algorithms

- **Content Filtering:** Algorithms on social media platforms curate the content that users see, which can influence which friends' posts appear more frequently in their feed, potentially affecting the visibility of certain friendships.
- **Echo Chambers:** Social media algorithms can create echo chambers, where users are exposed to information and opinions that reinforce their existing beliefs, which can impact the diversity of their social interactions.

7. New Forms of Interaction

- **Likes, Comments, and Shares:** Social media introduces new ways of interacting with friends' content, such as liking, commenting, and sharing posts, which can strengthen or weaken social bonds.
- **Group Chats and Communities:** Social media platforms offer features like group chats and online communities, allowing friends to interact in group settings and join interest-based groups.

8. Privacy and Security Concerns

- **Data Privacy:** Sharing personal information on social media raises concerns about data privacy and security, which can impact the trust between friends.
- **Cyberbullying and Harassment:** The anonymity provided by social media can lead to instances of cyberbullying and harassment, affecting the dynamics of friendships.

Social media has reshaped friendships by enhancing connectivity and providing new ways to interact and support one another. However, it also presents challenges such as superficial connections, social comparison, and privacy concerns. The key is to balance online interactions with meaningful offline connections to ensure that friendships remain genuine and fulfilling.

1.8 Individual

An individual refers to a single human being, distinct from a group, class, or family. Each individual possesses unique characteristics, behaviors, thoughts, and emotions that differentiate them from others. Here's a detailed exploration of the concept of an individual:

Characteristics of an Individual

1. **Uniqueness:** Every individual is unique, with their own set of physical, psychological, and social attributes. This uniqueness is shaped by genetic factors, personal experiences, and environmental influences.
2. **Identity:** An individual's identity encompasses various aspects such as name, personality, beliefs, values, and cultural background. Identity is a crucial component of how individuals perceive themselves and how they are perceived by others.
3. **Consciousness:** Individuals possess self-awareness and consciousness, enabling them to reflect on their thoughts, emotions, and actions. This self-awareness allows individuals to make choices and decisions based on their understanding of themselves and their environment.
4. **Autonomy:** Individuals have the capacity for independent thought and action. Autonomy allows individuals to make their own decisions, pursue personal goals, and take responsibility for their actions.
5. **Social Interaction:** While individuals are distinct entities, they are inherently social beings. Social interaction is essential for the development and well-being of individuals. Through interactions with others, individuals form relationships, communicate, and collaborate.
6. **Growth and Development:** Individuals undergo continuous growth and development throughout their lives. This includes physical growth, cognitive development, emotional maturation, and social learning.

Role of Individuals in Society

1. **Building Blocks of Society:** Individuals are the fundamental units of society. The actions, interactions, and contributions of individuals collectively shape the social structure, culture, and institutions of a community.
2. **Social Roles:** Individuals occupy various social roles within their families, communities, workplaces, and broader society. These roles come with specific responsibilities and expectations. For example, an individual may be a parent, student, employee, or community leader.
3. **Contribution to Social Change:** Individuals play a crucial role in driving social

change. Through activism, innovation, and leadership, individuals can challenge norms, advocate for justice, and promote progress.

4. **Cultural Preservation and Transmission:** Individuals contribute to the preservation and transmission of culture. Through practices, traditions, and storytelling, individuals pass on cultural knowledge and values to future generations.

Psychological Aspects of Individuals

1. **Personality:** Personality refers to the characteristic patterns of thoughts, feelings, and behaviors that make an individual unique. It is shaped by both genetic and environmental factors. Personality influences how individuals interact with the world and respond to various situations.
2. **Motivation:** Motivation drives individuals to take action and pursue goals. It can be influenced by intrinsic factors (internal desires) and extrinsic factors (external rewards). Motivation is essential for personal growth, achievement, and fulfillment.
3. **Emotions:** Emotions are complex psychological states that influence an individual's thoughts and behaviors. They play a crucial role in decision-making, relationships, and overall well-being. Emotional intelligence, or the ability to understand and manage emotions, is important for personal and social functioning.
4. **Cognition:** Cognition encompasses mental processes such as perception, memory, problem-solving, and decision-making. Cognitive abilities allow individuals to understand their environment, process information, and make informed choices.

Social and Cultural Context of Individuals

1. **Socialization:** Socialization is the process through which individuals learn and internalize the values, norms, and behaviors of their culture and society. It begins in early childhood and continues throughout life, shaping an individual's identity and social skills.
2. **Cultural Influence:** Culture significantly impacts an individual's beliefs, values, and behaviors. Cultural context provides a framework for understanding the world and guides social interactions.
3. **Community and Relationships:** Individuals are part of larger communities and networks of relationships. These connections provide support, belonging, and opportunities for collaboration and cooperation.

Challenges and Opportunities for Individuals

1. **Balancing Individuality and Conformity:** Individuals often face the challenge of balancing their unique identity with the need to conform to social norms and expectations. Finding this balance is essential for personal and social harmony.

2. **Personal Growth and Self-Actualization:** Individuals have the potential for continuous growth and self-actualization. This involves pursuing personal goals, developing talents, and achieving a sense of fulfillment and purpose.
3. **Coping with Adversity:** Individuals encounter various challenges and adversities in life, such as stress, loss, and conflict. Resilience, coping strategies, and social support are crucial for navigating these difficulties.

In essence, individuals are unique, autonomous beings who play a vital role in society. Their interactions, contributions, and personal growth collectively shape the world around them. Understanding the complexity of individuals provides valuable insights into human behavior, social dynamics, and cultural development.

1.9 Crowd

A crowd is a large group of individuals who come together in a specific place for a common purpose, event, or incident. Crowds can be temporary and spontaneous or organized and planned. The behavior of a crowd can vary widely, ranging from peaceful and orderly to chaotic and aggressive, depending on the context and the emotions of its members.

Types of Crowds

Sociologists categorize crowds into several types based on their purpose and behavior:

1. **Casual Crowds:** These are unorganized gatherings where individuals happen to be in the same place simultaneously, such as people at a park or a beach. There is no significant interaction or common purpose.
2. **Conventional Crowds:** These crowds gather for a structured event or activity, such as a concert, lecture, or sports event. The behavior is usually orderly, with individuals following expected norms and rules.
3. **Expressive Crowds:** These crowds gather to express emotions and share experiences, such as at a religious revival, festival, or political rally. The atmosphere is often charged with emotions, leading to high energy and enthusiasm.
4. **Acting Crowds:** These are more focused and energetic, often driven by a specific goal or intent, such as protesting or rioting. The behavior can become aggressive or destructive.
5. **Protest Crowds:** These crowds gather to express dissatisfaction or advocate for change, such as during demonstrations or strikes. The behavior can vary from peaceful to confrontational, depending on the context and the response from authorities.

Characteristics of Crowds

1. **Anonymity:** Individuals in a crowd often feel a sense of anonymity, leading to behavior that they might not exhibit when alone. This sense of being one among many can reduce personal accountability.
2. **Emotional Contagion:** Emotions can spread rapidly within a crowd, leading to collective excitement, anger, fear, or joy. This phenomenon can amplify individual emotions and influence group behavior.
3. **Unity:** Crowds often experience a sense of unity or shared identity, particularly if they are gathered for a common cause or purpose. This feeling can strengthen group cohesion and solidarity.
4. **Suggestibility:** Individuals in a crowd are more susceptible to suggestions and influences from others, including leaders or dominant figures within the crowd. This can lead to a convergence of behavior and actions.
5. **Spontaneity:** Crowds can form and dissipate quickly, responding to immediate events or stimuli. Their behavior can be unpredictable and can change rapidly.

Dynamics of Crowd Behavior

Crowd behavior is influenced by several factors, including:

1. **Context:** The reason for the crowd's formation, such as a celebration, protest, or emergency, significantly influences its behavior.
2. **Leadership:** Influential figures or leaders within the crowd can shape its actions and direction.
3. **External Triggers:** Events or actions outside the crowd, such as police intervention or a triggering incident, can escalate or de-escalate the crowd's behavior.
4. **Group Mentality:** The collective mindset of the crowd members can override individual decision-making, leading to a convergence of actions and behaviors.

Theories of Crowd Behavior

1. **Contagion Theory:** Proposed by Gustave Le Bon, this theory suggests that individuals in a crowd are influenced by a "collective mind," leading to a loss of individuality and rationality.
2. **Convergence Theory:** This theory posits that crowd behavior results from the coming together of like-minded individuals who share similar motives and intentions.
3. **Emergent Norm Theory:** This theory argues that new norms and behaviors emerge within a crowd based on the interactions and interpretations of its members. Individuals conform to these emergent norms, guiding their behavior.

Managing Crowds

1. **Crowd Control:** Authorities often implement measures to manage crowds, such as barriers, crowd control personnel, and communication strategies to maintain order and safety.
2. **De-escalation:** Techniques to calm and diffuse potential tension within a crowd, such as dialogue, negotiation, and addressing grievances, can help prevent escalation.

In summary, crowds are complex social phenomena with diverse types and behaviors influenced by various factors. Understanding crowd dynamics is crucial for managing and navigating these gatherings effectively.

Importance of crowds in society:

Social Interaction and Connection

- **Facilitate Social Bonds:** Crowds provide opportunities for individuals to connect, interact, and form social bonds. Whether at concerts, festivals, sports events, or religious gatherings, people come together to share experiences, fostering a sense of community and belonging.
- **Cultural Expression:** Crowds play a significant role in cultural expression. Events like parades, celebrations, and public performances allow individuals to express their cultural identities, traditions, and values. This shared experience helps preserve and promote cultural heritage.

Collective Action and Social Change

- **Protests and Advocacy:** Crowds are essential for collective action and social change. Demonstrations, rallies, and protests bring together people with shared causes, amplifying their voices and demanding attention from authorities. Crowds have historically been instrumental in advocating for civil rights, social justice, and political reforms.
- **Public Opinion:** Crowds can influence public opinion and societal norms. When large groups gather to support or oppose a particular issue, they can shape the discourse and bring about changes in laws, policies, and societal attitudes.

Entertainment and Recreation

- **Mass Entertainment:** Crowds gather for entertainment purposes, such as concerts, sports events, theater performances, and festivals. These events provide enjoyment, relaxation, and a break from daily routines. The shared enthusiasm and energy of the crowd enhance the overall experience.
- **Economic Impact:** Events that attract large crowds contribute to the local economy. They generate revenue for businesses, create job opportunities, and

promote tourism. Large-scale events can have a significant economic impact on cities and communities.

Learning and Education

- **Educational Events:** Crowds gather for educational purposes, such as lectures, workshops, seminars, and conferences. These events provide opportunities for learning, knowledge exchange, and intellectual growth. Crowds at educational events create an environment conducive to networking and collaboration.
- **Awareness Campaigns:** Crowds play a crucial role in awareness campaigns. Health awareness events, environmental rallies, and social issue marches educate the public, raise awareness, and promote positive behaviors and attitudes.

Social Solidarity and Unity

- **Shared Experiences:** Crowds contribute to a sense of social solidarity and unity. Shared experiences, whether joyful or challenging, create a sense of togetherness. Events like national celebrations, religious ceremonies, and community gatherings strengthen social cohesion.
- **Support and Empathy:** Crowds can provide emotional support and empathy during times of crisis. Vigils, memorials, and solidarity marches allow individuals to express grief, support one another, and demonstrate collective resilience.

Psychological Benefits

- **Belongingness:** Being part of a crowd can fulfill the human need for belongingness and social connection. It reduces feelings of isolation and enhances mental well-being.
- **Collective Effervescence:** Sociologist Émile Durkheim coined the term "collective effervescence" to describe the heightened emotional state experienced in crowds. This phenomenon fosters a sense of unity and shared purpose.

In summary, crowds play a multifaceted role in society, contributing to social interaction, cultural expression, collective action, entertainment, education, social solidarity, and psychological well-being. They are vital to the fabric of social life, enabling individuals to connect, engage, and make an impact on their communities and the world at large.

1.10 Mob:

A mob is a type of crowd characterized by aggressive, unruly, and often violent behavior. Mobs usually form spontaneously in response to a specific event, situation, or trigger that evokes strong emotions like anger, fear, or excitement. Here are some key aspects of mobs:

Characteristics of a Mob:

1. **Spontaneity:** Mobs often form suddenly and without prior planning. A triggering event, such as a political rally, sports match, or controversial incident, can rapidly gather people who share similar emotions or grievances.
2. **Emotional Intensity:** The collective emotional state of a mob is highly charged. Individuals in a mob may experience heightened emotions, leading to impulsive and sometimes irrational actions.
3. **Loss of Individuality:** In a mob, individual identities and personal accountability often diminish. People may act differently than they would if they were alone, influenced by the group's collective behavior and anonymity.
4. **Group Dynamics:** The behavior of a mob is driven by group dynamics. The presence of like-minded individuals reinforces actions and behaviors, creating a feedback loop that can escalate the mob's intensity.
5. **Aggressiveness:** Mobs are often associated with aggressive and violent behavior, such as rioting, vandalism, looting, and physical confrontations. The collective energy of the mob can lead to destructive actions.
6. **Lack of Rationality:** The rational decision-making process tends to diminish in a mob. Strong emotions can override logical thinking, leading to chaotic and unpredictable behavior.
7. **Mob Leaders:** Sometimes, certain individuals take on leadership roles within the mob, directing actions and influencing the group's behavior. These leaders can be charismatic figures who galvanize the mob.

Examples of Mob Behavior:

- **Riots:** Mobs can form during riots, where people engage in violent actions, such as destroying property, setting fires, and clashing with law enforcement.
- **Lynching:** Historically, mobs have been involved in lynching, where a group of people take the law into their own hands and violently punish someone they believe is guilty of a crime.
- **Protests and Demonstrations:** While many protests are peaceful, some can devolve into mob behavior if tensions escalate, leading to confrontations and destruction.

Factors Leading to Mob Formation:

- **Triggering Events:** Specific incidents or events that provoke strong emotional responses can spark the formation of a mob.

- **Social and Economic Conditions:** Societal grievances, economic hardships, and perceived injustices can fuel mob behavior as people seek to express their frustrations.
- **Leadership and Charismatic Figures:** Influential leaders can mobilize people and transform a crowd into a mob by tapping into shared emotions and directing actions.

Controlling and Managing Mobs:

- **Law Enforcement:** Police and security forces often intervene to disperse mobs and prevent violence. Tactics can include crowd control measures, such as the use of barriers, tear gas, and non-lethal weapons.
- **De-escalation:** Efforts to calm the situation and reduce emotional intensity can help prevent mobs from forming or escalating. This may involve communication, negotiation, and addressing grievances.
- **Community Engagement:** Building strong community relationships and addressing underlying issues can help mitigate the factors that lead to mob formation.

In essence, mobs are a manifestation of collective emotional responses that can lead to aggressive and destructive behavior. Understanding the dynamics of mobs can help in managing and preventing such occurrences.

Importance of mob: While mobs are often associated with negative and destructive behavior, it's important to understand their broader social implications. Here are some key aspects that highlight the importance of mobs in society:

Expression of Grievances

- **Voice for the Voiceless:** Mobs can serve as a powerful expression of grievances and frustrations, especially for marginalized or oppressed groups. When traditional avenues for expressing dissent are ineffective or unavailable, a mob can draw attention to urgent issues and force society to address them.

Catalysts for Social Change

- **Historical Impact:** Mobs have played significant roles in historical events, leading to major social and political changes. For example, the Boston Tea Party, a key event in American history, was essentially a mob action that sparked the American Revolution.
- **Awareness and Reform:** The intensity and visibility of mob actions can raise awareness about systemic issues, prompting legislative and social reforms. Civil rights movements, labor strikes, and anti-colonial uprisings often involved mob-like gatherings that pressured authorities to make changes.

Social Cohesion and Solidarity

- **Collective Identity:** The formation of mobs can foster a sense of unity and solidarity among participants. Individuals find strength in numbers and feel part of a collective identity, which can reinforce social bonds and a shared purpose.
- **Community Mobilization:** Mobs can mobilize communities to act on shared interests and concerns. This collective action can lead to positive outcomes, such as community-driven initiatives and grassroots movements.

Release of Social Tensions

- **Safety Valve:** In some cases, mob actions can serve as a release valve for pent-up social tensions. By allowing individuals to express their frustrations collectively, mobs can prevent more prolonged or widespread unrest.
- **Emotional Outlet:** Mobs provide an outlet for collective emotions, such as anger, fear, or joy. This emotional release can be cathartic for individuals and help restore a sense of balance within the community.

Challenge to Authority

- **Checks and Balances:** Mobs can act as a counterbalance to authority by challenging power structures and demanding accountability. This can prevent the abuse of power and promote more equitable governance.
- **Public Pressure:** The presence of a mob can exert significant pressure on authorities and decision-makers, compelling them to address issues that might otherwise be ignored.

Representation of Social Dynamics

- **Reflects Societal Issues:** The formation and behavior of mobs can reveal underlying societal dynamics, such as economic disparities, political discontent, and cultural tensions. Understanding mobs can provide valuable insights into the state of society.
- **Indicator of Social Change:** Mobs can be indicators of broader social shifts and changes. The emergence of mobs around specific issues can signal evolving public sentiments and priorities.

Negative Implications

- **Destruction and Violence:** While mobs can have positive impacts, they can also cause significant harm, including property destruction, violence, and loss of life. This underscores the need for effective management and prevention strategies.
- **Social Disruption:** Mobs can disrupt social order and create chaos, which can have lasting negative effects on communities and societies.

Managing Mobs

- **Law Enforcement:** Effective law enforcement strategies are crucial for managing mobs and preventing violence. This includes crowd control measures, de-escalation techniques, and communication strategies.
- **Addressing Root Causes:** To prevent mobs, it is essential to address the underlying issues that lead to their formation. This involves tackling social, economic, and political grievances and promoting inclusive governance and social justice.

In conclusion, while mobs are often seen negatively due to their potential for violence and destruction, they also play significant roles in society by expressing grievances, catalyzing social change, fostering solidarity, and challenging authority. Understanding the dynamics of mobs can help society harness their potential for positive change while mitigating their negative impacts.

Dysfunctional aspect of mob: Certainly, while mobs can have certain functions in society, they also possess several dysfunctional aspects that can lead to negative consequences. Here are some key dysfunctional aspects of mobs:

Violence and Destruction

- **Property Damage:** Mobs often engage in vandalism and destruction of property, causing significant financial losses to businesses, individuals, and public infrastructure. The repair and rebuilding efforts can be costly and time-consuming.
- **Physical Harm:** Mobs can lead to physical confrontations and violence, resulting in injuries or fatalities. This violence can affect both participants and innocent bystanders caught in the chaos.
- **Instability:** The aggressive actions of mobs can create an atmosphere of fear and instability in communities. People may feel unsafe and anxious, leading to a disruption in daily life and activities.

Breakdown of Social Order

- **Anarchy and Chaos:** Mobs can disrupt social order, leading to temporary anarchy and chaos. The breakdown of law and order can make it challenging for authorities to restore peace and control.
- **Disruption of Services:** Essential services such as transportation, healthcare, and emergency response can be disrupted during mob actions, affecting the well-being and safety of the broader community.

Loss of Rationality

- **Impulsive Behavior:** Individuals in a mob often act impulsively and without

considering the consequences of their actions. This loss of rationality can lead to irrational and dangerous behavior.

- **Peer Pressure:** The influence of the group can pressure individuals to conform to the mob's actions, even if they would not normally engage in such behavior. This peer pressure can lead to harmful and regrettable actions.

Erosion of Trust

- **Distrust in Authorities:** The violent actions of mobs can erode public trust in authorities and law enforcement. The perceived inability to control or prevent mob actions can lead to a loss of confidence in the government's ability to maintain order.
- **Community Divisions:** Mobs can deepen existing divisions within communities, creating an "us vs. them" mentality. This can lead to long-lasting animosities and hinder efforts to build social cohesion and unity.

Legal and Social Repercussions

- **Legal Consequences:** Individuals involved in mob actions may face legal repercussions, including arrests, charges, and convictions. This can have long-term impacts on their lives, including criminal records and incarceration.
- **Stigmatization:** Participants in mob actions may face social stigmatization and damage to their reputations. This can affect their relationships, employment opportunities, and standing within the community.

Economic Impact

- **Business Disruptions:** Mobs can cause businesses to close temporarily or permanently, leading to economic losses for business owners, employees, and the local economy.
- **Insurance Costs:** The damage caused by mobs can lead to increased insurance premiums and claims, affecting individuals, businesses, and municipalities.

Escalation of Conflict

- **Cycle of Violence:** Mob actions can escalate existing conflicts, leading to a cycle of retaliation and further violence. This can perpetuate a state of unrest and instability in affected areas.
- **Polarization:** The actions of mobs can polarize public opinion and deepen societal divides. This polarization can hinder efforts to find common ground and resolve underlying issues through dialogue and negotiation.

In summary, while mobs can bring attention to important issues and serve as catalysts

for social change, their dysfunctional aspects can lead to violence, destruction, social disorder, and long-term negative consequences for individuals and communities. Understanding these dysfunctional aspects is crucial for developing strategies to manage and prevent mob actions effectively.

1.11 Association

An association is a group organized for a specific purpose or a few related purposes. MacIver defines it as an organization deliberately created for the collective pursuit of shared interests. Ginsberg describes it as a group of social beings connected by a common organization aiming to achieve specific goals. G. D. H. Cole views an association as any group of individuals working together towards a common objective through cooperative actions that go beyond a single act. They agree on certain procedures and establish rules for joint activities. Bogardus sees association as people collaborating to achieve some goals.

To form an association, three elements are needed: (a) a group of people, (b) organization with specific rules for conduct, and (c) a shared common purpose. Examples of associations include family, church, trade unions, and music clubs.

Associations can be categorized based on several criteria:

1. Duration: Temporary (e.g., Flood Relief Association) or Permanent (e.g., state).
2. Power: Sovereign (e.g., state), Semi-sovereign (e.g., university), and non-sovereign (e.g., clubs).
3. Function: Biological (e.g., family), Vocational (e.g., trade union), Recreational (e.g., tennis club), and Philanthropic (e.g., charitable societies).

Differences Between Society and Association

1. **Age:** Society is older than associations, existing since humans first appeared on Earth. Associations, on the other hand, developed later when people began organizing for specific purposes.
2. **Purpose:** The aim of society is general, focused on the overall well-being of individuals. Associations are formed for specific purposes.
3. **Organization:** Society can be either organized or unorganized, whereas an association must be organized.
4. **Membership:** Membership in society is compulsory, as humans cannot live without it unless they are like beasts or gods. In contrast, membership in associations is voluntary, and one can live without being part of any association.

5. **Cooperation and Conflict:** Society involves both cooperation and conflict, while associations are based solely on cooperation; associations with internal conflict will not last.
6. **Emphasis:** Society is a system of social relationships, emphasizing connections between individuals. Associations emphasize group membership and collective actions.
7. **Nature:** Society is natural, inherently existing, while associations are artificial, created by people for specific purposes.

Differences Between Association and Community

1. **Scope:** An association is partial, formed to achieve specific purposes, while a community encompasses the entire circle of common life and does not exist for special interests.
2. **Existence:** Associations are created by individuals for specific interests and exist within a community. A community is a broader entity that includes various associations.
3. **Nature:** Associations are artificial creations, deliberately formed for specific purposes. Communities are natural growths that arise spontaneously from common sentiments.
4. **Membership Significance:** Membership in an association is limited to its purpose and can be relinquished. In contrast, membership in a community encompasses the whole purpose of life and is more significant.
5. **Voluntariness:** Membership in an association is voluntary, while membership in a community is compulsory as we are born into communities.
6. **Community Sentiment:** Communities are characterized by a shared sense of belonging, or 'we feeling,' which is not essential in associations.
7. **Structure:** Associations have office bearers who manage their affairs, while a community does not require offices to exist.
8. **Functioning:** Communities operate through customs and traditions, whereas associations function based on written laws and rules.

Associations can evolve to serve multiple ends and resemble communities, but they may not fully become communities in the sociological sense. Some so-called communities, like racial or religious groups, may not meet the true definition of a community.

1.12 Institution:

In everyday language, the term "institution" is often used to refer to organizations with specific purposes, such as public or charitable institutions. It can also describe any group of people interacting in an organized manner, like a family, club, or government. However, sociology requires a more precise definition.

- **McIver** defines institutions as the 'established forms or conditions of procedure characteristic of group activity.'
- **Horton and Hunt** describe an institution as an organized system of relationships with common rules and procedures that meet society's basic needs.
- **Bogardus** views a social institution as a structure in society organized to meet people's needs through well-established procedures.
- **Cooley** considers an institution to be a complete organization of collective behavior ingrained in social heritage and fulfilling persistent needs or wants.
- **H. E. Barnes** asserts that social institutions are the structures and mechanisms through which society organizes, directs, and executes activities necessary for human needs.

Institutions represent forms of procedure. Every organization relies on recognized and established rules, traditions, and practices. These procedures, which are accepted by society, govern interactions between individuals and groups. Main institutions include marriage, education, property, and religion.

Institutions are notable for several characteristics:

1. They serve as mechanisms to control individual behavior.
2. They rely on collective human activities.
3. Their proceedings are often based on established customs and beliefs.
4. Institutions provide a more stable form of social control compared to other methods.
5. They have obligatory rules that individuals must follow.
6. Institutions are created to fulfill fundamental human needs and are recognized by society.

Difference Between Institution and Association

1. Associations are groups of people organized for specific purposes, representing the human aspect. In contrast, institutions are the rules of procedure and cannot be equated with associations. For example, a family is an association for

propagating mankind, while marriage is its institution. Similarly, the party system is an institution, but the state is an association; baptism is an institution, but the church is an association. Associations embody the human aspect, whereas institutions represent social conditions of conduct and behavior. Institutions are methods for achieving the objectives for which the association exists. For instance, a college is an association with the purpose of providing education, while lectures and examination systems are institutions.

2. Associations have a concrete form, whereas institutions are abstract.
3. Associations are entities, while institutions are modes. The distinction between associations and institutions is crucial in sociology, which mainly focuses on institutions rather than associations. Institutions bring life and activity to associations, communities, and other societies. We are born and live within associations. Although associations and institutions are different concepts, no institution can function without an association.

Sometimes, the same entity can be both an institution and an association, like a hospital or a college. As MacIver notes, when considering an organized group, it is an association; when considering a form of procedure, it is an institution. Associations denote membership, whereas institutions denote a mode or means of service. For example, a college viewed as a group of teachers and students is its associational aspect, while viewed as an educational system, it reflects its institutional features.

Difference Between Institution and Society

- Society is a network of social relationships, while an institution organizes rules, traditions, and practices.
- " Institutions are recognized and accepted procedures within society.
- Institutions serve society by regulating interactions among its members.
- Society reflects human aspects, whereas institutions represent the rules and behaviors guiding conduct.

Difference Between Institution and Community

I. Institutions are organized systems of rules, traditions, and practices, while a community is a group of people.
II. Institutions are societal structures created to meet specific needs, whereas communities are groups of people living together in a specific area with a shared sense of belonging.
III. Institutions are abstract concepts, while communities are concrete groups.
IV. Individuals belong to communities, not institutions.

V. Institutions focus on specific aspects of life, while communities encompass the entire social life.

VI. Institutions are based on collective human activities, while communities are built on mutual relationships.

VII. Institutions arise within communities, while communities grow on their own.

Importance of Institution

Professor Bronislaw Malinowski emphasized the significance of institutions, stating that each institution addresses a fundamental need, brings people together for cooperative tasks, and possesses its own doctrines and methods. Institutions are not directly linked to single functions; one need is not entirely met by a single institution. Societies must produce new members, socialize them, provide a sense of purpose, maintain order, and manage the production and distribution of goods and services. These functions are carried out through social structures like family, school, state, church, or business enterprises.

Institutions, as previously defined, are the sanctioned rules and procedures governing social structures. For example, marriage regulates the family, education governs the school, the political system controls the state, baptism regulates the church, and the economic system oversees business enterprises. Institutions represent the social conditions of conduct and behavior.

MacIver highlighted that institutions transmit cultural elements across generations, unify human behavior, control conduct, and guide people according to circumstances. They simplify social actions, providing individuals with specific roles and statuses. Through institutions, parents understand their roles, and children learn their responsibilities toward their parents and elders. Institutions maintain unity and harmony in society by providing a consistent pattern for human behavior and actions.

However, institutions can also create challenges. For instance, the caste system has caused rigid social divisions, and religion has led to communalism. Marx referred to religion as "the opium of the masses," keeping people in a state of degradation. India's partition was driven by religious differences. Despite these issues, it is hard to envision a society functioning cohesively without institutions.

Types of Institutions

There are five main types of institutions: Family, Economics, Religion, Education, and State. Each of these primary institutions has secondary institutions derived from them. For example:

- From the family, we get marriage, divorce, monogamy, and polygamy.
- In economics, we have property, trading, credit, and banking.

- In religion, there are churches, temples, mosques, totems, and taboos.
- In education, we see schools, colleges, and universities.
- In the state, there are interest groups, party systems, and democracy.

Institutions can develop naturally, like folkways and mores, or they can be created intentionally, like laws. For instance, monogamy and polyandry emerged to meet societal needs, banks developed with the need for financial transactions, and schools were established by deliberate choice.

An important trend in the growth of institutions is the increasing power of the state over the other four primary institutions. The state now enforces more laws and regulations. Folkways and mores can become laws, such as monogamy, and new laws can be created, like the Hindu Code Bill. Nowadays, the state heavily regulates the family, including marriage, divorce, adoption, and inheritance. The state's authority extends to economics, education, and religion.

Institutions never truly disappear; they evolve. New norms may replace old ones, but the institution itself persists. For example, the modern family has different norms compared to the patriarchal family, yet the family institution endures. Even when feudalism ended, government and economic functions continued, albeit with new norms. All primary institutions are ancient, with only their norms being new.

Functions of Institutions

Institutional functions can be divided into two types: manifest and latent.

- Manifest functions are the main, intended purposes of the institution. For example:
  - In education, they include promoting literacy, preparing individuals for jobs, and instilling basic social values.
  - In religion, they involve worshiping God and teaching religious principles.
  - In economics, they involve producing and distributing goods.
- Latent functions are unintended and secondary outcomes. For example:
  - In education, they can include keeping young people out of the job market, reducing parental control, and fostering friendships.
  - In religion, they can involve creating a sense of community, changing family dynamics, and fostering religious intolerance.
  - In economics, they can promote urbanization, support labor unions, and influence education systems.

Latent functions can either help achieve the institution's main goals or harm its norms.

1.13 Organization

An organization is a structured entity formed by individuals or groups to achieve specific goals and objectives through coordinated activities and efforts. Organizations can vary widely in their purpose, structure, size, and complexity. Here are some detailed aspects of organizations:

Characteristics of Organizations

1. **Purpose and Goals:** Organizations are created to achieve specific purposes and goals. These can range from profit generation (in businesses) to social welfare (in non-profits) or public service (in government agencies). Clear goals provide direction and motivation for members.
2. **Structure:** Organizations have a defined structure that outlines roles, responsibilities, and hierarchies. This structure can be formal, with clearly defined positions and reporting lines, or informal, with more flexible arrangements. Common structures include hierarchical, matrix, and flat organizations.
3. **Division of Labor:** Organizations divide tasks and responsibilities among members to enhance efficiency and productivity. Division of labor allows individuals to specialize in specific functions, leading to improved expertise and performance.
4. **Coordination and Communication:** Effective coordination and communication are crucial for the functioning of an organization. Systems and processes are established to ensure that information flows smoothly and that activities are synchronized.
5. **Culture and Values:** Organizational culture refers to the shared beliefs, values, and norms that influence behavior within the organization. Culture shapes how members interact, make decisions, and approach their work. It plays a vital role in fostering a sense of identity and belonging.
6. **Resources and Capabilities:** Organizations require resources such as human capital, financial assets, technology, and information to operate effectively. Managing and optimizing these resources is essential for achieving organizational goals.

Types of Organizations

1. **Business Organizations:** These are profit-oriented entities that produce goods or provide services to generate revenue. Examples include corporations, small businesses, and startups.
2. **Non-Profit Organizations:** These entities are focused on social, educational, charitable, or community-oriented goals. They operate without the primary aim of generating profit. Examples include charities, foundations, and NGOs.

3. **Government Organizations:** These are public sector entities that provide services and regulate activities for the welfare of citizens. Examples include government agencies, departments, and public institutions.
4. **Educational Organizations:** These institutions are dedicated to teaching and learning. Examples include schools, colleges, universities, and training centers.
5. **Professional Associations:** These organizations represent and support the interests of professionals in a specific field. Examples include medical associations, bar associations, and engineering societies.

Functions of Organizations

1. **Planning:** Organizations engage in strategic planning to set goals, define objectives, and develop action plans. Effective planning helps allocate resources and anticipate challenges.
2. **Organizing:** This involves structuring the organization, defining roles, and establishing processes to achieve goals. Organizing ensures that resources are used efficiently and that tasks are coordinated.
3. **Leading:** Leadership within an organization involves guiding and motivating members to work towards common goals. Effective leadership fosters a positive culture, enhances teamwork, and drives performance.
4. **Controlling:** Organizations implement control mechanisms to monitor progress, assess performance, and make necessary adjustments. Controlling ensures that goals are met and standards are maintained.
5. **Innovation:** Organizations strive to innovate by developing new products, services, and processes. Innovation is crucial for staying competitive and adapting to changing environments.

Organizational Theories

1. **Classical Management Theory:** This theory emphasizes formal structures, clear hierarchies, and defined roles. It includes scientific management, administrative theory, and bureaucratic theory.
2. **Human Relations Theory:** This approach focuses on the social and psychological aspects of work, emphasizing employee well-being, motivation, and interpersonal relationships.
3. **Systems Theory:** This perspective views organizations as complex systems with interconnected parts. It emphasizes the importance of understanding the relationships and interactions within the organization.
4. **Contingency Theory:** This theory posits that there is no one-size-fits-all approach

to management. The effectiveness of organizational structures and practices depends on the specific context and environment.

Challenges and Opportunities

1. **Change Management:** Organizations must navigate changes in technology, markets, and regulations. Effective change management involves adapting to new conditions while maintaining stability and performance.
2. **Globalization:** Globalization presents opportunities for expansion and collaboration but also introduces challenges such as cultural differences, regulatory complexities, and competition.
3. **Technology Integration:** The integration of technology can enhance efficiency, innovation, and communication. However, it also requires investment in infrastructure, training, and cybersecurity.
4. **Sustainability:** Organizations are increasingly focused on sustainability and social responsibility. Balancing economic, environmental, and social goals is essential for long-term success.
5. **Talent Management:** Attracting, retaining, and developing talent is critical for organizational success. Effective talent management involves providing opportunities for growth, fostering a positive work environment, and recognizing achievements.

In summary, organizations are complex entities that play a crucial role in various aspects of society. They provide structure, purpose, and coordination for collective efforts, enabling individuals to achieve goals that might be difficult to accomplish alone. Understanding the dynamics of organizations is essential for managing and leading them effectively.

Importance of organization:

Organizations play a critical role in society, contributing to various aspects of social, economic, cultural, and political life. Here are some key points highlighting the importance of organizations in society:

Economic Contribution

1. **Job Creation:** Organizations are major sources of employment, providing jobs to millions of individuals. This helps reduce unemployment and supports the economic well-being of communities.
2. **Economic Growth:** Businesses and industries drive economic growth by producing goods and services, generating revenue, and contributing to the gross domestic product (GDP) of a country.
3. **Innovation:** Organizations, especially in the private sector, are often at the

forefront of innovation. They invest in research and development, leading to technological advancements and improved products and services.

4. **Wealth Distribution:** Organizations contribute to wealth distribution by providing income to employees, dividends to shareholders, and taxes to governments, which can be used for public services and infrastructure.

Social Impact

1. **Community Development:** Many organizations engage in corporate social responsibility (CSR) initiatives, supporting community development through philanthropy, volunteering, and partnerships with local organizations.
2. **Education and Training:** Organizations offer education, training, and professional development opportunities, helping individuals acquire new skills and advance their careers.
3. **Health and Well-being:** Organizations, particularly those in the healthcare sector, provide essential services that contribute to the health and well-being of individuals and communities.

Cultural Influence

1. **Cultural Preservation:** Organizations in the arts, heritage, and cultural sectors play a vital role in preserving and promoting cultural traditions, arts, and heritage.
2. **Diversity and Inclusion:** Progressive organizations promote diversity and inclusion, creating environments where individuals from different backgrounds can collaborate and thrive.

Political and Legal Contributions

1. **Advocacy and Policy:** Organizations, including non-profits and advocacy groups, play a crucial role in shaping public policy and advocating for social justice, human rights, and environmental protection.
2. **Regulation and Standards:** Organizations help establish industry standards and best practices, contributing to the regulation and ethical operation of various sectors.

Environmental Stewardship

1. **Sustainability Initiatives:** Many organizations are adopting sustainable practices to reduce their environmental footprint, such as reducing waste, conserving energy, and using renewable resources.
2. **Environmental Advocacy:** Environmental organizations work to raise awareness about environmental issues and advocate for policies that protect natural resources and promote sustainability.

Interpersonal Relationships and Social Networks

1. **Social Networks:** Organizations provide platforms for individuals to build professional and personal networks, fostering collaboration, mentorship, and support.
2. **Teamwork and Cooperation:** Organizational settings promote teamwork and cooperation, enabling individuals to work together towards common goals and achieve greater outcomes collectively.

Public Services and Infrastructure

1. **Public Utilities:** Government organizations and public utilities provide essential services such as water, electricity, transportation, and communication, which are fundamental for daily life and economic activities.
2. **Safety and Security:** Law enforcement, emergency services, and defense organizations ensure the safety and security of individuals and communities.

Knowledge and Information

1. **Research and Development:** Academic and research organizations contribute to the advancement of knowledge in various fields, driving progress and innovation.
2. **Media and Communication:** Media organizations play a crucial role in disseminating information, educating the public, and fostering informed citizenship.

In summary, organizations are integral to the functioning and development of society. They drive economic growth, support social and cultural initiatives, influence public policy, promote sustainability, and provide essential services. Understanding the multifaceted roles of organizations helps appreciate their impact on individuals, communities, and the broader society.

1.14 COMMUNITY

MacIver defines a community as a social area with some level of coherence. He explains that a group of people sharing basic conditions of life, not just specific interests, forms a community. People rarely exist alone and are connected to others within a group. However, one cannot join all groups worldwide; they can only build relationships with those nearby. Over time, people living in the same area develop social similarities, shared ideas, common traditions, and a sense of belonging. This shared social living in specific areas creates a community.

Definitions of Community:

(a) According to **Lundberg**, a community is a group of people living in a specific geographic area, leading a mutually dependent life.

(b) **Bogardus** defines a community as a social group with a sense of unity, residing in a given area.

(c) **Osborne and Neumeyer** describe a community as a group of people living together in a connected geographic area, sharing common interests and activities, and working together in essential aspects of life.

(d) **Ogburn and Nimkoff** see a community as the total social organization within a limited area.

(e) **Kingsley Davis** defines a community as the smallest territorial group that encompasses all aspects of social life.

(f) **Green and Arnold** describe a community as a cluster of people living in a contiguous small area, sharing a common way of life.

Elements of a Community: We can determine if a group is a community based on the following elements:

1. **Group of People:** A community consists of individuals living together and sharing the basic conditions of a common life.
2. **Locality:** A community forms when people reside in a specific area. While the area may change, most communities are now settled and develop a strong sense of unity from their locality.
3. **Community Sentiment:** This refers to a feeling of belonging among members. In modern times, this sentiment is often lacking in big cities where neighbors may not even know each other. A true community requires this sense of common living.
4. **Permanency:** Unlike temporary gatherings, a community has a permanent presence in a specific place.
5. **Naturality:** Communities naturally form and are not created by will. Individuals are born into a community.
6. **Likeness:** Members of a community share similarities in language, customs, and mores. They have a common way of life.
7. **Wider Ends:** People in a community associate not for a specific purpose but for broader, natural ends.
8. **Particular Name:** Every community has a unique name that reflects its identity, reality, and individuality. For example, people in Punjab are called Punjabis, and those in Kashmir are called Kashmiris.
9. **No Legal Status:** A community does not have a legal status. It cannot sue or be sued and has no legal rights or duties.

Size of Community: A community can be big or small. A large community, like a nation, contains many smaller communities with close bonds and common qualities. Efforts are being made to create a global community that includes the whole world.

Difference Between Community and Society: The differences between society and community are as follows:

1. **Community Sentiment:** A community is a group of people living together in a specific area, sharing the basic conditions of a common life. It requires a common sentiment. In society, while there is a similarity among people, it doesn't mean everyone is united; even enemies can be part of society.
2. **Definite Locality:** Society has no fixed boundaries and is universal, representing social relationships. A community, however, is a group of people living in a specific area.
3. **Community as a Species of Society:** A community is a type of society. It exists within a larger society and has its own unique structure. Small communities exist within larger ones, like a village in a town, a town in a region, and a region in a nation.
4. **Concrete vs. Abstract:** Society is a network of social relationships that is abstract and cannot be seen or touched. A community is a concrete concept, a group of people living in a specific area with a sense of togetherness, and can be seen and located.

1.15 SOCIAL GROUPS

Social group is a collection of human beings. Some of its definitions are as follows:

(a) 'A social group may be thought of as a number of persons, two or more, who have some common objects of attention, who are stimulating to each other, who have common loyalty, and participate in similar activities'.-Bogardus

(b) 'Whenever two or more individuals come together and influence one another, they may be said to constitute a social group'.-Ogburn and Nimkoff

(c) 'A social group may be defined as two or more persons who are in communication over an appreciable period of time and who act in accordance with a contact, function or purpose'.- Eldredge and Merrill

As discussed, social relationships involve some degree of reciprocity between the related and some degree of mutual awareness. A social group is an organized group, that is, certain rules and statues control social relationships within it; some of its members lead, whereas others follow. The 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.

Characteristics of Social Group

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

(a) **Reciprocal relations:** The members of a group are interrelated to each other.

(b) **Sense of unity:** The members of a group are united by a sense of unity and a feeling of sympathy.

(c) **We-feeling:** The members of a group help each other and defend their interests collectively.

(d) **Common interests:** The interests and ideals of a group are common. It is for the realization of common interests that they meet together.

(e) **Similar behaviour:** The members of a group behave in a similar way for the pursuit of common interests.

(f) **Group Norms:** Every group has its own rules or norms, which the members are supposed to follow.

Classification of Groups

Social groups have been classified in various ways. While some thinkers have given a simple classification, others have given an elaborate classificatory scheme.

I. Primary Groups and Secondary Groups:

The concept of Primary and Secondary Groups was introduced by Charles Horton Cooley, an American sociologist. He presented these ideas in his 1909 book, "Social Organization: A Study of the Larger Mind". Cooley's work focused on how individuals develop a sense of self and identity through their relationships and interactions with others.

Primary groups are small, close-knit, and typically long-lasting groups where members have personal, intimate, and face-to-face relationships. These groups are fundamental to the socialization process and play a crucial role in shaping an individual's identity and values.

Characteristics:

1. **Intimacy:** Relationships in primary groups are characterized by deep emotional bonds and a high degree of intimacy. Members care about each other's well-being and provide emotional support.
2. **Personal Interaction:** Interactions are personal and direct, with members often spending considerable time together.

3. **Long-lasting:** Primary groups tend to be stable and enduring, often lasting for many years.
4. **Small Size:** These groups are generally small, allowing for close and frequent interactions.
5. **Informal Structure:** Primary groups typically have an informal structure, with no strict rules or roles.

Examples:

- Family: The family is the most common example of a primary group. It provides emotional support, socialization, and a sense of belonging.
- Close Friends: Friendships where individuals share personal experiences, trust, and emotional support are also primary groups.

Secondary Groups

Secondary groups are larger, more impersonal groups with formal, goal-oriented relationships. These groups are often formed around specific tasks or activities and have less emotional involvement compared to primary groups.

Characteristics:

1. **Impersonal Interaction:** Relationships in secondary groups are more impersonal and formal, with members interacting based on specific roles or tasks.
2. **Short-term:** Secondary groups are often temporary and formed for a specific purpose. Members may not remain in the group for long periods.
3. **Larger Size:** These groups are usually larger than primary groups, making close, personal interactions less common.
4. **Formal Structure:** Secondary groups have a formal structure, with defined roles, rules, and objectives.

Examples:

- **Coworkers:** Colleagues working together in an office or a company form a secondary group. They interact primarily to achieve work-related goals.
- **Professional Associations:** Organizations where members share a common professional interest, such as medical or legal associations, are secondary groups.
- **Clubs:** Social or hobby clubs where individuals come together for a specific activity or interest also represent secondary groups.

II. In-Groups and Out-Groups

The concept of in-groups and out-groups was popularized by **Henri Tajfel** and his colleagues in the 1970s during their work on **Social Identity Theory**. However, the

foundational ideas were introduced earlier by **William Graham Sumner**, an American sociologist, in his 1906 book **"Folkways"**. Sumner described how individuals identify with their own group (in-group) and distinguish themselves from others (out-group), leading to a sense of "us versus them".

In-groups are social groups to which an individual feels a sense of belonging, loyalty, and identity. Members of in-groups often see themselves as part of a "we" and share a collective identity.

Characteristics:

1. **Sense of Belonging:** Members feel a strong sense of belonging and identify with the group.
2. **Loyalty and Solidarity:** There is a high level of loyalty and solidarity among group members.
3. **Shared Norms and Values:** In-group members often share similar norms, values, beliefs, and behaviors.
4. **Positive Attitudes:** Members tend to have positive attitudes and feelings towards their in-group.
5. **Social Identity:** In-groups play a crucial role in forming an individual's social identity and self-concept.

Examples:

- **Family:** A person's immediate family can be considered an in-group.
- **Friendships:** Close friends form an in-group.
- **Social Clubs:** Members of a social club, such as a sports team or hobby group, consider themselves part of an in-group.
- **Ethnic or Cultural Groups:** Individuals belonging to a specific ethnic or cultural group often view it as their in-group.

Out-Groups

Out-groups are social groups to which an individual does not belong and may feel a sense of opposition, rivalry, or hostility towards. Members of out-groups are often seen as "they" rather than "we."

Characteristics:

1. **Sense of Exclusion:** Individuals feel that they do not belong to the out-group.
2. **Opposition and Rivalry:** There may be feelings of opposition, rivalry, or hostility towards the out-group.

3. **Different Norms and Values:** Out-group members often have different norms, values, beliefs, and behaviors.
4. **Negative Attitudes:** Individuals may have negative attitudes and feelings towards the out-group.
5. **Contrast with In-Groups:** Out-groups serve as a point of contrast, helping to strengthen the identity and cohesion of the in-group.

Examples:

- **Competing Sports Teams:** A sports team may consider rival teams as out-groups.
- **Political Parties:** Members of one political party may see opposing parties as out-groups.
- **Social or Ethnic Groups:** Individuals may view other social or ethnic groups as out-groups, especially if there is historical conflict or tension.

In-groups and out-groups are fundamental concepts in understanding social dynamics, identity, and intergroup relations. They shape how individuals see themselves and others, influencing social interactions, attitudes, and behaviors.

III. Reference Groups

The concept of reference groups was first introduced by **Herbert Hyman** in his 1942 book **"The Psychology of Status"**. Hyman used the term to describe any group that an individual uses as a point of comparison in the process of self-appraisal. **Robert K. Merton**, an influential sociologist, expanded on the concept of reference groups in the mid-20th century. His ideas are key to understanding how these groups influence individual behavior and self-perception.

Reference groups are social groups that individuals use as a standard or benchmark for evaluating themselves, their attitudes, and behaviors. These groups influence an individual's opinions, beliefs, aspirations, and actions.

Characteristics:

1. **Standard of Comparison:** Reference groups provide a framework for individuals to compare their behaviors, values, and attitudes. People look to these groups to understand what is considered acceptable, desirable, or normative.
2. **Influence on Behavior:** Reference groups significantly impact how individuals think and act. They influence decisions, lifestyle choices, and even self-perception.
3. **Identity Formation:** Individuals often adopt the characteristics, norms, and values of their reference groups, which helps in shaping their social identity.

4. **Role Models:** Members of reference groups often serve as role models. Individuals aspire to emulate their behaviors, achievements, and lifestyles.
5. **Positive and Negative Reference Groups:** A positive reference group is one that an individual aspires to join or admire. Conversely, a negative reference group is one that an individual does not want to be associated with and may act in opposition to.

Types of Reference Groups:

1. **Normative Reference Groups:** These groups set and enforce standards of behavior and norms. They influence the day-to-day conduct of individuals.Examples: Family, religious organizations, peer groups.
2. **Comparative Reference Groups:** These groups serve as a point of comparison for individuals to evaluate their achievements, behaviors, and lifestyle.Examples: Professional colleagues, social circles, celebrities.
3. **Aspirational Reference Groups:** These groups are ones that individuals aspire to join or be associated with. They may not currently belong to these groups but desire to be part of them.Examples: Elite clubs, successful businesses, admired social groups.
4. **Dissociative Reference Groups:** These groups are ones that individuals do not want to be associated with. They consciously avoid behaviors and characteristics of these groups.Examples: Gangs, groups with negative societal views.

Functions:

1. **Socialization:** Reference groups play a crucial role in the socialization process. They teach individuals the norms, values, and behaviors that are acceptable within a particular context.
2. **Guidance:** They provide guidance on how to behave in various situations. Individuals look to their reference groups for advice and direction.
3. **Reinforcement:** Reference groups reinforce desired behaviors and attitudes by providing approval or disapproval. This reinforcement helps maintain social order and cohesion.
4. **Self-Evaluation:** Reference groups help individuals evaluate their own behaviors, attitudes, and achievements. This evaluation can influence self-esteem and personal growth.

Examples:

1. **Family:** The family is often a primary reference group, influencing an individual's early development, values, and behavior patterns.

2. **Peers:** Peer groups, especially during adolescence, serve as significant reference groups. They impact fashion choices, hobbies, and social activities.
3. **Celebrities and Public Figures:** Celebrities and public figures can be aspirational reference groups. People may model their behaviors, styles, and aspirations after them.
4. **Professional Groups:** Professional associations and colleagues serve as comparative reference groups, influencing career goals, work ethics, and professional behavior.

Impact on Consumer Behavior: Reference groups also play a critical role in consumer behavior. They influence purchasing decisions, brand preferences, and lifestyle choices. Marketers often target reference groups to promote products and services, recognizing their powerful influence.

Reference groups are essential in shaping an individual's social identity, behavior, and attitudes. They provide standards for comparison, influence decisions, and play a vital role in the socialization process. Understanding the impact of reference groups can provide valuable insights into social dynamics and individual behavior.

IV. Formal Groups and Informal Groups

The distinction between formal and informal groups can be attributed to **Chester I. Barnard**, an American executive, public administrator, and author of **"The Functions of the Executive"** (1938). Barnard's work laid the foundation for understanding how organizations operate, and he emphasized the importance of both formal and informal structures in achieving organizational goals.

His ideas were later expanded by other sociologists and organizational theorists, such as **Elton Mayo**, who conducted the Hawthorne Studies, which highlighted the significance of informal groups in the workplace and their impact on productivity and employee satisfaction.

Formal groups are structured and organized groups created to achieve specific goals or tasks. These groups have a defined hierarchy, roles, rules, and objectives. They often operate within an official framework and follow established procedures.

Characteristics:

1. **Structure:** Formal groups have a clear organizational structure with defined roles and responsibilities for each member. This structure helps in coordinating activities and achieving the group's objectives.
2. **Rules and Regulations:** Members of formal groups are expected to adhere to specific rules and regulations. These guidelines help maintain order and ensure consistency in the group's operations.

3. **Goals and Objectives:** Formal groups are formed with specific goals and objectives in mind. The group's activities are directed towards achieving these goals.
4. **Membership:** Membership in formal groups is usually defined and often requires specific qualifications or criteria. Members may be officially appointed or elected.
5. **Hierarchy:** There is often a clear hierarchy within formal groups, with designated leaders or managers overseeing the group's activities and decision-making processes.

Examples:

- **Corporations:** Businesses and companies with defined organizational structures, roles, and goals.
- **Government Agencies:** Public sector organizations with specific functions and responsibilities, following official procedures and regulations.
- **Schools and Universities:** Educational institutions with structured curricula, administrative roles, and academic objectives.
- **Professional Associations:** Organizations representing specific professions, with membership criteria and goals related to professional development and advocacy.

Informal Groups

Informal groups are naturally formed groups based on personal relationships, common interests, or social interactions. These groups do not have a formal structure or official rules and operate on a more flexible and spontaneous basis.

Characteristics:

1. **Lack of Formal Structure:** Informal groups do not have a defined organizational structure or official roles. Members interact based on personal connections and mutual interests.
2. **Flexibility:** These groups operate flexibly, without strict rules or regulations. Members can join or leave the group easily.
3. **Personal Relationships:** Informal groups are based on personal relationships, friendships, or social bonds. Interactions are often relaxed and spontaneous.
4. **Shared Interests:** Members of informal groups share common interests, hobbies, or social activities that bring them together.
5. **Voluntary Participation:** Membership in informal groups is voluntary, and individuals join based on their personal preferences and interests.

Examples:

- **Friendship Circles:** Groups of friends who interact regularly and share common interests.

- **Social Clubs:** Groups formed around shared hobbies or activities, such as sports teams, book clubs, or gaming groups.
- **Neighborhood Communities:** Residents of a neighborhood who come together for social events or community activities.
- **Online Communities:** Virtual groups formed on social media platforms or forums around specific topics or interests.

Key Differences

1. **Structure:** Formal groups have a defined structure and hierarchy, while informal groups operate without formal roles or organization.
2. **Rules and Regulations:** Formal groups follow specific rules and procedures, whereas informal groups function more flexibly and spontaneously.
3. **Goals:** Formal groups are goal-oriented, with clear objectives, while informal groups focus on social interactions and personal relationships.
4. **Membership:** Membership in formal groups is defined and may require specific qualifications, while informal group membership is voluntary and based on personal preferences.
5. **Interactions:** Interactions in formal groups are often task-oriented and impersonal, whereas interactions in informal groups are personal, relaxed, and spontaneous.

Both formal and informal groups play important roles in society. Formal groups are essential for achieving specific goals, maintaining order, and providing stability. Informal groups, on the other hand, offer social support, companionship, and flexibility. Understanding the differences and functions of these groups helps us appreciate the diverse ways in which individuals interact and organize themselves in social settings.

VI. Social Categories

Social categories are collections of individuals who share certain characteristics but do not necessarily interact with each other. These categories help in understanding and analyzing social dynamics, behaviors, and identities within a society. Here are some key aspects and types of social categories:

Characteristics of Social Categories

1. **Shared Attributes:** Members of a social category share common characteristics such as age, gender, occupation, race, or socioeconomic status.
2. **Lack of Interaction:** Unlike social groups, members of social categories do not necessarily interact with one another. They may be aware of each other's existence but do not engage in regular, organized activities.

3. **Social Identity:** Social categories play a significant role in shaping an individual's social identity. People often identify themselves based on the categories they belong to.
4. **Social Perception:** Social categories influence how individuals perceive and categorize others. These perceptions can affect social interactions and relationships.

Types of Social Categories

1. **Age Groups:** Individuals are often categorized based on their age, which can influence their social roles, behavior, and expectations. Examples: Children, teenagers, adults, senior citizens.
2. **Gender:** Gender categories are based on an individual's sex and can influence their social roles, behaviors, and experiences. Examples: Male, female, non-binary, transgender.
3. **Race and Ethnicity:** These categories are based on physical characteristics, cultural heritage, and ancestry. Examples: White, Black, Asian, Hispanic, Native American.
4. **Socioeconomic Status:** This category is based on an individual's economic position within society, often influenced by income, education, and occupation. Examples: Upper class, middle class, working class, lower class.
5. **Occupation:** People are categorized based on their professional roles and careers. Examples: Doctors, teachers, engineers, artists, laborers.
6. **Education Level:** Individuals can be categorized based on their highest level of educational attainment. Examples: High school graduates, college graduates, postgraduates, doctoral degree holders.
7. **Religion:** Religious categories are based on an individual's faith or belief system. Examples: Christianity, Islam, Hinduism, Buddhism, Judaism, atheism.
8. **Nationality:** People are categorized based on their country of citizenship or nationality. Examples: American, Indian, Chinese, French, Brazilian.
9. **Marital Status:** This category is based on an individual's marital or relationship status.Examples: Single, married, divorced, widowed.

Social categories are essential for analyzing and understanding the complexities of social life. They help identify commonalities among individuals and provide insights into social structures, identities, and interactions. By recognizing and studying social categories, we can better appreciate the diversity and dynamics of human societies.

VIII. Task Groups

Task groups are formed specifically to accomplish a particular task or achieve a specific objective. These groups are usually temporary and disband once the task is completed. Task groups can exist within organizations, communities, or other social settings.

Characteristics:

1. **Goal-Oriented:** The primary purpose of a task group is to accomplish a specific task or objective. All activities and interactions within the group are directed towards achieving this goal.
2. **Temporary Nature:** Task groups are typically formed for a limited duration. They exist only until the task is completed, after which they are disbanded.
3. **Specific Roles:** Members of a task group are assigned specific roles and responsibilities based on their skills and expertise. Each member's contribution is essential to the group's success.
4. **Formal Structure:** Task groups often have a formal structure, including a leader or coordinator who oversees the group's activities and ensures that the task is progressing as planned.
5. **Defined Objectives:** The objectives of a task group are clearly defined at the outset. The group's efforts are focused on meeting these objectives within a specified timeframe.

Examples:

1. **Project Teams:** A project team is formed to complete a specific project, such as developing a new product, implementing a new system, or organizing an event. Once the project is completed, the team is disbanded.
2. **Committees:** Committees are formed to address specific issues or perform particular functions within an organization. Examples include budget committees, event planning committees, and safety committees.
3. **Task Forces:** Task forces are temporary groups formed to address urgent or complex issues. For example, a task force might be assembled to respond to a natural disaster or to investigate a particular problem.
4. **Workshops:** Workshop groups are formed for training, brainstorming, or problem-solving sessions. Participants come together to achieve specific learning or creative goals.

Task groups play a vital role in achieving specific goals and addressing particular challenges within organizations and communities. Their goal-oriented nature, temporary

structure, and focus on utilizing expertise make them effective tools for problem-solving, project completion, and innovation. Understanding the characteristics, functions, and challenges of task groups can help in effectively forming and managing these groups to achieve desired outcomes.

IX. Social Network Groups

Social network groups are groups of individuals connected through various social relationships, interactions, and shared interests, often facilitated by digital platforms. These groups form networks where members interact, share information, and build relationships based on commonalities.

Characteristics:

1. **Connectivity:** Social network groups are characterized by the interconnectedness of their members. Each member is linked to others through social ties, creating a web of relationships.
2. **Shared Interests:** Members of social network groups often share common interests, hobbies, or goals. These shared interests are the foundation for group formation and interaction.
3. **Communication:** Interaction within social network groups is facilitated by communication technologies, such as social media platforms, forums, and messaging apps. Communication can be synchronous (real-time) or asynchronous (delayed).
4. **Diversity:** Social network groups can be diverse in terms of demographics, including age, gender, location, and cultural background. This diversity can enrich interactions and perspectives within the group.
5. **Fluid Membership:** Membership in social network groups is often fluid, with members joining and leaving the group based on their interests and interactions.

Examples:

1. **Online Communities:** Groups formed on social media platforms, such as Facebook groups, Reddit communities, and LinkedIn groups. These communities bring together individuals with shared interests, hobbies, or professional goals.
2. **Professional Networks:** Platforms like LinkedIn facilitate the formation of professional networks where individuals connect with colleagues, industry peers, and potential employers.
3. **Interest-Based Groups:** Online forums, discussion boards, and hobby groups where members share information, experiences, and advice on specific topics, such as gaming, cooking, fitness, or technology.
4. **Support Groups:** Groups formed to provide emotional and informational support

to individuals facing similar challenges, such as health conditions, mental health issues, or life transitions.

1.16 SOCIETY

In everyday language, the term 'society' usually refers to members of a specific group rather than their social relationships. For instance, we might talk about a Harijan society. Sometimes, the word is used to refer to institutions like Arya Samaj or Brahmo Samaj. In sociology, 'society' refers not to a group of people, but to the complex pattern of interaction norms that develop among them. An essential aspect of society is the system of relationships and interaction norms by which its members maintain themselves. Some sociologists argue that society exists only when its members know each other and share common interests or objectives. Therefore, if two people are traveling in the same train compartment, their coexistence does not constitute a society. However, once they become acquainted, a societal element is created. This idea of mutual awareness is reflected in Giddings' definition of society as 'a number of like-minded individuals who recognize and enjoy their shared interests, and can therefore work together towards common goals.' Nevertheless, this emphasis on mutual awareness can be limiting, as indirect and unconscious relationships play a significant role in social life.

Definitions of Society:

1. **Ginsberg** suggests that society is a group of individuals connected by specific relations or behaviors, which differentiate them from others who do not share these connections or behaviors.
2. **Prof. Wright** asserts that society is not merely a collection of people, but rather the network of relationships that exist among them.
3. **Green** defines society as the larger collective to which any individual belongs.
4. **MacIver** describes society as a "web of social relationships," which can encompass hundreds or even thousands of different types. Compiling a complete list of these relationships would be a daunting task. Within a family alone, there may be as many as fifteen relationships based on factors like age, gender, and generational differences. Beyond the family, the potential relationships are limitless. Wright emphasizes that society essentially represents a state or condition, a relationship, and thus is inherently an abstract concept. Reuter adds that just as life is a continuous process rather than a tangible entity, society is also a process of associating rather than a concrete thing.

Types of Society: Sociologists have classified societies in various ways based on different criteria. Here are some common types of societies:

1. **Hunting and Gathering Societies:** These are the earliest form of human societies, where people rely on hunting animals and gathering plants for sustenance. They are typically small, nomadic groups with minimal social hierarchy.
2. **Pastoral Societies:** These societies depend on domesticated animals for their livelihood. They are often nomadic, moving to find grazing land for their herds. Social structures in pastoral societies tend to be more hierarchical.
3. **Horticultural Societies:** These societies rely on cultivating plants using simple tools. They tend to have more permanent settlements compared to hunting and gathering societies and often have more complex social structures.
4. **Agrarian Societies:** These societies engage in large-scale farming, using advanced tools and techniques. Agrarian societies are characterized by settled communities, surplus food production, and more complex social hierarchies and institutions.
5. **Industrial Societies:** These societies are based on the production of goods through mechanized and industrial processes. They are characterized by urbanization, technological advancements, and significant changes in social structures, such as increased specialization and division of labor.
6. **Post-Industrial Societies:** These societies focus on the production of information and services rather than goods. They are characterized by advanced technology, a knowledge-based economy, and changes in social and work dynamics, such as the rise of service industries and the decline of manufacturing.
7. **Feudal Societies:** These societies are based on a system of land ownership and obligations between lords and vassals. The social hierarchy is rigid, with a clear division between nobility, clergy, and peasantry.
8. **Tribal Societies:** These are smaller societies organized around kinship and clan relationships. They often have a communal lifestyle and may rely on a combination of hunting, gathering, and agriculture.
9. **Civil Societies:** These societies have complex social structures with established institutions, governance, and legal systems. Civil societies often encompass various forms of economic, political, and social organizations.
10. **Global Society:** This is a concept that refers to the interconnectedness and interdependence of societies across the world, facilitated by globalization, technological advancements, and communication networks.
11. **Knowledge Society:** A knowledge society is one where knowledge is the primary driver of economic growth, social development, and overall progress. In such a society, the creation, dissemination, and utilization of knowledge play a central role.

Here are some key features of a knowledge society:

a. **Emphasis on Education and Learning:** Education is highly valued, and there is a strong focus on lifelong learning. Individuals continuously acquire new skills and knowledge to adapt to changing circumstances.

b. **Information and Communication Technology (ICT):** ICT plays a crucial role in facilitating the creation, sharing, and access to knowledge. The widespread use of the internet, mobile devices, and other digital technologies enables rapid information exchange and collaboration.

c. **Innovation and Research:** A knowledge society fosters innovation and research. There is significant investment in scientific research, technological development, and creative industries to drive progress and address societal challenges.

d. **Knowledge Economy:** Economic activities are primarily based on the production and utilization of knowledge. Industries such as information technology, biotechnology, and other high-tech sectors are central to the economy.

e. **Access to Information:** Individuals have broad access to information and knowledge resources. Public institutions, libraries, and online platforms provide opportunities for people to learn, share, and collaborate.

f. **Collaborative Networks:** Knowledge societies encourage the formation of collaborative networks and communities of practice. Individuals and organizations work together to share knowledge, solve problems, and innovate.

g. **Social Inclusion:** Efforts are made to ensure that all members of society have equal access to knowledge and opportunities. Digital literacy programs, educational initiatives, and policies promote inclusivity and reduce knowledge gaps.

h. **Cultural and Intellectual Diversity:** A knowledge society values cultural and intellectual diversity. Different perspectives and experiences are recognized as valuable sources of knowledge and innovation.

In a knowledge society, the power of knowledge is harnessed to improve the quality of life, drive economic growth, and address complex global challenges. It represents a shift from traditional resource-based economies to those where intellectual capital and human ingenuity are the primary sources of value.

12. **Cybernetic Society:** A cybernetic society is a concept that refers to a society deeply integrated with cybernetic systems and technologies. Cybernetics is the study of communication and control in living organisms and machines. In a

cybernetic society, the boundaries between humans and technology become increasingly blurred, leading to a highly interconnected and automated environment. Here are some key features of a cybernetic society:

a. **Integration of Technology:** Technology is seamlessly integrated into all aspects of life, from personal devices to infrastructure, enhancing efficiency, communication, and control.

b. **Automation and AI:** Advanced automation and artificial intelligence systems perform a wide range of tasks, from manufacturing to decision-making, reducing the need for human intervention in many areas.

c. **Interconnectedness:** Individuals, devices, and systems are highly interconnected through networks and the internet of things (IoT), enabling real-time data exchange and communication.

d. **Smart Infrastructure:** Infrastructure, such as transportation, energy, and healthcare systems, is equipped with sensors and smart technologies that optimize performance and responsiveness.

e. **Enhanced Human-Machine Interaction:** Humans interact with machines and systems through advanced interfaces, such as augmented reality (AR), virtual reality (VR), and brain-computer interfaces (BCIs).

f. **Data-Driven Decision Making:** Decisions at all levels, from personal choices to government policies, are informed by data analytics and insights derived from vast amounts of collected data.

g. **Cybersecurity:** With the increased reliance on digital systems, cybersecurity becomes a critical concern to protect information, privacy, and infrastructure from cyber threats.

h. **Digital Economy:** The economy is heavily based on digital technologies, with e-commerce, digital currencies, and online services playing a central role in economic activities.

i. **Ethical and Social Implications:** The integration of cybernetic systems raises important ethical and social questions, such as privacy, surveillance, job displacement, and the digital divide.

A cybernetic society represents a future where technology and humans coexist in a highly interconnected and automated environment, transforming the way people live, work, and interact. The concept emphasizes the importance of understanding and managing the complexities of these systems to ensure they benefit society as a whole.

These classifications help us understand the evolution and diversity of human societies

and their distinct characteristics. Each type of society has its own unique features and ways of organizing social life.

Elements of Society:

(a) Likeness: According to MacIver, society fundamentally requires similarity among its members. In early societies, this sense of similarity was primarily based on kinship. In contemporary societies, the concept of social similarity has expanded to include the notion of nationality or even a global community.

(b) Interdependence: Besides similarity, interdependence is another crucial element of society. This interdependence is highly evident in today's world, where not only countries but also continents rely on each other. The world has become so interconnected that a disruption in communication at one point affects everyone. As the scope of interdependence grows, its forms multiply significantly. Organizations like NATO, SAARC, and UNESCO highlight the increasing interdependence of people worldwide.

(c) Cooperation: Finally, cooperation is essential for the existence of society. Without cooperation, society cannot function. People must collaborate to live happily, and the lack of cooperation could lead to the collapse of the entire social structure.

Thus, likeness, interdependence, and cooperation are fundamental elements required to form a society. Additionally, MacIver identified other components of society by defining it as a system encompassing customs and procedures, authority, mutual assistance, various groupings and divisions, behavioral controls, and freedoms. This definition includes seven key elements of society:

1. Every society has specific customs related to marriage, education, religion, food, speech, and more, which differ from one society to another.
2. Societies have established procedures or modes of action that maintain their unity and organization.
3. An authority is necessary to maintain order within a society.
4. A sense of mutual aid among members is essential for societal stability.
5. Societies consist of various groupings and divisions, such as families, villages, and cities.
6. Behavioral controls are necessary for societal organization.
7. Liberty and control coexist within society. Freedom is essential for individuals to develop their personalities, and control is meant to promote and protect this freedom, not to destroy it.

It is also worth noting that society involves more a state or quality of mind rather than just a structure. The individuals who make up a society must recognize their similarities and

interdependence, and share a sense of community. Society is not merely an entity that provides comfort to its members, but rather the entire system of social relationships. Furthermore, society is a permanent institution, tracing its origins back to the dawn of history and spanning across the globe where people live together. Society has emerged naturally from human instincts, which is why Aristotle famously stated that "man by nature is a social animal." As long as humans possess the instinct of sociability, society will continue to exist.

1.17 State

A state is a political entity that possesses sovereignty over a defined geographic area and the people within it. It typically has a centralized government that exercises authority and enforces laws, provides public services, and manages resources. States are recognized by other states through international law and diplomacy.

States vary in their forms of governance, ranging from democratic to authoritarian. They also differ in size, population, economic structure, and cultural composition. The primary purpose of a state is to maintain order, provide security, and promote the welfare of its citizens.

Definitions of state:

Political Science Perspective

- **Max Weber:** Weber defined the state as a political entity that holds a monopoly on the legitimate use of physical force within a given territory. According to him, the state is a form of organized domination that claims the right to enforce order.

Legal Perspective

- **International Law:** A state, under international law, is defined as an entity with a defined territory, a permanent population, a government, and the capacity to enter into relations with other states. These are the criteria used to recognize statehood in international relations.

Sociological Perspective

- **Functionalist View:** In sociology, the state is seen as a complex organization that exists to maintain order, provide public services, and manage resources for the benefit of society. The state is responsible for enforcing norms and laws that govern social behavior.

Historical Perspective

- **Theocratic States:** Historically, some states were defined by their religious foundations, where political authority was linked to divine authority. The state was

seen as an instrument of God's will, and rulers derived their legitimacy from religious doctrine.

Economic Perspective

- **Marxist View:** Karl Marx viewed the state as a tool for the ruling class to maintain control over the working class. According to Marxist theory, the state is an instrument of class domination, serving the interests of the bourgeoisie at the expense of the proletariat.

These varying definitions highlight the diverse ways in which the concept of the state can be understood and analyzed. Each perspective offers unique insights into the nature and functions of the state.

Forms and Characteristics of State:

1. Democratic State

- Power is vested in the hands of the people, who exercise it directly or through elected representatives.
- The rule of law prevails, ensuring equality before the law for all citizens.
- There are free and fair elections, ensuring accountability of leaders to the people.
- Fundamental rights and freedoms are protected by a constitution or legal framework.
- Examples: United States, India, Germany

2. Authoritarian State

- Power is concentrated in the hands of a single leader or a small group of individuals.
- Political opposition is often suppressed, and civil liberties are restricted.
- There is limited or no accountability of the leaders to the people.
- The state often controls the media and restricts freedom of expression.
- Examples: North Korea, Belarus

3. Totalitarian State

- The state seeks to control nearly every aspect of public and private life.
- There is a single, dominant ideology that is enforced by the state.
- Political opposition is not tolerated, and dissent is often harshly punished.
- Extensive use of propaganda to maintain the regime's power.
- Examples: Nazi Germany, Soviet Union under Stalin

4. Theocratic State

- The state's political system is based on religious principles and laws.

- Religious leaders often hold significant political power and influence.
- Laws and policies are derived from religious texts and doctrines.
- There is little separation between religion and state.
- Examples: Iran, Vatican City

5. Monarchy

- A single ruler, usually a king or queen, holds significant power, often inherited.
- Monarchies can be absolute, where the monarch has total control, or constitutional, where their powers are limited by a constitution or parliament.
- In some monarchies, the ruler's role is more ceremonial, with real political power vested in elected representatives.
- Examples: Saudi Arabia (absolute monarchy), United Kingdom (constitutional monarchy)

6. Federal State

- A union of partially self-governing states or regions under a central government.
- Powers are divided between the central government and regional or state governments.
- Each level of government has its own responsibilities and autonomy.
- Examples: United States, Canada, Australia

7. Unitary State

- Centralized government where the central authority holds most of the power.
- Local governments, if they exist, operate under the authority of the central government.
- Laws and policies are generally uniform across the entire state.
- Examples: France, Japan

These forms of states represent different ways in which political authority and governance can be structured and exercised. Each form has its own advantages and challenges, reflecting the diversity of political systems around the world.

1.18 Nation

A nation is a large group of people who share a common identity, usually based on factors such as language, culture, ethnicity, history, and shared values. The concept of a nation goes beyond mere political boundaries and is more about the collective sense of belonging and identity among its members.

Benedict Anderson: Anderson defines a nation as an "imagined community" because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion.

Anthony Smith: Smith describes a nation as a named human population sharing an historical territory, common myths and historical memories, a mass, public culture, a common economy, and common legal rights and duties for all members.

International Law: In legal terms, a nation can refer to a distinct group of people with a common identity who seek or possess self-governance. It can also mean the population within a defined territory governed by a sovereign state.

Ernest Renan: Renan famously defined a nation as a daily plebiscite, a community of people united by a "rich legacy of memories" and a desire to live together, to value and perpetuate the heritage they have received in common.

Johann Gottfried Herder: Herder emphasized cultural and linguistic identity, defining a nation as a group of people bound together by a shared language, tradition, and cultural heritage.

These definitions reflect the multifaceted nature of the concept of a nation, encompassing elements of culture, identity, history, and political aspirations. Each perspective offers a unique lens through which to understand what constitutes a nation.

Characteristics of a Nation:

1. Shared Identity

- **Cultural Unity:** Nations often have a common culture, including traditions, customs, and values that bind the people together.
- **Language:** A common language is often a significant unifying factor for a nation, facilitating communication and fostering a sense of solidarity.

2. Historical Continuity

- **Shared History:** Nations typically have a shared history, including significant events, struggles, and achievements that shape their collective memory.
- **Ancestral Lineage:** The idea of common ancestry or lineage can strengthen national identity, even if it is more symbolic than literal.

3. Common Territory

- **Geographic Boundaries:** While a nation can exist without strict political boundaries, a shared territory often helps to solidify the sense of belonging.
- **Homeland Concept:** The idea of a homeland, whether actual or symbolic, is crucial for national identity.

4. Political Aspirations

- **Self-Governance:** Nations often aspire to self-governance and political autonomy, seeking to manage their own affairs and make decisions that reflect their collective will.
- **Nationalism:** The desire for national sovereignty and pride in one's nation can drive political movements and shape national policies.

5. Symbols and Rituals

- **National Symbols:** Flags, anthems, and other symbols play a crucial role in fostering national pride and unity.
- **Rituals and Celebrations:** National holidays, ceremonies, and traditions help reinforce a shared national identity.

Nation vs. State

- **Nation:** A nation is primarily a cultural and social entity based on shared identity and collective belonging.
- **State:** A state is a political and legal entity with defined boundaries, a government, and sovereignty. While a nation can exist within a state, the two concepts are not always synonymous.

Examples of Nations

- **Japan:** A nation with a strong sense of cultural unity, shared language, and history.
- **Kurdistan:** A nation without a defined state, with a shared identity among Kurdish people across multiple countries.
- **USA:** A nation-state where national identity is built around shared values, history, and symbols, despite cultural diversity.

The concept of a nation is dynamic and can evolve over time, influenced by social, political, and economic changes. It is a powerful force that shapes people's identities, unites communities, and drives historical movements.

Nation and State Relationship: Nations and states are often discussed together, but they are distinct concepts with different characteristics. Here's a broad comparison to highlight the differences:

Nation

- **Cultural Entity:** A nation is primarily a cultural and social entity. It is characterized by a shared identity among its people, often based on common language, culture, ethnicity, history, and values.
- **Emotional and Symbolic:** The sense of belonging and collective identity is strong

within a nation. It is often linked to emotional and symbolic aspects, such as shared myths, traditions, and national pride.

- **No Need for Political Boundaries:** A nation does not necessarily require defined political boundaries. It can exist across different states or within a single state.
- **Examples:** The Kurdish nation spans across several countries including Turkey, Iraq, and Syria. The Japanese nation is largely confined to the territory of Japan.

State

- **Political Entity:** A state is a political and legal entity with sovereign authority over a defined geographic area and its population. It has a centralized government that enforces laws and provides public services.
- **Legal and Institutional:** The state operates through legal and institutional mechanisms. It is responsible for maintaining order, security, and governance.
- **Defined Boundaries:** A state has clearly defined territorial boundaries recognized by other states through international law.
- **Examples:** France, India, and Brazil are examples of states, each with its own government and sovereignty over its territory.

Key Differences

- **Nature:** A nation is a cultural and social community, while a state is a political and legal organization.
- **Boundaries:** A state has defined geographic boundaries, whereas a nation can exist without specific political borders.
- **Authority:** The state has the authority to enforce laws and govern, while a nation does not have formal political power but may influence state policies through national identity and movements.
- **Recognition:** States are recognized as sovereign entities in international relations, whereas nations may or may not have political recognition depending on their status.

Nation-State

- **Combination:** A nation-state is a political entity where the boundaries of the nation and the state largely coincide. It represents a situation where a single nation is governed by its own sovereign state.
- **Examples:** Japan is a nation-state with a strong sense of national identity and a single, sovereign government. France is another example of a nation-state with a unified national identity and political structure.

Understanding the distinction between nations and states helps clarify the complex dynamics of identity, governance, and political authority in the modern world.

1.19 Summing-Up

Social relations indeed form the backbone of social sciences, encompassing any interpersonal relationship, whether it's voluntary or involuntary. These relations can manifest within or between various groups, such as language or kinship groups, social institutions, economic classes, nations, or even gender categories. In simpler terms, social relations are the threads that weave together the fabric of society. They are derived from human behavioral ecology, and when viewed collectively, they create a cohesive social structure. This structure is best understood by examining the interconnections between its constituent parts and the broader social ecosystem.

1.20 Questions

Answer in brief

1) Write a short note on individualism.
2) Write a short note the relationship between society and institution.
3) Write a short note on nation-state.

Answer in details

1) Explain the reciprocal relationship between social relationship and modern technology.
2) Describe in brief the various forms of social relationships.
3) Discuss the relationship between association and society.

1.21 Suggested Readings.

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Unit-II ❑ Social Interaction and Communications – Interaction; Socialization; Sexuality; Culture, Status and Role

Structure:

2.1 Learning Objectives

2.2 Introduction

2.3 Definition and Meaning of Social Interaction

2.4 Operative Dynamics of Social Interaction

2.5 Conceptual Understanding of Social Interaction

2.6 Theoretical Understanding of Interaction

2.6.1 Mead: Development of the Self Through Social Interaction

2.6.2 Herbert Blumer: Symbolic Interactionism

2.6.3 Philip Wexler: Commodification of social interaction

2.7 Communication

2.8 Socialization

2.9 Sexuality

2.10 Culture

2.11 Status and Role

2.12 Summing Up

2.13 Questions

2.14 Suggested Readings

2.1 Learning Objectives

- Learn how our perceptions of reality are shaped through social interactions and shared understandings.
- Explore how social roles and expectations influence personal identity and social status.
- Learn about the general understanding of social interaction.
- Learn about the theoretical understanding of social interaction.

2.2 Introduction:

The fields within social science have developed from studying patterns in culture, including political, ethnic, and economic elements. When people interact within their culture, they tend to become more similar, but this uniformity is lost if the culture is taken away. Wherever there's social interaction, you'll find some level of uniformity, and understanding this helps us grasp how control systems work. The rules of social engagement rely on the repetition of behaviors under the same circumstances. As long as conditions remain constant, we can make reliable predictions. These rules are based on consistent observations of behavior within a cultural setting. Seeking, gaining, and maintaining status are common in human interactions because they can be seen, tested, managed, described, and anticipated.

It is not necessary to possess the extraordinary insight of a prophet or shaman to forecast behavior, habitual systems, values, and attitudes. Therefore, the principles governing social interactions can be as precise as the laws governing astronomy and physics, notwithstanding the less stable laws of genetics and psychology.

2.3 Definition and Meaning of Social Interaction:

The concept of "social interaction" describes a situation where the actions of one individual intentionally alter and influence the actions of another, and vice versa. Here, "behavior" encompasses the broad spectrum of individual actions in space, their covert or mental processes, and their physiological activities. At its core, social interaction is the process by which one person's explicit actions, subconscious thoughts, and basic physiological functions impact those of another person, and vice versa. Naturally, these fundamental aspects of behavior may be less pronounced in less intense forms of social engagement. Social interaction is the foundational unit for sociological analysis. Sociology focuses on the organization of people, which begins with social interaction, while psychology is more concerned with the comprehensive study of behavior. Therefore, the proposed theoretical frameworks aim to characterize behavior within the context of social interaction processes rather than explaining behavior itself.

Turner does not assert exclusive interpretations of social structure, acknowledging that social interaction is a fundamental aspect of all societal or animate processes. He posits that macro- and microsociology are two separate analytical categories, each with its own merits. Macro-sociology examines the traits of populations, while micro-sociology focuses on social interaction. Typically, macrodynamics presupposes interaction, in contrast to microsociology. Intellectual pursuits should be categorized thus, maintaining this division

until more comprehensive theories of micro and macro processes emerge. Consequently, minimal effort will be expended to bridge the micro-macro divide, concentrating instead on discerning the likely patterns of social interaction among individuals.

2.4 Operative Dynamics of Social Interaction:

Theoretically, social interaction is a series of processes, each with its own set of principles. Typically, a unique framework is proposed for each aspect, giving social interaction theory a rather universal appeal. This reflects why action theory (Parsons, 1951) moved away from fixed interaction typologies, to avoid an in-depth analysis of its individual elements. Likewise, theories focusing on the interaction process often adopt a narrow view, interpreting interaction solely through one lens, be it exchange (Homans, 1961), ethnomethods (Garfinkel, 1967), symbolic interaction (Blumer, 1969), dramaturgy (Goffman, 1959), or interaction rituals (Collins, 1986). While these theories do acknowledge various processes, they seldom treat them as separate subjects for theory development. Consequently, social interaction is often perceived as a single, cohesive concept.

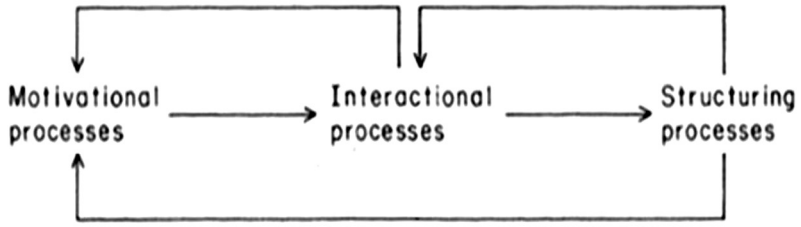

Fig. *Z.J.* The elements of social interaction.

Source: Turner, Jonathan H., *A Theory of Social Interaction* (1988), Stanford University Press Stanford, California.

The idea is that social contact can be broken down into three separate processes, each requiring its own set of theoretical models and principles. Turner argues that social interaction is comprised of three interconnected processes: motivation, interaction, and structure. Essentially, we need to develop distinct models and principles for each of these areas.

What he's getting at is that people are driven and mobilized in their interactions with others to varying degrees and in different ways. This drive, or lack thereof, to engage with others is what he refers to as "motivation." While motivation has been a challenging topic in social sciences, it's still crucial to explore the processes it encompasses. People are

motivated in diverse ways; they're driven, compelled, and pushed to act, and this can't be ignored. However, for sociologists, motivation matters

only as far as it affects the interaction process. So, instead of crafting a full-blown theory of motivation, we focus on models and propositions that help us grasp what spurs people into action as they interact (J. Turner, 1987).

He describes interactional processes as the actions people take to influence each other's behavior. In his work, he calls this phase "the mechanics" of interaction (J. Turner, 1986c), highlighting the systematic nature of human behavioral interactions. Essentially, these processes involve signaling a course of action and assessing both one's own and others' signals.

Turner's concept of "structuring" acknowledges that social encounters are not only recurrent over time but also organized within physical spaces. These structuring processes extend beyond the scope of motivational and interactional dynamics. Hence, theories centered on motivation or the signaling and interpretation of behaviors are inadequate for explaining the organization of social interactions. Therefore, it's important not to conflate theories of motivation or signaling and interpretation with theories of structuring.

The pattern highlighted by the arrows shows that motivational, interactional, and structural processes are intertwined. The way people signal and interpret behaviors is linked to their motivational drives; these drives are shaped by existing structural conditions and the dynamics of signaling and interpreting. In turn, the structure of an interaction is significantly shaped by the participants' motivations, which drive their signaling and interpreting behaviors. Therefore, to understand the causal influences on each other, it's essential to develop independent assertions and models. A full grasp of the workings of social interaction requires us to dissect these elements.

2.5 Conceptual Understanding of Social Interaction:

Social interaction may be understood as the process by which individuals connect with their own minds or the minds of others. This involves considering one's own or others' intentions, desires, means, knowledge, and similar aspects. The concept of "mind" in this context, as originally used by thinkers like Peirce, James, Dewey, and Mead, pertains to the purposeful activities directed by animals towards their surroundings. These activities, also termed as "actions" or "psychological activities," bridge the gap between an organism's needs and the environmental conditions and resources necessary to fulfil them. Elements typically seen as psychological events or features, such as attitudes, beliefs, motivation, perception, thought, or decision-making, are considered components of this purposeful activity. The term "actor" denotes an individual in the role of a conscious being. Similarly,

groups or collectives may also be regarded as actors when they engage in decision-making and relate to their own and others' purposeful processes.

Another aspect that sets the mind apart from other organic functions such as breathing, eating, or excreting, which also connect an organism to its environment, is its instrumental nature. An activity is considered instrumental when its probability of happening is affected by the significance of its previous occurrences in similar situations relative to the organism's needs. This alteration in likelihood is what we refer to as "learning." Circumstances are deemed similar if they align with the organism's needs and the environmental opportunities to fulfil those needs.

When individuals reflect on each other's mental states, they recognize and adjust to the presence of underlying instrumental processes. This means they acknowledge the particularly instrumental aspect of each other's behaviors. While it's possible to perceive just the physical manifestations in another's expression or gait, an understanding of how these patterns fit into an instrumental process is necessary to interpret a smile as "friendly" or the stride "hurried" or "determined."

Social interaction is believed to stem from historical relationships that humans have through their existence as physical entities, living beings, and conscious agents. "Physical" interaction occurs when individuals impact each other as material bodies, like when two people collide and fall while running

from opposite directions. "Ecological" or "biological" interaction happens when people affect each other as organisms, competing for or sharing resources vital for survival. "Behavioral" interaction refers to when humans, acting as rational beings, interact with others as they would with any element in their surroundings, without necessarily considering the others' perspectives.

Contemporary theories of social interaction rest on the premise that behavioral interactions are pre-established. This includes the notion that minds and their associated gestures are observable, that there are existing patterns of dependency among participants ready for differentiation, and that people recognize the presence and importance of others' minds in the pursuit of enhancing resource quantity and reliability.

2.6 Theoretical Understanding of Interaction:

Herbert Blumer coined the term "Symbolic interactionism" in 1937, defining a sociological approach that draws on George Herbert Mead's theory of social behaviorism, which emerged from the University of Chicago in the 1920s. This term has been broadly applied to the work associated with the university's Department of Sociology from 1900 to about 1950, and to those who remain dedicated to its principles. Yet, recent studies

suggest this view doesn't fully capture the diversity of sociology at Chicago during that era. It also doesn't align with how the sociologists saw themselves and their work. For instance, neither Park nor Thomas would have described their work using this term, and it seems that later figures like Wirth and Hughes didn't embrace it either. Hughes' focus on social organization had a greater impact than Blumer's interest in social psychology, although this too is an incomplete picture of Blumer's range of interests.

2.6.1 Mead: Development of the Self Through Social Interaction

Mead (1934: 137) posits that the self is not passive but active, constantly engaged in a process of self-reflection. We are perpetually in conversation with ourselves, using our self-awareness to evaluate our actions and thoughts. Even in solitude, we ponder over past interactions, like how we appeared or what impression we made at a recent social event, or we might revisit a comment made by someone else, or strategize our future conversations. Simultaneously, we interpret what others communicate to us, contemplate its significance, and decide how to react or behave based on their statements. This ongoing internal discourse is essentially what constitutes having a self.

We exist as both the observer and the observed within ourselves. This duality becomes clear when we reflect on our image in the mirror, an idea illuminated by Mead's philosophy. Echoing Bruce Springsteen, when I peer into the mirror, I am the subject (Michele) observing, and simultaneously, I am the object (Michele) being observed. "How do I look?" is the question I pose to myself as the observer. My answer may vary from day to day, but according to Mead, these self-assessments are deeply influenced by how I believe others perceive me, drawing from the opinions of my mother, sister, or friend. This process shapes the 'Me' (myself as an object), which is crafted through ongoing social interactions. The 'Me' that I recognize is one that I've been taught to see, a reflection judged against the standards of beauty imparted by others and how they perceive my appearance specifically.

Mead argued that humans process incoming stimuli differently than the animals studied by behaviorist psychologists, such as rats, dogs, or pigeons. Animals interpret stimuli as signs—direct information about the world—that trigger instinctive or learned responses. Humans, on the other hand, typically interpret inputs as symbols or signals that require cognitive processing before, they can inform actions. Language is the most obvious example of this. Mead also pointed out that the meaning of actions is not solely determined by the actor's intent. An actor performs an action expecting a certain reaction from its intended recipient or audience. Yet, the actual meaning of the action only becomes clear through the recipient's or audience's response, which can lead to further adjustments by the

actor. For instance, speaking involves organizing the range of sounds the human body can make into units that symbolize the speaker's anticipated response from the listener. These units must belong to a shared system of communication to function as symbols. While the vocal patterns might be arbitrary, the structures they form are not; however, the creation of new words is certainly possible.

Mead extensively discusses children's games and their role in developing skills essential for successful interaction. His central thesis is summarized as a progression from society or social interaction to the formation of self-concept, and then to the development of mind—thus, Society, Self, and Mind, as opposed to *Mind, Self, and Society* (Meltzer 1967).

2.6.2 Herbert Blumer: Symbolic Interactionism

Herbert Blumer, the originator of the term 'symbolic interactionism,' first mentioned it casually in 1937. However, the term gained traction and soon became widely used in sociology to denote "a comparatively distinct method for analyzing human group life and behavior" (Blumer 1969: 1).

Symbolic Interactionism posits that society is essentially human group life, where individuals engage in social interaction through symbols (Blumer 1969: 7). For its proponents, society is an ongoing process of such interactions, where we constantly interpret and react to various cues within our social surroundings. This perspective views institutions not as rigid organizational structures with hierarchical roles and bureaucratic norms, but rather as networks of individuals linked through their actions, navigating "situations at their respective positions in the organization" (Blumer 1969: 58). Therefore, Symbolic Interactionism focuses primarily on the micro-level dynamics and impacts of daily, in-person interactions. However, these micro-level interactions take place within the broader context of socially structured situations (Goffman 1959, 1971) and can have significant macro-level effects, such as the perpetuation of social inequalities.

According to Blumer, symbolic interaction rests on the three basic premises: *[a] Human beings act towards things on the basis of the meanings that the things have for them [including other human beings and physical objects in the person's environment, social institutions] ... [b] The meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellows ... [c] These meanings are handled in, and modified through, an interpretive process used by the person in dealing with the things he encounters.* (Blumer 1969: 2)

2.6.3 Philip Wexler: Commodification of social interaction

In a world where society is increasingly commodified, the essence of social interaction

and its inherent conditions are fading away. Social psychology has been developing abstract theories that mirror the evolving social conditions, but these often distort the true nature of human interactions. Theories like cognitive attitude and ethnomethodology simplify social interactions to mere internal mental processes, and theories of equity and exchange tend to falsely objectify these interactions. The ongoing crisis in corporate liberal capitalism has further diminished the richness of interaction and the value of exchange relationships. This examination recognizes the growing trend of commodification and the systematic organization of human relationships into abstract values of exchange, casting light on the intricate link between social psychology and economic dynamics.

This study acknowledges the increasing organization of individual interactions as abstract exchange values. Contemporary social abstraction and the economization of social psychology inadvertently prompt an examination of the relationship between social psychology and economics, symbolized by the marketplace. This examination also normalizes inquiries into the organization of social production and daily interpersonal interactions. Philip Wexler identifies two key themes: first, that shifts in interaction theories reflect changes in the significance of interaction during the ascent, dominance, and eventual crisis of corporate liberalism; second, that social psychology either subjectivizes or objectivizes social interaction issues, thereby obscuring and ideologizing them. The emergence of large corporations has placed social interaction at the forefront, leading to its commodification and establishment as a field of study.

Marcuse (1964, p. 9) has graphically described this historic transformation of social relations: *The people recognize themselves in their commodities; they find their soul in their automobile, hi-fi set, split-level home, kitchen equipment. The very mechanism which ties the individual to his society [emphasis added] is anchored in the new needs which it has produced.*

Braverman observed that the market not only caters to the tangible needs for materials and services but also shapes the emotional contours of life (1974, p. 276). Furthermore, Ewen (1976) expanded on this by explaining how every aspect of human interaction is interpreted and intensified into market relationships, which are facilitated through the commodification of human social activities by the proliferation of advertising.

The evolution of corporate liberalism has significantly influenced the development of social psychology's interaction theories. In the era of burgeoning corporate capitalism, the discipline emphasized the importance of group cohesion and social integration. As corporate liberalism prevailed, the focus shifted to cognitive attitude theories and the study of cognitive rules through ethnomethodology. With the decline of the corporate liberal regime, equity and exchange theories gained prominence, and multivariate analysis marked

a turning point in the study of interactions. The retreat from corporate liberalism highlighted the ideological aspects of social psychology, paving the way for interpersonal social psychology, which concentrates on individual traits and the impact of specific situations.

During the 1950s, social psychology served as a practical guide for the daily lives of white middle-class men, while simultaneously presenting a skewed view of reality for women, minorities, and the working class. With the commodification of daily life and the commercialization of abstract values, the discipline's portrayal of middle-class men's lives has diminished in accuracy.

Social psychology has transitioned from being a scientific tool to a narrative of interactions defined by interpersonal mediation. It has adopted an ideological stance, masking the true nature and dynamics of social interaction by confining subjects to contrived experimental settings. The field now prioritizes the subjective, communicative, and cognitive dimensions of social relationships, treating them as marketable commodities. Consequently, interaction is viewed primarily as a communicative act, with an increased focus on the roles and normative expectations within it.

The field has experienced a revival through the resurgence of symbolic interactionism and ethnomethodology, which concentrate on the direct, verbal aspects of social exchanges. Schegloff's analysis of telephone conversations from 1979 offers a poignant example of how ethnomethodology has redefined our understanding of the tangible elements of social interaction.

2.7 Communication

Communication is a fundamental aspect of human interaction and plays a crucial role in the field of sociology. In this article, we will outline and explain the concept of communication and its significance within the sociological context.Communication can be defined as the process of exchanging information, ideas, and emotions between individuals or groups through various mediums, such as verbal and non-verbal cues, symbols, and gestures. It involves the transmission and reception of messages, allowing individuals to share and understand each other's thoughts, feelings, and intentions.

Types of Communication: Communication can take various forms, each serving a specific purpose within social interactions. The main types of communication include:

a. **Verbal Communication:** This form of communication involves the use of spoken or written language to convey messages. It includes conversations, speeches, interviews, and written texts such as books, articles, and letters.

b. **Non-Verbal Communication:** Non-verbal communication refers to the transmission

of messages without the use of words. It includes facial expressions, body language, gestures, and eye contact. Non-verbal cues often complement or reinforce verbal communication.

c. **Visual Communication:** Visual communication involves the use of visual aids, such as images, graphs, charts, and videos, to convey information. It is widely used in media, advertising, and presentations.

d. **Written Communication:** Written communication includes any form of communication that is recorded in written or printed form. It can be formal or informal, such as emails, reports, memos, or social media posts.

e. **Interpersonal Communication:** Interpersonal communication occurs between individuals or small groups and is characterized by direct face-to-face interaction. It plays a vital role in building relationships, resolving conflicts, and maintaining social connections.

f. **Mass Communication:** Mass communication involves the transmission of messages to a large audience through mass media channels, such as television, radio, newspapers, and the internet. It influences public opinion, shapes cultural norms, and disseminates information on a wide scale.

Importance of Communication in Sociology

Communication is a central concept in sociology, as it influences social structures, relationships, and the construction of meaning within societies. Here are some key reasons why communication is important in sociology:

a) Social Interaction: Communication is the foundation of social interaction. It enables individuals to connect, share experiences, and establish relationships with others. Through communication, individuals negotiate their roles, express their identities, and form social bonds. It is through communication that social norms, values, and expectations are transmitted and learned.

b) Socialization and Culture: Communication plays a vital role in the process of socialization, where individuals acquire the knowledge, skills, and values necessary to participate in society. It is through communication that cultural beliefs, traditions, and norms are passed down from one generation to another. Language, as a form of communication, shapes our understanding of the world and influences our cultural perspectives.

c) Power and Social Hierarchies: Communication reflects and reinforces power dynamics within society. It can be used to exert control, influence opinions, and maintain social hierarchies. Those with access to communication channels, such as

media or political platforms, can shape public discourse and control the flow of information. Communication also plays a role in social movements, activism, and resistance against oppressive systems.

d) **Social Change and Transformation:** Effective communication is essential for social change and transformation. It allows individuals and groups to voice their concerns, advocate for their rights, and mobilize collective action. Communication can challenge existing social structures, promote social justice, and facilitate the exchange of ideas and innovations.

Communication is a multidimensional concept that underlies all aspects of human interaction. In sociology, understanding communication is crucial for comprehending social dynamics, cultural processes, and power relations within societies. By recognizing the various forms and functions of communication, sociologists can analyse and interpret social phenomena, contribute to social change, and promote effective communication practices

2.8 Socialization

Socialization is the process by which individuals learn and absorb the values, beliefs, norms, and behaviors of their society or social group. This learning begins in childhood and continues throughout life, allowing people to adapt to their social and cultural environments. Through socialization, individuals develop their identities and social skills, grasp societal expectations, and learn how to interact and communicate with others. It's akin to the training wheels for becoming a well-adjusted member of society.

Kimball Young defines socialization as the process of inducting an individual into the social and cultural world, making them a specific member of society and its various groups, and getting them to accept the norms and values of that society. Socialization is a process of learning, not biological inheritance. It molds a newborn into a social being who finds fulfillment within society. According to Ogburn, socialization is the process by which an individual learns to conform to the norms of a group. Lundberg describes socialization as the complex processes of interaction through which individuals learn the habits, skills, beliefs, and standards of judgment necessary for effective participation in social groups and communities. Socialization is learning that enables the learner to perform social roles. Green states that socialization is the process by which a child acquires cultural content, along with selfhood and personality. It transforms an individual into a person and is a process of adjusting to social norms and modes of living.

Types of Socialization: Socialization can be categorized into several types based on the context and stage of life. Here are the key types:

A. **Primary Socialization**: This is the first stage of socialization that occurs in early childhood within the family. It involves learning basic norms, values, and behaviors.

For example, children learn to speak their native language, understand family roles, and develop initial social skills.

B. **Secondary Socialization**: This occurs later in childhood and continues throughout life, as individuals encounter new groups and social environments. Examples include learning social norms at school, adapting to workplace culture, or integrating into new communities or peer groups.

C. **Anticipatory Socialization**: This is the process of preparing for future roles and social situations. People engage in anticipatory socialization when they rehearse for new positions, careers, or life transitions. For example, students might intern in their field of study to gain insights and skills for their future careers.

D. **Resocialization**: This involves discarding old behaviors and norms and adopting new ones, often in a radically different environment. This can occur in settings like the military, prisons, or rehabilitation centers, where individuals must learn new ways of thinking and behaving.

E. **Developmental Socialization**: This type of socialization is concerned with the development of social and emotional skills as individuals mature. It continues throughout life and involves learning to navigate complex social situations, improve interpersonal relationships, and adapt to changing societal expectations.

Each type of socialization plays a critical role in shaping individuals and ensuring they can function effectively within their society.

Agencies of Socialization: The process of socialization isn't limited to childhood but continues throughout a person's life, starting from birth and ongoing until death. It's a continuous process. The primary agents of socialization are as follows:

(a) The family: The family is the initial agent of socialization. Parents and family members teach the child speech and language. Within the family, children learn various civic virtues. Often referred to as the "cradle of social virtues," the family is where children first learn cooperation, tolerance, self-sacrifice, love, and affection. The family environment significantly influences a child's development. Psychologists have shown that a person's upbringing in a family shapes their habits—bad habits in a dysfunctional family and good habits in a positive one.

(b) The school: School is the second agent of socialization. At school, children receive education that shapes their ideas and attitudes. Education plays a crucial role in socialization. A well-structured education system can produce well-socialized individuals.

(c) Playmates or friends: Playmates and friends are also key agents of socialization. The relationship between a child and their playmates is based on equality. From friends,

children learn cooperative morality and informal cultural aspects like fashions, fads, crazes, modes of gratification, and forbidden knowledge.

(d) The church: Religion has historically been an important factor in society. Religious practices are observed in families on various occasions. Children see their parents attending religious ceremonies and hear religious sermons, which can influence their life course and shape their ideas.

(e) The State: The state is an authoritative agent of socialization. It establishes laws and expected modes of conduct. Individuals must align their behavior with these laws to avoid punishment. Hence, the state also influences our behavior.

One reason for the rise in crime within society is the inability of socializing institutions to effectively and adequately socialize children. Modern families are facing crises and parental maladjustment, which negatively impacts the socialization process. The education system is fraught with deficiencies. Schools, once revered as temples of education, have become places where children are more exposed to drugs and alcohol than to cultural heritage. Urbanization has dismantled the neighborhood system, leaving children to play electronic games instead of interacting with local peers. Additionally, religion holds less influence in urban societies, and state authority is often disobeyed. To nurture well-socialized individuals, these socializing agencies must operate efficiently. Modern society needs to address several socialization challenges, necessitating more active and effective roles for these institutions.

Socialization and Individual Behavior: Socialization has a profound impact on individual behavior in many ways. Here are some key effects:

i. **Identity Formation**: Through socialization, individuals develop their sense of self and personal identity. Interactions with family, friends, and society help people understand who they are, their roles, and their place in the world.

ii. **Norms and Values**: Socialization imparts the norms, values, and expectations of one's culture and society, guiding individuals on what is deemed acceptable or unacceptable behavior within their community.

iii. **Social Skills**: Individuals acquire essential social skills like communication, empathy, cooperation, and conflict resolution through socialization. These skills enable them to build and maintain relationships and navigate social environments effectively.

iv. **Role Fulfillment**: Socialization prepares individuals to perform various societal roles such as student, employee, parent, or friend. It provides the necessary knowledge and skills to fulfill these roles responsibly and effectively.

v. **Moral and Ethical Principles**: Socialization instills moral and ethical values that

guide individuals' decisions and actions. It helps them distinguish between right and wrong and develop a sense of social responsibility.

vi. **Adaptation to Change**: Socialization equips individuals with the ability to adapt to social changes and new environments. As society evolves, people can learn and internalize new norms and behaviors to remain relevant and functional.

vii. **Influence of Peers and Media**: Secondary socialization through peers and media greatly impacts behavior, particularly during adolescence and adulthood. Peer groups can reinforce or challenge existing norms, while media shapes perceptions, attitudes, and behaviors.

In essence, socialization is fundamental to human development, shaping individuals into socially competent and culturally aware members of society. It's like the intricate art of fitting into the larger puzzle of human existence.

Socialization and Cultural Context: Socialization varies widely across cultures, shaping individuals in unique ways based on societal values, norms, and practices. Here are some key differences:

a) **Family Structure and Roles**: In some cultures, family is the central unit of socialization, with extended families playing a significant role in upbringing (e.g., many Asian and African cultures). In others, nuclear families are more common, and children may be encouraged to become independent at an earlier age (e.g., many Western cultures).

b) **Educational Systems**: Education is a critical agent of socialization, and its structure and emphasis differ across cultures. For example, some cultures prioritize rote learning and respect for authority, while others emphasize critical thinking and individual expression.

c) **Religious Influence**: Religion can be a significant factor in socialization, shaping moral values, behaviors, and community practices. In some cultures, religious teachings are deeply integrated into daily life and social norms, while in others, secular values may prevail.

d) **Gender Roles**: Gender socialization varies greatly across cultures. Some cultures have rigid, traditional gender roles, while others promote more egalitarian views and flexibility in gender expressions and roles.

e) **Communication Styles**: Socialization influences how people communicate. In some cultures, indirect communication and non-verbal cues are essential (e.g., Japan), while in others, direct and explicit communication is valued (e.g., the United States).

f) **Collectivism vs. Individualism**: Collectivist cultures (e.g., many East Asian and Latin American cultures) emphasize group harmony, community, and interdependence. In contrast, individualist cultures (e.g., many Western cultures) prioritize personal achievement, autonomy, and self-expression.

g) **Social Etiquette and Norms**: Social behaviors and etiquette differ widely. For example, in some cultures, formal greetings and respect for elders are paramount, while in others, casual interactions and egalitarianism are more common.

h) **Rites of Passage**: Cultural rituals and ceremonies mark significant life stages and transitions. These rites of passage vary, from coming-of-age ceremonies to marriage customs, reflecting cultural values and beliefs.

These differences in socialization highlight the diversity of human societies and the myriad ways people learn to navigate their social worlds. They also underscore the importance of cultural sensitivity and understanding when interacting with people from different backgrounds.

2.9 Sexuality:

Until quite recently, our understanding of sexuality primarily came from biologists, medical researchers, and sexologists, whose studies date back to the nineteenth century. These studies often focused on individual psychology rather than the broader patterns of sexuality and sexual behavior that interest sociologists. Early scholars frequently examined animal behavior to gain insights into human sexuality, a practice that continues today. While sexuality has a clear biological component, such as the drive to reproduce, sociologists view it as a complex interplay of biological and social factors.

The first major sociological studies of sexuality emerged in the 1940s and 1950s with Alfred Kinsey and his colleagues in the USA, who conducted extensive surveys of sexual behavior. Their findings surprised many, revealing a significant gap between public norms and actual sexual conduct. In the late 1970s, Michel Foucault's studies of sexuality sparked new interest in the history of sexuality and how sexualities are created, denied, and suppressed. This marked a significant shift, moving sexuality studies beyond biology and into the realms of history, politics, and sociology.

Meaning and Definition

Sexual orientation refers to the direction of an individual's sexual or romantic attraction, influenced by a complex interplay of biological and social factors. The majority of people across societies are heterosexual, and historically, heterosexuality has formed the foundation of marriage and family. However, there are many other sexual preferences and identities.

Judith Lorber (1994) identified ten different sexual identities, including straight (heterosexual) woman, straight man, lesbian woman, gay man, bisexual woman, bisexual man, transvestite woman (a woman who regularly dresses as a man), transvestite man (a man who regularly dresses as a woman), transsexual woman (a man who becomes a woman), and transsexual man (a woman who becomes a man). Sexual practices are even more varied, and in every society, there are norms that govern these practices, some of which are encouraged while others are condemned.

Michel Foucault (1978) demonstrated that the concept of a homosexual individual was almost non-existent in Europe before the eighteenth century. The term 'homosexuality' was coined in the 1860s, and subsequently, homosexuals were increasingly viewed as a distinct group with a specific sexual deviation. Homosexuality transitioned from being a religious issue to a medical one, described in clinical terms as a psychiatric disorder or perversion rather than a religious 'sin.' Homosexuals, along with other 'deviants' such as pedophiles and transvestites, were considered to have a biological pathology that posed a threat to mainstream society's purity. Homosexuality remained criminalized in most Western countries until just a few decades ago and was classified as a mental disorder in the USA until the American Psychiatric Association removed it in 1987. Although the shift from the societal margins to the mainstream is not yet complete, significant progress has been made in recent years.

Over the past forty years, sexual attitudes in most Western countries have become noticeably more permissive. This shift has fundamentally changed important aspects of people's sexual lives. In earlier societies, sexuality was closely linked to reproduction, but in contemporary times, it has become a personal dimension for individuals to explore and shape. Whereas sexuality was once defined by heterosexuality and monogamy within marriage, there is now greater acceptance of diverse sexual behaviors and orientations in various contexts.

Sociologists largely avoided researching sexuality for much of the discipline's history until the 1940s, when Alfred Kinsey's team in the USA conducted a groundbreaking survey that challenged the notion of homosexuality as a medical condition needing a cure. Surveys of sexual behavior are challenging due to the personal nature of the topic; many people are reluctant to discuss intimate details with strangers. This reluctance can result in self-selected samples that may not accurately represent the general population.

Critical Perspective: Kinsey's research faced criticism from conservative and religious groups, partly because it included children under sixteen. Academic critics also had issues with Kinsey's positivist approach, which involved collecting large amounts of raw data but failed to fully understand the complexities of sexual desire behind the

behaviors observed. The research didn't address the meanings people attach to their sexual relationships, and later studies found lower levels of homosexual experience than Kinsey's, suggesting their sample might have been less representative.

Despite these criticisms, it would be unrealistic to expect a single study to address all these complexities, especially in such a challenging field of research. Kinsey is credited for opening up the study of sexuality to sociological research.

The validity and reliability of surveys on sexual behavior have been widely debated. Critics argue that these surveys may not provide reliable information about sexual practices, as publicly stated attitudes often reflect social norms rather than genuine personal beliefs and behaviors. This criticism, however, applies to many other surveys on various aspects of life, such as marriage, divorce, crime, and deviance. Sociologists can still balance these pros and cons to provide valuable insights for policymakers, and there's no reason why studies of sexuality shouldn't do the same.

Interpretative Perspectives: Theoretically, sexuality is often defined and understood through various academic and theoretical lenses, including biological, psychological, sociological, and cultural perspectives. Here are some theoretical definitions:

1) **Biological Perspective**: This theory focuses on the physiological and genetic factors influencing sexuality, including the roles of hormones, brain structures, and genetic predispositions in shaping sexual orientation, desire, and behavior.
2) **Psychological Perspective**: From this viewpoint, sexuality is understood through individual psychological processes, such as cognition, emotions, and personality. This perspective includes theories by psychologists like Sigmund Freud, who proposed that human sexuality is driven by unconscious desires and childhood experiences.
3) **Sociological Perspective**: Sociology examines how social structures, institutions, and cultural norms influence sexuality. This includes the roles of family, education, religion, and media in shaping sexual identities, behaviors, and attitudes. Theories like Symbolic Interactionism highlight how social interactions and meanings shape our understanding of sexuality.
4) **Cultural Perspective**: This approach emphasizes the role of culture in defining and interpreting sexuality. Different cultures have varying beliefs, practices, and norms regarding sexuality, which influence how individuals experience and express their sexual identities.
5) **Queer Theory**: This contemporary theoretical framework challenges traditional and normative definitions of sexuality. Queer theory deconstructs categories like

heterosexuality and homosexuality, emphasizing the fluidity and diversity of sexual identities and experiences.

6) **Feminist Theory**: Feminist perspectives on sexuality explore the intersections of gender, power, and sexuality. These theories examine how patriarchal systems influence sexual norms and behaviors and advocate for gender equality and sexual autonomy.

In summary, sexuality is a multifaceted concept that encompasses biological, psychological, social, and cultural dimensions. It involves the ways individuals experience and express sexual attraction, desire, identity, and behavior, influenced by a combination of innate and external factors.

Contemporary Relevance: Sexuality became a focus of sociological theorizing and research partly due to the societal changes spurred by the reform movements of the 1960s, which introduced new topics for sociologists to explore. As these movements became part of mainstream society, older norms regarding sexual behavior began to reestablish. Recent surveys indicate that many respondents support discouraging sexual activity among young people, with fewer expressing opposition to homosexual sex. In this evolving context, sociological research must stay attuned to shifting attitudes and public norms and may need to develop new methods to better understand people's lives.

An article by Kelly et al. (2009) delves into the under-researched topic of the sexuality of disabled people. The study gathered insights from individuals with intellectual disabilities in Ireland about their experiences with sexuality, relationships, and helpful support structures. In Ireland, it is illegal for anyone to engage in sexual activity with a person who cannot live independently or protect themselves from abuse, unless they are married (a consultation on changing this law was reported in 2011). Participants in the study expressed that they had insufficient sex education or information and that relationships were not permitted within their services, leading to the formation of 'secret' relationships. The authors argued for a change in the law, as many individuals with intellectual disabilities are capable of having sexual relationships and protecting themselves from abuse.

Many countries have moved towards legislation allowing gay couples to legally recognize their partnerships through civil unions or marriage. Although these changes reflect broader acceptance of gay relationships, the question arises as to why marriage, a traditional heterosexual institution, appeals to homosexuals. Kelly (2006) suggests several possible reasons, including achieving equal legal status, workplace and welfare rights, healthcare rights (like visitation), and tax benefits. However, debates continue within the LGBT movement about whether the seemingly 'progressive' nature of gay marriage is genuine or merely an illusion.

Concepts related to Sexuality: Sexuality is a broad term that encompasses the complex range of human experiences related to sexual attraction, behavior, orientation, and identity. It includes:

a. **Sexual Orientation**: This refers to an individual's enduring pattern of romantic or sexual attraction to others. Common categories include heterosexual (attracted to the opposite sex), homosexual (attracted to the same sex), bisexual (attracted to both sexes), and asexual (experiencing little or no sexual attraction).

b. **Sexual Identity**: This is how individuals perceive themselves and what they call themselves based on their sexual attractions, behaviors, and feelings. This identity can align with societal labels or be more fluid and unique to the individual.

c. **Sexual Behavior**: This includes the physical acts and practices that individuals engage in with others. These behaviors can be influenced by cultural norms, personal preferences, and individual values.

d. **Sexual Desire and Attraction**: This refers to the feelings and inclinations that drive individuals to seek out sexual experiences. It can vary greatly from person to person and can be influenced by biological, psychological, and social factors.

e. **Gender Identity and Expression**: While closely related, this is distinct from sexuality. Gender identity is how individuals perceive themselves in terms of gender, while gender expression is how they present their gender to the world.

Sexuality is a deeply personal and complex aspect of human life, and it is influenced by a combination of biological, psychological, social, and cultural factors. It can evolve over time and may not fit neatly into predefined categories.

2.10 Culture

Culture has been defined in a number of ways; some thinkers include in culture all the major social components that bind men together in a society. Others take a narrow view and include in culture only the non-material parts. Some of the definitions are as follows:

(a) 'Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities acquired by man as a member of society'. —Tylor

(b) 'Culture is the handiwork of man and the medium through which he achieves his ends'. — Malinowski

(c) 'Culture is an organised body of conventional understanding manifest in art and artifact, which, persisting through tradition, characterises a human group'. —Redfield

(d) 'Culture is an accumulation of thoughts, values, and objects; it is the social heritage acquired by us from preceding generations through learning, as distinguished from the

biological heritage which is passed on to us automatically through the genes'. —Graham Wallas

(e) 'Culture is the socially transmitted system of idealised ways in knowledge, practice, and belief, along with the artifacts that knowledge and practice produce and maintain as they change in time'. —Arnold W. Green

(f) 'Culture is the embodiment in customs, tradition, etc., of the learning of a social group over the generation'. —Lapiere

(g) 'Culture is the expression of our nature in our modes of living and thinking our everyday intercourse, in art, in literature, in religion, in recreation and enjoyment'. —MacIver

(h) 'Culture refers to the social mechanisms of behaviour and to the physical and symbolic products of these behaviours'. —Lundberg

(i) 'Culture is the sum total of integrated learned behaviour patterns which are characteristics of the members of a society and which are, therefore, not the result of biological inheritance'. — E. A. Hoebel

(j) 'Culture is the sum total of human achievements, material as well as non-material, capable of transmission, sociologically, that is, by tradition and communication, vertically as well as horizontally'. —H. T. Mazumdar

In sociology, the term "culture" has a specific meaning different from everyday use. People often label educated individuals as cultured and uneducated ones as uncultured. However, in sociology, culture refers to acquired behaviors that are shared and transmitted among society's members. It is an accumulation inherited by each new generation and a heritage into which a child is born. Therefore, in sociology, everyone has culture because they share the culture of their group.

Culture is acquired by individuals as members of society and continues through tradition. This concept of acquisition and tradition is emphasized by Tylor and Redfield in their definitions. The ability to learn from the group is crucial in this process. Learned behaviors signify culture and include activities like singing, talking, dancing, and eating. These behaviors are shared with others and transmitted by parents, teachers, or friends. Culture is man-made, the product of human experience, and encompasses what a group has learned about living together under specific circumstances.

Thus, culture is a system of learned behaviors, shared and transmitted among group members. From birth, individuals begin to learn culture, and by connecting with their heritage, they become distinctly human. This has led to humans being called the culture-bearing animal.

Characteristics: Culture has several key characteristics:

i. **Acquired Quality**: Culture is not innate but learned through socialization, habits, and thoughts. Socially acquired behavior is known as learned behavior.

ii. **Social Heritage**: Culture is a collective, not individual, heritage, encompassing the expectations of group members and shared by most individuals within the group.

iii. **Idealistic**: Culture represents the ideas and norms of a group, embodying the ideal patterns and behaviors throughout history.

iv. **Total Social Heritage**: Culture is linked to the past and persists through traditions and customs passed down from generation to generation.

v. **Need Fulfillment**: Culture meets the ethical and social needs of groups, serving as ends in themselves.

vi. **Integrated System**: Culture is an ordered system where its various parts are interconnected, and new elements are integrated.

vii. **Language as a Vehicle**: Language is the primary means of transmitting culture, allowing people to learn from the past and share knowledge with future generations.

viii. **Evolution Through Division of Labor**: Culture evolves into more complex forms through the division of labor, which develops specialized skills and increases societal interdependence.

These characteristics highlight culture as a learned, shared, and evolving system that integrates human experience and tradition.

Functions of Culture: The functions of culture can be considered under two categories: (a) for an individual and (b) for a group.

Importance for an Individual: Culture holds significant value for an individual and forms an essential element of social life. Here are some advantages of culture for an individual:

a) **Culture Humanizes**: Culture transforms the human animal into a social being, regulating conduct and preparing individuals for group life. It provides a complete framework for living, teaching what type of food to eat, how to dress, interact with others, and cooperate or compete. Without culture, an individual would be less than human—akin to a feral person. To truly be human, one must engage with the cultural stream, much like fish need water to survive. Culture imparts the qualities necessary for social life, preventing the need to find ways to meet basic needs from scratch.

b) **Solutions for Complicated Situations**: Culture's influence on individuals often means no external force is needed to ensure conformity to social norms. Certain

actions become automatic, such as forming a queue in crowded places or driving on the left side of the road. Without culture, there would be confusion even in simple situations, like deciding what food to eat. A ready-made set of patterns exists for various matters, eliminating the need for trial-and-error learning. Horton and Hunt describe culture as a force that directs and confines behavior, limits goals, and defines rewards, influencing thoughts, dreams, and desires within culturally acceptable possibilities.

c) **Traditional Interpretations**: Culture provides traditional interpretations of many situations, guiding behavior. For example, postponing a journey if a cat crosses one's path or viewing an owl atop a house as inauspicious. These interpretations vary across cultures; in some, the owl symbolizes wisdom rather than folly.

Culture is a crucial system of learned behavior, shared and transmitted among group members, shaping individuals from birth and throughout life. It makes humans distinctly social beings, integrating experiences and traditions into a cohesive framework for living.

Importance for a Group:

A. **Maintaining Social Relationships:** Culture is essential not just for individuals but also for groups. Without culture, group life wouldn't exist. Culture provides the framework of guiding values and ideals, regulating people's behavior and fulfilling basic needs like hunger, shelter, and sex, which helps sustain group life. Life would be harsh and chaotic without cultural regulations. People behave appropriately in society to avoid social disapproval. Culture checks irrational behavior and enhances suggestibility through mechanisms like education and scientific training, reducing the likelihood of irresponsible actions. While group members compete for life's resources and status, culture imposes constraints that maintain order. Hence, culture keeps social relationships intact, with group solidarity resting on its foundation.

B. **Broadening Individual Vision:** Culture provides individuals with rules for cooperation, encouraging them to think beyond themselves and consider others. It teaches individuals to see themselves as part of a larger whole and introduces concepts like family, state, nation, and class, facilitating coordination and division of labor. Culture fosters a sense of unity and team spirit.

C. **Creating New Needs:** Culture generates new needs and drives, such as the pursuit of knowledge. It satisfies the aesthetic, moral, and religious interests of group members. As a result, groups benefit significantly from culture. Changes in cultural values can profoundly impact individual personalities and group structures.

2.11 Status and Role

The element of status is a key feature of social stratification, and inequality of status is a notable characteristic in every society.

Nature of Role:

The social system relies on a division of labor where each individual is assigned a specific task. This task forms the role they are expected to play in their community. Lundberg defines a social role as a pattern of behavior expected from an individual in a particular group or situation, specifying the part they should play within their group or community. According to Ginsberg, status is a position, while a role is how that position is to be filled—essentially, the functional aspect of a status. Davis describes a role as how a person fulfills the requirements of their position.

Originally, "role" referred to the script an actor followed. Just as the success of a play depends on how well actors perform their roles, the smooth functioning of social life depends on how effectively individuals perform their roles within the social system. A role encompasses the behavior expected from an individual in a community.

Individuals often have to play different roles in various groups. For instance, one's role as the head of a family may conflict with their role as a doctor, sometimes requiring them to prioritize professional duties over family obligations. Role conflicts can also occur when two or more individuals authorized to perform similar functions disagree on jurisdiction, as seen in state and central government disputes. Conflicts may arise if roles are inconsistent with status, such as a higher-status cook receiving orders from a lower-status waiter. Additionally, people may have differing expectations for a person in an assigned role, leading to disagreements between employers and union leaders about employee behavior.

In conclusion, roles in modern society are numerous, complex, diverse, and sometimes in conflict. During periods of rapid social change, the stress of conflicting roles increases due to uncertain requirements and expectations from the community.

Types of Roles

Roles are the expected behaviors, responsibilities, and duties associated with particular social positions. In sociology, roles are essential in understanding how individuals function within a society. Here are some key types of roles:

1) **Ascribed Roles**: These are roles assigned at birth or involuntarily assumed later in life, based on characteristics such as gender, race, or social status. For example, being a daughter or son is an ascribed role.
2) **Achieved Roles**: These are roles that individuals acquire through personal effort, choice, or competition. Examples include becoming a doctor, teacher, or athlete.

3) **Role Sets**: This concept refers to the multiple roles associated with a single status. For instance, a teacher's role set includes being an educator, mentor, and colleague.
4) **Role Conflict**: This occurs when there are incompatible demands placed on an individual by two or more roles they hold. For example, a person might experience role conflict when their job requires them to work late, but they also need to attend a family event.
5) **Role Strain**: This happens when there are conflicting demands within a single role. For example, a student might experience role strain when balancing the demands of multiple classes and extracurricular activities.
6) **Master Role**: A master role is the primary role that defines an individual's identity in a given context. For example, a person might be primarily identified as a parent or a CEO.
7) **Social Roles**: These are general roles that individuals play in society, such as citizen, friend, or community member. These roles come with expectations and norms specific to the social context.
8) **Gender Roles**: These roles are based on societal expectations for behavior and attitudes according to one's gender. Traditional gender roles often dictate specific activities and responsibilities for men and women.
9) **Professional Roles**: These roles are associated with one's occupation or career. Each profession has specific expectations and responsibilities, such as the role of a lawyer, nurse, or engineer.

Understanding these different types of roles helps us comprehend how individuals navigate their social worlds and manage the expectations placed upon them.

Nature of Status:

Status refers to the comparative amounts of prestige, difference, or respect assigned to individuals in various roles within a group or community. A person's status is high if their role is deemed important by the group, and lower if the role is seen as less important. Therefore, status is based on social evaluations, reflecting the worth of a person as estimated by a group or class.

In society, individuals perform different roles, and these roles are evaluated differently. Some roles are valued more, and those who perform these roles are given higher status. Status is thus created by the opinions of others. Individuals with high status are greeted with respect and enjoy significant prestige in society. An increase in social status leads to more respect.

Status and role are closely related. Each position has both a socially given status and

a corresponding role or pattern of behavior that is socially expected. Status and role are two sides of the same coin: a social position that includes a complex of rights, duties, and the actual behavior expressing them.

Determinants of Status: The status that a social class or individual enjoys is based on social evaluations, where the community values certain attributes or characteristics more than others. Which attributes contribute to higher status depends on the evaluators. These attributes may be important to a small group or to the entire society. Additionally, the importance of these attributes can vary from one group to another. For instance, among physicians, being a surgeon is highly regarded, while for professors, publishing significant research enhances their status. The criteria for social evaluations can change over time and differ between societies. In the past, noble blood was highly esteemed in Western Europe, but now it has less significance unless accompanied by other qualities. During the feudal era, land ownership was a key indicator of high status, whereas today, wealth or political power is more important for achieving high status.

Secord and Bukman have identified three bases for status:

a. **Reward Value of High-Status Persons**: High status is awarded to individuals whose attributes are beneficial to group members. The attribute that provides the greatest benefit to the majority receives the highest approval and status, but these attributes must be rare. If everyone in the group possesses the same important attribute, no one gains a status advantage. For example, in a group of scientists, an individual with exceptional insight and brilliance is likely to have high status because others lack these qualities.

b. **Rewards Received and Costs Incurred**: High status is given to individuals who receive rewards that others have not. For instance, a recipient of the 'Vir Chakra' is likely to be accorded high status. Similarly, a soldier who sacrifices their life for the country's safety is highly distinguished.

c. **Investment**: This includes attributes such as race, ethnic background, family, age, sex, and seniority. These characteristics confer a person the right to a certain status.

Ascription and Achievement of Status

There are two ways in which a person's status in society is determined: through ascription and achievement.

Ascribed Status: Ascribed status is the status a child is given at birth when they begin the socialization process. This status is not earned but assigned based on certain factors:

(a) Sex: Different societies assign different roles and attitudes to men and women.

(b) Age: All societies use age as a criterion for role assignments.

(c) Kinship: Citizenship, religious affiliation, and community membership are often determined by a person's identification with their parents.

(d) Social Factors: Beyond sex, age, and kinship, other social factors also determine ascribed status. Societies classify members into various groups or categories and assign differing levels of status to these categories.

These elements collectively shape the ascribed status of individuals in society.

Achieved Status

In primitive societies, there is a greater emphasis on ascribed status, whereas in civilized societies, achieved status is more prominent. Urban living conditions, extreme labor division, and rapid social change allow individuals to achieve status based on their accomplishments. Whether a society prioritizes ascription or achievement depends on its social values. Modern societies tend to focus on achievement, a shift that accompanied the rise of industrialism and its associated changes. This transition is also occurring in developing nations in Asia and Africa, moving away from traditional stratification toward achievement.

The shift to achievement is essential for modernization. While factors like sex, age, and social affiliations can limit status achievements, societal limitations also exist. For example, a naturalized citizen cannot become the President of the United States. In India, the rigid caste structure fixes social status.

2.12 Summing Up:

The centrality of interaction in sociology cannot be overstated; it is a concept that has proven to be incredibly versatile and applicable across various human activities. Traditionally, a machine's role in cyberspace is depicted as neutral, serving as an instrument to enhance, refine, or explore the cognitive capabilities of the user (Taylor, 1980). Yet, numerous authors argue that technology is far from a neutral cultural artifact. McLuhan (1964), Williams (1974), and Weizenbaum (1976) suggest that technology shapes humanity during its creation and usage. Humans are not passive entities but interactive ones, continually transforming symbolic reality through their engagement with newly created objects, rather than merely responding to their environment.

2.13 Questions

Short Questions:

1. What is social interaction?
2. Write a short note on status and role.
3. What is the difference between 'I' and 'me'?

Broad Questions:

4. Write a brief note on the operative dynamics of social interaction.
5. Explain in brief Mead's construction of self through the social interaction.
6. Write a short note on Blumer's conception of symbolic interactionism.

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Unit-III ❑ Social Institutions

Family and Kinship; Marriage; Religion; Magic and Witchcraft

Structure

3.0 Objectives

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3.2 Family

3.2.1 Definition of Family

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3.5 Religion

3.5.1 Introduction

3.5.2 Basic Concepts in Religion

3.5.3 Social Role of Religion
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3.6 Magic and Witchcraft
3.6.1 Introduction
3.6.2 Definition of Magic
3.6.3 Purposes of Magic
3.6.4 Classification of Magic
3.6.5 Witchcraft and Sorcery
3.6.6 Differences between Witchcraft and Sorcery
3.6.7 Witchcraft and Sorcery in India
3.7 Summing Up
3.8 General Conclusion
3.9 Model Questions
3.10 Reference

3.0 Objectives

The learning objectives of this unit are:

- To acquire some basic knowledge about the most primary of institutions in a man's life.
- To understand the importance of the role these institutions play in society.
- To understand how amidst radical changes and severe upheavals over thousands of years these institutions maintain their position of significance in society.

3.1 Introduction

Family, marriage and kinship, religion, magic witchcraft and sorcery are the most basic institutions that create important impacts as the core pillars of man's social life. Together they constitute the most primary bonds in a person's life that give him physical safety and emotional security, a sense of wellbeing and peace. Family and, to some extent, kinship starts with marriage; both continue throughout his life and shape his rights, duties and obligations; the institution of religion starts functioning even before one starts to understand its proper role in life. Through innumerable social-cultural-political ups and down, many of their features have

undergone drastic changes, nonetheless all these are still continuing in some way or other and are being cherished universally. From this unit we come to know about the definition, characteristics, importance, significance and the changing nature of these institutions.

3.2 Family

The institution of family, for many reasons, has been recognized as one of the core pillars of society. The Merriam- Webster dictionary explains that the word 'family' has come from the Latin word 'familia' or household. Under Roman law 'familia' used to be composed with persons connected by common descent and groups of producers, slaves and other servants.Famulus, another Latin word supposedly known as the parent term for family,means servant. Interestingly, members of a family act as servants to each other by helping each other not only in times of need, but also in their everyday existence. Each member in a family has distinct status and roles to perform within familial tasks. As a conventional definition of family it can be said that – a family is a group of two or more persons, related by birth or marriage or adoption who live together. However, it is also said that a real family is not always defined by blood and/or marriage only; it is actually defined by a mutual respect and genuine love for one another, surpassing the bonds of blood or marriage. It is an intimate and relatively permanent domestic group that lives together and shares social and economic responsibilities.

From a very ancient time till date, family is recognized as one of the oldest and the most primary groups in society; it is universal in nature. For the protection of and guidance to its members family universally follows certain rules and procedures that are approved by the larger community.

3.2.1 Definition of Family

There are as many definitions as there are sociologists; almost all these definitions speak of some particular aspect of family. Let us look at those definitions.

a) Renowned sociologists **MacIver and Page** have defined family as a group based on sex relationship, sufficiently precise and enduring to provide for the procreation and upbringing of children.

b) According to **Nimkoff** family is a more or less durable association of husband and wife, with or without, or of a man or woman alone, with children.

c) **Gisbert**- Family of ordinarily a man and a woman permanently united with one or more children.

d) **Kingsley Davis** – Family is a group of persons whose relation to one another is based upon consanguinity and who are, therefore, kin to one another.

e) **Burgess and Locke-** Family is a group of persons united by ties of marriage, blood or adoption, constituting a single household, interacting and intercommunicating with each other in their respective social roles of husband and wife, mother and father, son and daughter, brother and sister creating a common culture.

f) **Biesenz and Biesenz** – The family, in one sense, may be defined as a woman with a child and a man to look after them.

g) **Charles Cooley** – Family is the primary group and we are members of the primary group. The history of mankind is the history of family. At birth a childis only a biological being. His needs are fulfilled by his family. Right from birth to death, the family exerts a constant influence on the child.

By going through all these definitions, we can conclude that, family refers to the group comprising spouses, their children and sometimes other relations. Sometimes it may also include a group of relatives and their dependents forming one household. Members of a family usually share a common residence, at least for some parts of their lives and they have reciprocal rights and duties towards each other. It is also an important agent of socialization. For all these characteristics, this institution is considered different from other social units.

3.2.2 Salient Features of Family

The institution of family has several common, universal features; though some of these have changed in its thousands of years' existence, overall, the same pattern has been maintained so far. The features of family can be enlisted as universality, common household, common ancestry, limited size and nucleus, emotional bond, social regulation, financial provision etc. Over the years the size of family has been reduced drastically, many of its functions have been taken up by other agencies, its goals and objectives have also faced challenges,yet it has retained its place as the most basic, most primary group in a person's life. We should now discussthese features one by one.

a) **Universality**: Family is universal because it exists everywhere and in each stage of social life; there can never be any social life without it, be it primitive or modern, rural or modern. According to Malinowski, a typical family is a group consisting of mother, father and their progeny and it is found in all kinds of communities- savage, barbarians and civilized. For this, it has become the most pervasive and social institution.

b) **Mating Relationship**:It is the precondition to establish family. According to MacIver, sex relationship between husband and wife acts as a cementing bond to keep a family intact. It may be of short duration or may last a life time; when this relationship breaks, the family, too, breaks slowly.

c) **Forms of Marriage:** The institution of marriage establishes the very vital mating relationship. Marriage has many forms like monogamy or polygamy or polyandry. Society regulates the sexual behavior between opposite sexes through the institution. Conventionally speaking family without marriage is not possible, but there may be variations in mate choice. It may be based on love marriage or self-selection of partners, or may be arranged by their respective families or friends or by marriage portals. Marriage can also be endogamous or exogamous, that is, marrying within one's own group or outside of it; and it can also be hypergamous or hypogamous. On the basis of these forms' incest taboos are recognized in society.

d) **A System of Nomenclature:** A family is known by its own distinctive name and its members, too, are known by it.This nomenclature is known as 'surname' in India and as 'family name' in America. It reckons the system of descent being followed; families that recognize patrilineal descent, use family names following father's line while matrilineal families recognize it through mother's line.

e) **Financial and Economic Provision:**For survival of its members a family needs some economic provision; traditionally it is the task of the (male) head of the family to pursue some profession to provide for the members because the family as a group depend on some economic activity for supporting its members.

f) **Common Habitation:** Members of a family live together in a common or permanent home, atleast for a good part of their life. After marriage either the wife comes to live with the husband and his family or the husband shifts to his wife's maternal home; the couple can also live in a nest of their own with their children. A common habitation for the spouses is necessary for procreation and caring of a child.

g) **Limited Size:** Compared to many other social groups, family has a very small size. As the nucleus of all societal groups, it is usually composed of a unit of one pair of husband and wife and their biological or adopted children. In the case of joint or extended family several such units come together, even then family retains its limited size. Being a closed group, membership to the family occurs only through birth, marriage or adoption.

3.2.3. Functions of Family

A family has many functions to perform and sociologists vary in their opinions regarding the nature and types of these functions.Ogburn and Nimkoff, K. Davis, Goode and many other sociologists have expressed their own opinions about the functions a family usually performs. From their analyses family's functions can be largely divided into two broad

categories – (A) primary or essential and (B)secondary or not-so-essential ones. Within the 'essential' category the following functions may be included –

(i) Stable satisfaction of sex needs
(ii) Procreation and caring for children
(iii) Provision of home
(iv) Socialization

On the other hand, non-essential or secondary functions of family include-

(i) Economic functions
(ii) Religious functions
(iii) Health related functions
(iv) Recreational functions
(v) Educational functions
(vi) Cultural functions
(vii) Social functions.

(A) Essential Functions of Family

Essential functions are those functions which are basic or fundamental in nature; these functions can be performed most satisfactorily by the family only.

i. **Stable satisfaction of sex needs:** According to MacIver this is the most essential function of family since the beginning of human civilization. It is the task of the family to legitimately satisfy the sex instincts of the spouses for cementing a life-long partnership between them. It also helps the spouses to develop and maintain a healthy personality.For ancient Indian text-writers like Manu and Vatsayana this is the primary objective of family.

ii. **Procreation and caring for children:** Legitimate procreation is essential for continuation of family, society and human race; also, family can count on its legitimate members only. Post birth human children are in need of prolonged care and protection and family is the only place that can provide proper care and protection to its members in the most desirable way. By offering food, shelter, care and affection as well as physical and emotional security to its members, young and old alike, family does a commendable job. It also acts as a very important agent of socialization for the child specially.

iii. **Provision of home:** To provide for a home, a shelter and a safe haven for all its members is an important task of family. Old or young, all members of the family

cherish its warmth, comfort and security and respect the emotional and psychological support it gives to its members.

iv. **Socialization:** Man becomes a social being only with the help of the process of socialization. As the primary agent of socialization family acquaints its members withsocial norms, values, culture, social expectations and boundaries of one's behavior.Thus, the socialization process adopted by a family makes its members ready for their roles in an age and status appropriate way in different social settings.

(B). Non-essential or Secondary Functions of Family

The functions that can be performed by social institutions other than family can be termed as non-essential or secondary functions. MacIver has enlisted economic, religious, educational and recreational functions as non-essential or secondary functions of family. These functions need a brief discussion.

a) **Economic Functions** – In the past, family used to act as both a unit of production and consumption and it used to fulfill all the economic needs of its members. Gradually, the economic functions have changed and family has turned into a unit of consumption only, especially when family members have to work outside home. At present, family's economic functions range from purchasing to protecting and maintaining of property. Distribution of property among its members is also the responsibility of family.

b) **Educational Functions**–Family has many educational functions for its members. It teaches letters, imparts knowledge, skill and trade secret to all its members; it teaches its members the principles of discipline, obedience, manners etc. Though many of the educational functions have been taken over by formal institutions like school, college and universities family is still playing an important role in providing the first lessons and primary education to its members.

c) **Religious Functions**– Family is the center of religious activities for its members; members observe religious rites, rituals collectively and practice them jointly.Family transmits religious beliefs and practices from one generation to another.

d) **Health-related Functions** – Family as a social group looks after the health and vigor of its members. It also takes care of the sick and aged members of the household; nurses the young and the old whenever necessary.

e) **Recreational Functions**–In the past family was the most important and sometimes the only center of recreation for its members. It used to organize feasts, musical soirees and many other kinds of entertainment. In the post-industrial society, though many of its functions have been undertaken by formal and professional agencies, it still acts as an important center of family get-together and entertainment.

3.2.4 Recent Changes in the Family System

In the post-2nd world war period, especially after globalization, the world has witnessed dramatic changes in social life; many social institutions and organizations have gone through radical change and family is no exception. The changes that have affected the family most may be mentioned as:

i) the decline of traditional family,
ii) increase in the number of one-parent household,
iii) marriage being replaced by cohabitation of unmarried partners,
iv) increase in the number of births out of wedlock coinciding with rising economic freedom of women;
v) increase in divorce rate,
vi) lowering birth rate and voluntary childlessness,
vii) elderly care being shifted to professional caregivers, if not agencies.

As the basic structure of family is facing tumultuous changes, many of its functions are being increasingly done by professional agencies in exchange of proper fees. Therefore, in the absence of many other traditional functions family now provides emotional support to its members and its members have become parts of a 'sand-witch generation' who have to take care of both their aging parents and their own minor children.

3.3 Marriage

3.3.1 Introduction

Marriage is commonly known as one of the most popular social institutions that helps keep the bond intact and so it is customary in almost all societies and in all stages of social development. Even though it has a universal presence, it has not followed any uniform pattern, neither it has been recognized in a similar manner everywhere. It has no single, universal definition as sociologists and other scholars have defined these institutions each in his own way, highlighting one or the other of its many characteristics. In a nutshell, it can be said that marriage is a social-cultural institution sanctioned by religious and legal norms. It is, usually, defined as a stable, enduring union involving two or more persons having some kind of sexual bond.

3.3.2 Meaning and Definitions of Marriage

As per the **Cambridge Dictionary of Sociology** (p.354) marriage is a legally recognized union between two people in a personal relationship.

Eminent anthropologist **B. Malinowski** believes that marriage is a ‘’contract for the production and maintenance of children.”

Robert Lowie has defined marriage as ‘’a relatively permanent bond between permissible mates.”

Kathleen Gough defines marriage as a relationship between a woman and one or more other persons, which provides that a child born to the woman under circumstances not prohibited by the rules of relationship is accorded full birth status, rights common to normal members of his society.

Finnish Anthropologist Westermarck has defined marriage as a relation of one or more men to one or more women which is recognized by custom or law and involves certain rights and duties both in the case of parties entering the union and in the case of child born to it

It is an institution to satisfy physical, emotional, social, cultural and economic needs of men and women in society. Its primary aim is to create a stable family relation by regulating sexual freedom, legitimating offspring and establishing rights and obligations of husband, wife and children. The institution of marriage is of utmost importance to the society because it ensures legitimacy to children, i.e. the newly added members of the society a legitimacy and a respectable status.

3.3.3 Types of Marriage

Types or forms of marriage may vary from society to society and also from time to time. In some societies it is a religious sacrament, while in others it is a social contract. Notwithstanding the state of marriage, it can be classified on the basis of number of spouses involved in the union or on the basis of rules of restrictions. On the basis of number of spouses marriage can be classified as Monogamy, Polygamy and Group Marriage; monogamy and polygamy, again, can be divided into a few types like serial monogamy, non-serial monogamy, polygyny, polyandry etc. The last two categories can further be classified into several other types.

We should now discuss these types in more details.

I. **Monogamy**- The marriage between one man and one woman is known as monogamy. The spousal relation between a husband and wife continues till death or divorce does part them. That means, one husband –one wife relation continues till the end. This is the more popular universal form of marriage. It has two types: Serial monogamy and Non-Serial monogamy.

II. **Serial Monogamy**- The marriage remains monogamous, but change of partner can take place only in case of remarriage after either death or divorce of one

partner. It remains monogamous even after remarriage. In this type of marriage, a person can marry as many times as the circumstances permit him or her but always with a single spouse at a time.

III. **Non-serial Monogamy**- A person remains monogamous throughout his or her life; the question of re-marriage, therefore, does not arise even after the demise of the spouse or divorce.

IV. **Polygamy**-This is a marriage between one individual and his/her multiple partners at a time. That means, a man can have more than one wife or a woman can have more than one husband at a time. All the wives or husbands can stay together under the same roof at the same time. Polygamy can also be divided into two types, that is, polygyny and polyandry.

V. **Polygyny**- Of the variations of polygamy this one is most commonly found in many parts of the world. In this type one man may marry more than one woman irrespective of death or divorce of the existing wife/wives. The co-wives may reside together in the same household or separately. Polygyny was prevalent in most of the ancient civilizations of the Hebrews, Assyrians, Babylonians, Indians and, though it was mostly confined to the wealthier classes many indigenous communities like the Eskimo tribes, Crow Indians, the Nagas, Gonds and Baigas of India practice it. Islam also supports the practice.

Polygyny is of two types: Sororal and Non-Sororal.

a. **Sororal Polygyny** – Sororal polygyny or surrogate means a practice in which a man marries all the sisters at the same time or after the demise of his wife. That means, all the co-wives will be sisters. The term sororal comes from the Latin word 'sorer' which means sister.

b. **Non-Sororal Polygyny** – Under this system, the many wives of a man are not sisters. A man may marry more than one woman at a time or one by one, but they are not necessarily sisters.

VI. **Polyandry**- Compared to monogamy and polygyny, polyandry is less common in today's world. In this type of marriage, a woman marries several men at a time. According to Indian sociologist K. M. Kapadia, polyandry is a form of union in which a woman has more than one husband at a time or in which brothers share a wife or wives in common. The practice exists among the Tibetans, Marquesas Islanders of Polynesia, the Bahamas of Africa, the Tribals of Samoa and others. In India polyandry is practiced by the Toda, the Kota, the Khasa and Ladakhi Botas. In the past, the Nairs of Kerala also used to practice polyandry. Polyandry can also be divided into two types: Fraternal Polyandry and Non- Fraternal Polyandry.

VII. **Fraternal polyandry** – The practice of brothers sharing a common wife it is called fraternal or adelphic polyandry. Draupadi of Mahabharata married all the five Pandava brothers and this might be an example of fraternal polyandry. In this type of spousal system, the fatherhood of a child born to the common wife is determined on the basis of some ritual. Such a practice may occur when cultivable land is scarce and sharing a common wife may act as a barrier against partition of land amongst brother

VIII. **Non-Fraternal Polyandry** –This type suggests a marriage between one woman and more than one man who are not necessarily brothers. In the past this type of was prevalent among the Nairs of Kerala. Wife goes away for some time to live with each of her husband's separately; when she stays with one, others loose claim over her. When the number of women is far less compared to men, this type of marriage can be practiced.

IX. **Cenogamy or Group Marriage** – Cenogamy means marriage of two or more women with two or more men. Thus, every woman becomes the wife of every man of the group. Though it is very rare, it is found among some tribal communities in India, Tibet and Srilanka. Social Anthropologist Rivers describes it as a kind of sexual communism.

Rules of Marriage

Marriage may, again, be classified into two broad types based on the rules of marriage suggesting marriage restrictions – for example, endogamous and exogamous form of marriage.

Each and every society adheres to certain strict codes of conduct regarding marriage because total freedom in mate selection is never allowed and following these rules we can classify it into two more types -exogamy or exogamous marriage and endogamy or endogamous marriage.

A. **Endogamy /Endogamous Marriage** – In this type of marriage a person is allowed to marry only within his/her own specific group. For example, in traditional India, a person was bound to marry within his/her own caste and sub-caste group under Hindu marriage practices. Among other communities, too, clan or tribe endogamy is practiced.

B. **Exogamy/ Exogamous Marriage** – This is a marriage with a person outside one's own group like caste, class, tribe, family or village. Under the Hindu marriage system, a person should follow Gotra/ Pravara/ Sapinda exogamy simultaneously with caste endogamy. Gotra exogamy means men and women should marry outside one's own Gotra because the members of the same Gotra clan supposedly are the

progenitors of the same, one and only ancient ancestor and therefore, they all have close blood relations among themselves.

Similarly, marriage within the same Pravara is prohibited because it is believed that as members of a Pravara group originate from a common saint, they have the status of siblings, hence not to marry each other.

Sapinda means a lineage group; members of five generations from father's side and three or seven generations from the mother's side are known as 'Sapindas' meaning they belong to the same lineage; hence they are to marry outside the group.

Marriages can be arranged traditionally by the parents or families of the prospective bride and groom or by the intending couples themselves after a romantic liaison with or without any support from their respective families. Thus, marriages can be of arranged and self-arranged (love marriage) types. Sometimes marriage can be forced upon one party (usually girl, though boys are not exceptions) by the other party. This is known as forced marriage.

3.3.5 Social Functions of Marriage

Marriage has several functions that are important in their surrounding social and cultural environments.

1. Satisfaction of Sex: Sexual relationship, which is very vital for society's healthy existence, is traditionally permitted only within the bondage of marriage and never outside it. Thus marriage regularizes sexual relations to create a rule-bound society where members can feel a sense of safety and security.

2. Procreation and Nurturing of children: A very important purpose of marriage is to procreate and care for children born as a product of marriage and to bring them up in a socially accepted way. By doing these, marriage ensures the continuity and security of society in a healthy way.

3. Economic Cooperation and Security: Marriage provides necessary help to an individual in his economic activities. Within the marital relationship the spouses help each other in times of economic crisis; in other times, too, they look after each other's needs. This much is one basic expectation in a marriage.

4. Companionship and Emotional Support: This is one of the most basic functions of marriage. Marriage is supposed to be based on mutual love and respect of the couples who are in the most intimate relationship.

5. Marriage traditionally suggests an arrangement of familial relationship based on a structure of division of labour where each spouse is responsible for different tasks within the family.

6. As per **Talcott Parsons' theory of roles**, mothers and wives within a marriage and household play the role of a caregiver who primarily take care of socialization of children and emotional needs of all members irrespective of their age; while the husband/ father play the role of the powerful patriarch who has to earn and provide for the family. In this way, a marriage becomes a platform to showcase the hierarchical positions held by different genders in different societies.

7. Marriage is socially needed to determine the family names and lines of familial descent. While most of the cultures traditionally follow the patrilineal descent by adopting the name of the father or husband, in many corners of the world there are some cultures that follow matrilineal descent. However, a change in the determination of family name can be noticed as young couples often prefer to adopt a hyphenated family name respecting the lineage of both sides of the family. Sometimes children also bear the surnames of both the parents.

3.3.6 Changing Trends in Marriage

i) **Changes in the Forms of Marriage:** Over the years, monogamy has emerged as the dominant form in marriage as polygamy, polyandry, cenogamy etc. have declined drastically both in India and in other corners of the globe.

ii) **Change in the Aim and Purposes of the:** In the olden days the purpose of marriage was to perform sacred duties and functions not only for the family itself but for the society in general. But today the most important purpose of marriage has turned out to be companionship of and mutual emotional support for the spouses.

iii) **Change in the Process of Mate Selection:** In the past, selection of mate used to be monitored by the guardians in many traditional societies and the guardians' choices used to be influenced by a number of social, economic and political considerations. With the advent of modern times, development in science and technology, urbanization, economic freedom for women etc. young people is increasingly making their own mate-choices even in traditional societies like that of India. Previously middlemen, known as Ghataks, used to help the guardians to make initial selection of probable brides or grooms with their huge portfolio. But over the years their service was replaced first by personalized advertisement for brides/grooms in classified columns in newspapers and then by various marriage portals / specific websites on the internet.

iv) **Change in the Age of Marriage:** Age of marriage is gradually increasing all over the world. In many traditional societies like India's early marriage was the norm; child marriage became a curse that had been removed by the sincere efforts of social reformers like Ishwar Chandra Vidyasagar. In India the minimum age of

marriage for girls is 18 years while for the boys it is 21 years. In many other countries of Asia, the age of marriage is getting pushed regularly by men and women alike; in countries like Japan and China, there is an increasing apathy towards marriage and having kids of one's own. In most of the countries the trend towards late marriage is closely linked with the socio-economic transformation that helped elevate the educational qualifications and employment opportunities of women in general. Increase in age of marriage has also affected the demographic growth rate by lowering fertility rates.

v) **Change in the Stability of Marriage:** In the past marriage was a stable institution and divorce was mostly unheard of. As the world has undergone major changes after the two world wars, fall of the Soviet Union and globalization, the stability of marriage has faced severe challenges leading to a vast increase in the rate of divorce.

vi) **Changes due to New Institutions:** The recent developments that have been noticed in the institution of marriage are same –sex marriage, cohabitation, long-distance spousal relationship, DINK (Double Income No Kid) syndrome, etc. Though all these may not be equally true in all corners of the globe, these sure are parts of the emerging trends to change the institution of marriage radically. Many countries have morally and legally approved same-sex marriage as valid, yet there are countries, including India, that are yet to recognize them as proper and legal. Live-in partnership is also replacing marriage as young couples are finding it more convenient than marriage; moreover, the prejudice against cohabitation without marriage has also gone down to some extent. As nature of employment changes and women participate more in the work forces couples cannot always live under the same roof; therefore, spouses living apart yet staying together in marriage has emerged as a new trend in marital relationship.

Since the 1980s the term DINK is in circulation and after globalization this has emerged as a strong trend mainly amongst the urban, educated population. The couples prefer to be described as 'child free' or 'childless by choice' and thus distinguish themselves from 'issueless' couples.

3.4 Kinship

3.4.1 Introduction

Kinship can be described as the most universal and basic of all human relationships; it remains based on the ties of blood and/or marriage, sometimes it can also be based on some imaginary social ties as it may go beyond familial bonds with new kinds of relationship

or social intimacy. Nobody can escape its bindings, everyone is placed within the kinship matrix, which effectively specifies the ways to behave with the kins. If anybody remains out of the kinship system, he/she is not considered human or social enough. Kinship also involves several social duties and obligations; it determines the line of descent for inheritance of property and helps understand the intimate familial network of identity and responsibility.

3.4.2 Definition and Meaning

The term 'kinship' has been defined first by anthropologists and then by sociologists who want to understand the complex network of intimacy, inheritance and obligation of the family members.

The **Encyclopedia of Britannica** explains it as a 'system of social organization based on real or putative family ties'.

Robin Fox, an eminent anthropologist, believes, 'kinship is the relation between only the kindred, i.e., relation between real, known or imagined people'.

L. Stone has defined it as the 'recognition of relationships between persons based on descent or marriage.'

R. Tonkinson defines kinship as a system of social relationships expressed through biological idioms by using terms like 'mother', 'son', etc. It may be understood as a mass of networks of relatedness, not two of which are identical, that radiate from each individual. Tonkinson further observes that in small-scale societies of the Aborigines kinship not only provides the best organizing principle but also a model for interpersonal behavior.

In the opinion of **Laurent Dousset**, 'kinship encompasses the norms, roles, institutions and cognitive processes referring to all the social relationships that people are born into, or create later in life, and that are expressed through, but not limited to a biological idiom.'

From all these definitions not only the multiple dimensions of kinship are revealed, it also indicates how complex its ties are, how it binds each society into distinct patterns and rigidly imposes its unflinching norms on the members to keep the whole social set up in order.

3.4.3 Types of Kinship

Kinship can be classified in many ways, for example, on the basis of the nature of relationship or on the degree of nearness between the kin groups; some of these types can further be classified into sum sub-categories.

Everywhere in the world kin relationships are based on either blood relations, or marriage. Out of these two types of relations, there emerge two main types of kinship in society. There is another type known as fictive kinship which is more social in nature.

1) **Consanguineal Kinship:** This is one of the most intimate, most basic and universal types of kinship; it refers to the kinship relationship between parents and children and also between siblings.
2) **Affinal Kinship:** This type of kinship is based on marriage; the most basic of which exists between husband and wife.
3) **Fictive Kinship:** This is one is social in nature as it exists without any blood or marital tie where unrelated people are respected as kinsmen and are addressed accordingly. In many traditional societies including India this was a common practice by which neighbours and other community members are accepted as close kinsmen bound by fictitious kinship ties. In the West, too, Godparents are respected alike one's real parents.

3.4.4 Degree of Kinship:

Kinship can, again, be classified on the basis of degree of proximity of the relationship; the strength of the relationship often depends on the degree of proximity, though there may also be some exceptions sometimes.

Kinship has three degrees; these are –primary, secondary and tertiary types, each of which can be further classified into two more types like primary consanguineal and primary affinal, secondary consanguineal and secondary affinal, and tertiary consanguineal and tertiary affinal kinship. We should now discuss these types with greater detail.

a) Primary Kinship: By primary kinship we mean direct kin relations between people; people who are directly related to each other either by birth or by marriage are known as primary kin. According to Murdock there are eight primary kins, e.g., husband-wife, mother-son, father-daughter, father-son, mother-daughter, brother/s-sister/s, younger brother-older sister, older brother-younger sister.

Primary kinship can, again, be divided into two types – primary consanguineal kinship and primary affinal kinship. **Primary consanguineal kins** are directly related to each other by birth; parents-children and siblings are consanguineal kins of primary type. In all societies everywhere these are the only type of primary consanguineal kins. On the other hand, **primary affinal kinship** is formed between husband and wife directly as a result of marriage.

b) Secondary Kinship: Secondary kinship refers to the primary kins of primary kins; that means, kins who are directly related to one's primary kins become one's secondary kins. For example, one's parents' brothers and sisters are recognized as one's secondary kins. Secondary kinship is also of two types – secondary consanguineal kinship and secondary affinal kinship.

Secondary consanguineal kinship refers to the primary consanguineal kins of primary consanguineal kins. Murdock observes that there are thirty-three secondary kins in one's life. The relationship between grandparents and grandchildren is the example of the most basic type of secondary consanguineal kinship relation. Grandparents are the primary kins of one's parents, who are the primary kins of one; therefore, the relationship between grandparents and grandchildren becomes an example of secondary consanguineal kinship.

Secondary affinal kinship refers to all his primary kins' primary affinal kins formed out of marriage. Thus, the relationship between an individual and all his/her sisters-in-law, brothers-in-law, parents-in-law is known as the secondary affinal kinship relation. Again, the parents of one's brothers/sisters-in-law or siblings; spouse or siblings' parents- in-law are also one's secondary affinal kins.

c) Tertiary kinship: Murdock believes, there may be 151 tertiary kins of one person. This kind of kinship refers to the primary kin of primary kin's primary kin; that is secondary kin of primary kin or primary kin of one's secondary kin. For example, the wife of one's brother-in-law (Shyalak's wife) is one's tertiary kin. Similarly, father's brother's wife, father's sister's husband, father's mother's brother or sister, and all such kins on the mother's side too are known as one's tertiary kins.

Of all these relations, the primary kins are the closest in terms of relationship, they can also be the least formal and more spontaneous in their interactions. The secondary kins sometimes have to maintain more formalities in their interactions and in the case of tertiary kins, the relation being comparatively distanced may require more formality.

Like two other types, the tertiary kinship is also divided into two distinct types like tertiary consanguineal and tertiary affinal kinships. These relationships can be of many types and are of very complex nature. By tertiary consanguineal kinship, we mean the relationship between an individual's primary consanguineal kin like their parents and their primary kins like parents or grandparents and their primary kins or parents of grandparents. Thus, the tertiary consanguineal kinship involves relationship between great grandchildren and their great grandparents, great grand aunts and great granduncles.

Tertiary affinal kinship refers to primary affinal kin's primary kin's primary kin, or secondary affinal kin's primary kin, or primary affinal kin's secondary kin. Either way, it refers to a three-layered relationship. One's wife's/husband's maternal or paternal uncles/ aunts are one's tertiary affinal kins.

3.4.5 Functions of Kinship

Kinship has important functions in society that can be classified into two types, vertical and horizontal; vertical function binds successive generations together to provide social continuity

through passing the family assets and property, political office, status and title or tradition on the successive generations. On the other hand, horizontal function ties people together across a single generation via marriage practices. Regarding horizontal functions, most communities practice some degree of exogamy or marriage outside one's own group by selecting marriage partners from other groups. This practice of creating alliances with other groups can be useful for political, economic and ceremonial purposes.

3.4.6 Dimensions of Kinship

To understand the features of kinship system, an understanding of its different dimensions like kinship group, kinship terminology, marriage rules and system of exchange of groups, etc., is necessary.

a) **Kinship Group** – Kinship groups are required to be studied to understand the system of passing on status and property from one generation to another which may result in either cooperation or conflict.

b) **Kinship Terminology** – Kin terminology includes the list of terms commonly used by the people to refer to their kin relationships. It not only expresses the nature of kinship system, but also helps assess the depth of the relationship. In India, kinship terminology is more explicit as it often suggests the exact position of a person within the kin hierarchy. In most other societies the same kind of term is used to address persons belonging to the same kin rank and these persons would occupy similar kinship roles.

   Kinship terms can be divided into two types; one encompasses the terms of addressing each other (terms of address) and the other covers the terms to refer to particular relationships (terms of reference). Sometimes these two terms may be combined into one. The usage of kinship terms offers a key to understand the behavioral pattern expected of kin; it also shows the closeness or distance between the kins.

c) **Kinship rules** – Kinship relations are monitored by the rules of avoidance and joking relations. Rules of avoidance are to be followed by the parties involved in a kin relationship; hence not only a daughter-in-law must remain docile, submissive and soft-spoken in the presence of her father-in-law, or husband's elder brother or maternal uncle in law.he also should behave in a dignified manner in her presence suggesting certain restrictions in cordiality and closeness; on the other hand, joking relations may exist between the sisters-in-law and brothers-in-law. Light-hearted banters, exchange of jokes and certain level of friendly openness are permitted in this kind of relationships. This may also include unusually free verbal or physical interaction. When such interaction is mutual and both the parties can participate on

equal footing, the relationship becomes symmetrical; but when one side enjoys the freedom to tease but the other side has to refrain from retaliation then it becomes asymmetrical. Both the rules of avoidance and joking relationship are usually maintained in the relations between opposite sexes as well as between alternating generations like grandparents and grandchildren. Those who are on joking relationship may expect social support from each other while those who are to follow the rules of avoidance may expect social sanction.

d) **Marriage Rules** – Kinship groups also determine the rules of marriage, or to be more specific, the rules regarding who can marry whom as well as who cannot marry whom. Such rules are necessary in kinship relations because relationship between bride- takers and bride-givers provide the context within which kin relationships operate.

e) **Kinship relations** are two sided hence all kin relations experience reciprocity of rights and obligations. For example, in relationships between parents-children, uncles-nephews/nieces, grandparents-grandchildren there exists certain kinds of reciprocity; both the sides in such relations have to respect each other's status and position and have to indulge in gift-giving practices in honor of the relationship. From both sociological and anthropological aspects, this practice has several impacts in strengthening the kinship bonds and so gifts should be fitting enough for both the giver and the receiver.

3.4.7 Descent and Lineage

Descent and lineage are two important references to trace one's birth and social parentage through kinship relations. It is to be noted here that in most societies there exist certain restrictions regarding who are to be considered kins or not. These restrictions help limit the scope of common ancestry by which a person can trace his place within the social network. Rights to succession, inheritance, kinship ties and residence follow the line of descent. Limiting the recognition of kinship happens when descent is acknowledged through one parent only; this unilineal kinship has two main types such as, patrilineal or agnatic type and matrilineal or uxorial type. While in the former descent through the father's line is reckoned, in the latter descent through the mother's line is emphasized. There is also an ambilateral system where descent through both the sides remains operative in the society and recognizes kinship through both the mother and the father more or less equally and kins through both the lines remain equally allied.

Avunculate – The term 'Avunculate' suggests a relationship between a man and his sisters' children, particularly their sons. This English term has emerged from the Latin word

avuncular, meaning uncle. Under this system, while the maternal uncle enjoys certain amount of authority over the nephews and nieces regarding their upbringing, initiation and marriage, the nephews also often enjoy special rights over their maternal uncle's property, sometimes even taking precedence over the uncle's own children.

Avunculate relationships may, sometimes, lead to cross-cousin marriage or marriage between the opposite sex children of a sister and her brother; the ideal union being the marriage of a sister's son with her brother's daughter as this will resolve the nephew's inheritance issues of his maternal uncle's property. In avunculate culture descent is traced through either mother's line (matrilineal descent) or through father's line (patrilineal descent) or through both the lines (bilineal descent) in which descent is traced through the father's male line and mother's female line.

3.4.8 Conclusion

From the above discussion we come to understand that for a clear understanding of the structure of a society and the intimate ties that bind the members together, nature of the social rights and obligations the kins have to shoulder for each other, the understanding of the kinship structure is essential. By studying the kinship structure of a society, we come to understand which relationship is valued the most and which one is comparatively less important there. Though the primary kinships, both affinal and consanguineal ones, are considered the most sacred ones in almost all the societies, there is also some differences in status between the two in many societies. Marriage restrictions are also respected following the kinship patterns in societies; in inter-kin marriage alliances which is the most covetable in one society may be a complete 'no, no' for another. The reasons behind such strange preferences also become clear to us only through a thorough discussion of the kinship practices existing in a society. For this reason, the study of kinship patterns has emerged as a very significant aspect of both anthropology and sociology.

3.5 Religion.

3.5.1 Introduction

It is not easy to answer what religion is in short, because there may be many answers to it as there are respondents. Thinkers from different fields like philosophy, anthropology, theosophy and sociology have answered it differently backed up by the diversity of their disciplines. Eminent anthropologist Tyler has defined it as 'the belief in spiritual beings', but some others have rejected it for being based on man's sense of dependence on something far superior and mysterious than man's power. This belief in the existence of supernatural or spiritual is universal as it exists in every known society, in every age and in every form-

the variety being endless. Sociologist Ronald Robertson is of the opinion that religion 'refers to the existence of supernatural beings which have a governing effect on life' (Haralombos, p.453). P. Gisbert defines it as a dynamic belief in and submission to God, supported by prayer, ceremonies and rites. Thus, religion has multiple meanings based on its forms and expressions, each revealing one or the other of its aspects.

Basic Concepts in Religion

To understand religion, especially its origin, we need to examine two important concepts known as animism and naturism.

(i) Animism: Animism or the belief in spirits is probably the earliest form of religion. Tylor believes, it derives from man's attempt to understand the difference between a living body and a dead one and it also helps one understand the truth behind man's dreams.

The principle of animism revolves around the concept that souls or spirits have a life of their own and can communicate with men; these can leave man's body temporarily during dream and permanently at death. Soul exists not only in human beings but also in animals and in many other natural or environmental elements like trees, plants, lakes and can animate these elements. Tylor believes that religion, in primitive society, emerged in the form of animism to make sense of death, dreams and visions.

(ii) Naturism: Many thinkers like Max Mueller believe that naturism is the oldest form of religion and it emerged out of nature's impact on human emotions. Preliterate people used to believe that natural forces like volcanoes, thunder, lighting, etc. have super-natural power; being awed by the power and wonder of nature, primitive man started to consider abstract forces as personal agents and started to worship them for safety from natural devastation and destruction. Thus, naturism as a form of religion originated as a product of inter-relationship between the wonder of nature and man's emotions.

As human civilization progressed through five major stages starting from simple hunting-gathering band to the complex system of nation state, religion, too, evolved through five stages of society's evolution. Animism or the belief in a multitude of spirits formed the religion of the simplest societies, whereas in the most complex society religion centered around monotheism or the belief in one supreme god. However, Andrew Lang has pointed out that many of the simplest societies have religion based on monotheism (Haralombos, p.455). Monotheism is admitted in Judaism, Christianity, Islam and in some branches of Hinduism. When religion admits many gods, it becomes polytheistic; and the belief that makes no differentiation between God and other things, and every object becomes a part of the manifestation of the same absolute divine essence, it becomes known as pantheism or monism. Monism is different from monotheism because the former holds that 'everything is God, all things are manifestations or parts of Him'.

In pre-literate societies religion had close connection with phenomena like superstition, fetishism, totemism and magic; in modern advanced societies, too, there exist some remnants of these elements. We should discuss these phenomena in short for a deeper understanding of the concept of religion.

(iii) Superstition: It is the blind and illogical conviction of a connection between two or more events like Friday, the 13th or 13th floor of a building and some evil or unfortunate occurrence. People tend to avoid those dates, places, events or persons based on some unscientific observations.

(iv) Fetishism: It refers to an object known as fetish believed to have some power to help and protect the possessor from ill luck. Fetishes may include stone, talisman, shell necklace, piece of carved wood, thread bands that can be worn by the person in need of protection. 'The fetish is adored, placated, insulted or ill-treated according to its ability to serve the purpose of protection or wish fulfillment.' (Gisbert.p.181). The special power of the fetish is known as 'Mana'; depending on the circumstance's mana may increase, decrease or totally desert the fetish making it useless.

(v) Totemism: It is a mystical relationship or bond between a tribe and some animate or inanimate object considered sacred by that tribe. The members of the concerned tribe adore their totem and refrain from doing any harm to it. As a socio-religious phenomenon totemism also combines superstition and magical practices.

(vi) Magic: It is often associated with religion though these two are somewhat different. Magic is a system of manipulation to activate some hidden power to bring in some good or evil effects for whom the power is evoked. It can be of two types, imitative and contagious. Sympathetic magic, as it was named by Sir James G. Frazer, is based on the assumption that a person or thing can be supernaturally affected through its name or an object representing it without working through some supernatural being like spirit, demon or deity. Magic can be of two types; contagious and sympathetic or imitative. Imitative magic follows the law of similarity and any action, object or enactment that resembles a given thing or person or event is believed to have an effect on the latter. Sprinkling of water on a dry, parched field may be done by a person with skill of magic to bring in rain as the sprinkling resembles rain. Imitative magic is also known as homeopathic or sympathetic magic.

Contagious magic, on the other hand, is magic that attempts to affect a person through something connected with him or her. Frazer believes that contagious magic is based on the principle that things which have once been in contact can affect each other even after they are separated. For example, a magical connection is supposed to exist between a man and any severed portion of his person like his hair or nails or the things

used by him. Therefore, magical impacts can be applied on the owners of these things, even from a distance, by using them for malicious purposes mainly.

(vii) Sacred and Profane: The idea of sacred and profane became associated with religion following Durkheim's explanations provided in his book, *The Elementary Forms of Religious Life* (1912). In his opinion religion is connected with these two parallel concepts of the sacred and the profane. He believes, religion is a unified system of beliefs and practices associated with sacred things which are kept separated and forbidden. Sacred things are symbols to represent something that are considered superior in dignity and power than things of everyday use or even more than men. Profane things are, simply, non-sacred and do not deserve any segregation or special treatment in society.

3.5.3 Social Role of Religion

Religion serves the society in many ways and its social functions can be short-listed as the following:

a) religion gives meaning and purposes to life;
b) reinforces social unity and stability;
c) serves as an agent of social control;
d) promotes physical and psychological well-being of man;
e) motivates people to bring in positive social change;
f) helps man overcome pain, fear and anxiety with messages of wisdom;
g) offers emotional and psychological support to overcome crises in life;
h) offers moral and spiritual guidance in man's everyday life and societal behavior;
i) makes the world more understandable by explaining causes and effects of various issues in life;
j) promotes social and emotional wellbeing of people, preaches tolerance and love for fellow human beings.
k) Of the many functions of religion, the most important ones are to bring order amidst social and moral chaos and to enhance social solidarity amongst the members of a community who follow a common faith. When they collectively participate in the rituals and celebrations, they can experience a sense of enhanced unity which, in turn, can bring them closer as a community.
l) However, religion does not always play a positive role in society as it may has several dysfunctions as well. For example, it may justify exploitation and oppression in addition to social exclusion in the name of justice. It may also spread communal

hatred, intolerance and violence in society that may eventually escalate to war. But in this regard, preachers and their hateful narratives can be held more responsible and not any religion as such. Again, narrow perceptions of the fanatics may also spread superstition and prejudice amongst the followers, resulting in communal disharmony and violence on the one hand and in hindering advancement of science and technology and rational, logical thinking, on the other.

Another negative aspect of society is, by supporting age old principles of morality and virtue like 'sin', 'karma' etc. it may create barriers against change.

Religion makes people fatalistic because they believe that everything is pre-destined; this makes them lazy, and insincere in their work. To escape their fate, they increasingly start to depend on divine intervention without taking any initiative themselves.

Even after many discussions and debates regarding the role of religion in society, we cannot for sure come to any definite conclusion about it; even today the social opinion remains divided, hence inconclusive.

3.5.4 Common Characteristics of Major Religions:

All the major religions of the world have certain common characteristics. We should now discuss them to understand the common features of various religions.

1) Scriptures – All the major religions have their own scriptures to tell and teach the world about their belief systems, ethical codes and their mythologies. For example, Christianity has the Bible, Islam has the Koran, Hinduism has the Gita and other texts, Buddhism has the Tripitak, Judaism has the Tora and so on. These sacred scriptures are believed to be the basis for religious practices enlightening the believers about the specific religious culture and values. These scriptures are also among the best-selling pieces of literature.

2) Major Religions have God/s and Prophets – Many religions are monotheistic or support the worship of one Supreme God only, while some others being polytheistic support the worship of multiple deities and thus categorize religion into these two types. In the past, in the absence of scientific knowledge, religious system explained natural phenomena; ancient Greek and Mayan civilizations were polytheistic and used to worship gods of all natural elements like rain, sun, moon, thunder, etc. In Hinduism, too, millions of gods and goddesses are worshipped. Monotheistic religions like Christianity and Islam, also known as the Abrahamic religions, believe in the existence of one single supreme creator of man and the universe, and pay utmost devotion tothe Preacher who has spread the messages of the Supreme Creator on earth.

However, there are also important and influential religions like Buddhism, Confucianism,

Taoism, Jainism, Secular Humanism, Atheism and some others that do not speak of worship of any personal god, but spread the message of peaceful coexistence, tolerance, non-violence and harmony with nature; these religions also suggest paths of liberation from sufferings. Yet, all these religions have assigned a very elevated status to their supreme preachers and believers often worship them as a figure next to God.

3) Place of Worship – Each religion has its designated place of worship whose architecture, site and purpose vary among religious groups. For example, Hindus have their temples, Christians have their churches, Muslims have their mosques, Jews have their synagogues, Sikhs have their gurudwaras and so on where prayers are offered to the God; these places also act as symbols of peace and refuge for the disturbed soul. Social events like marriage are also carried out in these places.

4) Explanation regarding Death and After-life – Man wants to understand death and his state after death. In some religions there is a belief in after-life or rebirth. In many religions there are concepts of Heaven and Hell / Swarga and Naraka/ Jannat and jahannam to explain man's destination after death, as the places are assigned to one according to one's deeds or 'karma' during one's life time. According to the Hindu faith a man's status in his next birth is determined as per his deeds in this life and his status, thus, may either be elevated or lowered depending on his good and bad deeds.

5) Symbols – Each and every religion of the world has its own symbol or emblem to distinguish itself from other faiths. Vertical cross, crescent moon and a star, or a star of David are symbols of Christianity, Islam and Judaism respectively. Hinduism is represented by the letter 'Om' written in Devanagari script, it is considered to be the primordial sound and basis of divine songs.

Moral Guidance – Religion teaches us what is right or wrong in life by setting standards of 'ideal behaviour. It also guides people to follow the right and just ways by avoiding the path of sin. Basically, all the religions of the world speak of almost similar moral standards like being honest, truthful, hardworking and sincere, respectful to humanity and the natural environment. Again, all religions, more or less, propagate unity and harmony.

3.5.5 Different Perspectives to Explain Religion

The origin and role of religion in society can be explained from two powerful theoretical perspectives like Functionalism and Marxism. These two perspectives examine religion's role in society from two contrasting points of view, while one harps on its solidarity intensifying role, the other looks at its negative and harmful impacts on humanity.

A) Functionalist Perspectives of Religion- The Functionalist Perspective of religion has originated in Emile Durkheim's exemplary work 'The Elementary Forms of Religious

Life' (1912). Durkheim finds the world divided into two categories like the sacred and the profane or non-sacred. Religion stands on this division as it creates a 'unified system of beliefs and practices related to sacred things that are set apart and forbidden.' These sacred things are something beyond one's personal things and include natural objects like a rock or tree, a spring, a pebble or a piece of wood symbolizing divinity or spirituality; for this reason, the sacred things acquire much superior status in dignity and power than the profane or non-sacred elements. Religion explains the relationship between the sacred symbols and the things they represent. In the opinion, when men worship God, they are actually worshipping society and thus, society becomes the real object of religious veneration.

Bronislaw Malinowski, a functionalist anthropologist also agrees that in situations of emotional stress, anxiety and tension, when the stability of society is at stake, religion promotes unity and solidarity and stability. After studying small –scale non-literate societies like the Trobriand Islanders, he finds death as the most disturbing and disruptive of stressful situations in life, others being birth, puberty and marriage. To overcome the trauma and stress of death rituals like funeral ceremony are held; such ceremonies express the immortality of the soul or spirit of the deceased both to deny death and to comfort the bereaved. As other mourners also gather to comfort the bereaved and to remember the departed soul, their presence, participation and warmth of the comfort lessen the chances of emotional disruption of society. But Malinowski neither sees religious rituals as worship of society itself nor does he see religion reflecting society as a whole.

Another important functionalist sociologist, Talcott Parsons, observes that religion establishes general principles and moral beliefs to create consensus needed for order and stability in society. Like Malinowski, Parsons too believes that religion removes stress occurring out of situations like death, particularly premature death and other uncertainties in life. Parsons sees religion as a mechanism to restore life in jeopardy to normalcy. He observes that religion provides meaning to sufferings and other frustrating and contradictory events and thus not only restores order and stability in society, but also allows intellectual and emotional adjustment by explaining various events in life and giving answers to things not understandable so far.

B) Marxian Perspective: The Marxian perspective is totally opposed to the functionalist one as it does not see any positive effect on either human mind or the society as a whole. Its main protagonist, German philosopher Karl Marx, believes religion creates an illusion to cover the oppressive reality of a class divided society and for this it produces a series of myths to justify and legitimize the subordination and exploitation of the poor 'have nots' in the hands of the rich and powerful 'haves'. Marx has viewed religion as 'the sigh of the oppressed creature, the sentiment of the heartless world and the soul of soulless

conditions. It is the opium of the people.' Religion, as Marx has seen it, does nothing to solve the actual problems, but attempts to make life more bearable. In the opinion of Lenin 'Religion is a kind of spiritual gin in which the slaves of capital drown their human shape and their claims to any decent life'(Selected Works, 1969).

Marxian Perspective believes that religion not merely sustains oppression, it also becomes an instrument of that oppression by maintaining the existing system of exploitation and reinforcing class relationships. It has also noticed that most religious movements originate in and are supported by the oppressed people. Engels has clarified the point by arguing that Christianity emerged as a religion of slaves, it emancipated slaves and other poor people who were so far deprived of their basic rights. In any situation religion can dull the pain of oppression and deprivation in many ways – by offering the promise of eternal bliss in paradise in life after death; by making a virtue of the sufferings created by oppression and deprivations of poverty bearing with dignity and humility; by offering the hope of divine intervention for solving the worldly problems; and by justifying one's position within the repressive social order. Religion solicits in favour of the social order and prevents change by making people blind of their true situation and their real interests.

C) Indological Perspective- Indological perspective, mainly based on the principles of Hinduism, speaks of the subcontinent's approach to religion that has its roots deep within the many philosophical ideas nurtured since ancient period by thinkers and text writers of India. The Sutras or the tenets of the Upanishada form the main pillar of this perspective. It speaks of religious plurality; the logic is that, despite their dissimilarities, the Hindu gods represent an underlying unity. This perspective also speaks of Karma, Dharma, Punarjanma (rebirth after death), Nitya (eternal) and Anitya (transitory) in no uncertain terms. It also embraces religious pluralism side by side with monism and panentheism. There was this belief that in a stratified society, one can change one's status just by sincerely following one's dharma performing one's tasks diligently.

3.5.6 Conclusion

Religion, as we have come to know it, is a set of beliefs and practices including prayer and worship of something spiritual or of divine presence. It often involves cultural beliefs, worldviews, texts, prophecies, revelations and morals with spiritual significance for the followers of a particular faith. It also encompasses practices like sermons, rituals, prayers, meditation, symbols, trances and feasts. In the eyes of Sigmund Freud religion is a form of wish fulfillment; modern psychology also suggests that religion may help improve people's psychological, emotional and physiological well-being by developing healthy habits in them. Since ages it is also creating occasional disharmony and violent outbursts of

intolerance between communities; new age religions are weakening traditional beliefs, yet religion is continuing to play crucial social- cultural-political roles leading to both peace and warfare simultaneously.

3.6 Magic.

3.6.1 Introduction

The study of magic has been initiated by anthropologists like E. B. Tyler and James G. Frazer. It is the ability to affect one's world through various supernatural means; it can be low-key or high-profile, learned or innate and carries mostly positive and sometimes negative associations.

Magic, traditionally, has a close link with religion because both aim at tiding over crises with some rituals and a belief in the extraordinary power of some superior being. Magical rituals, like prayer, help people tide over their problems, real or perceived, by relieving tension. It is a way of engaging invisible forces to influence events and to effect change in material conditions of men. Magic is also traditionally linked to witchcraft and sorcery; anthropologists and sociologists study these three alike in their course to understand the details of the tribal or folk religious practices and rituals. It is often perceived as a primitive science to pursue practical ends by following certain tricks; apparently the purposes of both magic and religion are the same, but magic does not care for morality as religion does.

Performance of magic involves spells, incantations, charms and symbolic numbers with innate power, natural or man-made objects with hidden power to do miracles and ritual performance in solo by the magician or with the group of his assistants.

3.6.2 Definition of Magic

Noted anthropologist James G. Frazer (1922) has defined magic as an ''inventory of beliefs and forms of behavior which are not subject to criticism, recheck and elimination."

Tyler and Frazer believed that magic was a precursor to religion and science by providing explanations based on causality.

Prof. Keesing (1962) believes that 'a magical act is a rite carried out to twist nature in a specific way to satisfy human desire'.

Beals and Hoijer (1975) have defined magic as ''a body of techniques and methods for controlling the universe on the assumption that if certain procedures are followed minutely certain results are inevitable.'' Thus, magic presupposes, like religion, an orderly universe of cause and effect.

The concept of magic from an anthropological- sociological approach has been studied

by western scholars and as it is very common in western intellectual tradition, magic has been attributed largely to non-western culture and to the dark history of Europe's past, all major religions of the world have entertained the concept of magic in some way or the other. It was a key to explain causal connections between things and or events. Lucien Levy-Bruhl described magic as a characteristic of how primitive minds perceived the world without any modern rationality. Performance of magic involves spells, incantations, charms and symbolic numbers with innate power, natural or man-made objects with hidden power to do miracles and ritual performance in solo by the magician or with the group of his assistants.

3.6.3 Purposes of Magic

Magic has various purposes, both good and evil; it can be performed for healing, for altering the weather, producing good crops or a successful hunt, for punishing wrong-doers etc. Practitioners of magic like shamans or medicine men have to indulge in various healing practices for the benefit of those who seek their favour and service. If someone falls sick, shamans are consulted to determine if the patient has been a victim of sorcery or evil eye. Magic is also feared for its anti-social or disruptive role. It can be used to cause illness, accident, loss in crop, cattle or property and even death in others. For this it is so much feared that a threat or a distinct possibility of using it may settle an issue. According to Frazer, magic is kind of primitive 'science' to influence nature to behave according to the wishes of man.

3.6.4 Classification of Magic

Magic can be classified into various types. Frazer has classified it into two types – Imitative or sympathetic or homeopathic magic and contagious magic. It can also be divided into high and low types as well as black, white and gray types of magic. We should now discuss the types one by one.

a) Imitative Magic – As has already been mentioned, imitative magic is known by various other names like homeopathic magic and sympathetic magic. This sort of magic is based on the laws of similarity and the assumption that a desired result like rainfall or death of an enemy can be ensured by mimicking it. (merrriam-webster.com) Thus imitative magic attempts to control a situation by imitating it, like, by stabbing an image of an enemy aiming to destroy him or by sprinkling mouthful of water on a field in the hope of rain, etc. Ritual dances, imitative of a good growth of crop, are also performed to secure a rich harvest. The logic behind this kind of magic is like produces like. Imitative magic includes both 'white' or benevolent and 'black' or harmful magic.

b) Contagious Magic – This kind of magic involves charms based on law of contact or contagion. This means, things once in contact, remain in close association even when there exists no direct contact. For example, one's nail cuttings, hair trimmings, food leavings, used utensils or other personal belongings become a part of a person's persona. For this reason, in primitive social culture use of one's clothing by another person is not favoured as clothes are regarded as a part of the person who wore them first; what is once a part always remains a part. In primitive culture re-use of a dead man's clothes or other movable personal possessions are not approved of; therefore, these things are burned or disposed of at the time of cremation.

c) High Magic – By High Magic we mean those ceremonial or ritual acts that require complex, lengthy and detailed, sophisticated and expensive rituals, and are usually performed indoors; it may require scientific knowledge and techniques for successful execution.

d) Low Magic – It is quite closely connected with witchcraft and sorcery; is associated more with harmful effects and is performed outdoors. In short, we can say it involves common folk practices.

e) White Magic – White Magic is beneficial in effect and is used for helpful purposes; for example, fertility rights are performed to ensure better harvest or successful birth of human or animal babies. Imitative white magic may also be used to ensure good supply of prey for food. In pre-literate societies the practice of mimicking rain falls or flowing water was quite common and many tribal communities still practice these rituals. On other occasions they perform rituals like animal sacrifice with the accompaniment of chanting to appease the spirits, divine or otherwise, for the benefit of an individual or a family or the community as a whole. It is usually done for good purposes like healing.

f) Black Magic – Black magic is used to cause harm to a society in general, or to a particular person against whom this is applied. It is known as 'black' because it is backed by harmful intention of the initiator. This kind of magic is linked to 'image magic' as the rituals are aimed at either doll-like representation of the targeted humans or animals or to their symbolic representations. To impose any curse or harm against the target or to fulfill any evil intention of the initiator needle- pricking or burning of effigies are the most commonly undertaken practice of black-magic. Harmful acts are imposed on the symbols to make the victims suffer in a similar fashion.

g) Gray Magic – This kind of magic can be used either for good or bad purposes. It is also known as neutral magic because it is performed neither for any beneficial effect, nor for any specific hostile reasons. It, therefore, occupies a mid-point between the 'white' and the 'black.'

3.6.5 Functions of Magic

The mystic appeal of magic has attracted people from all sectors of life throughout all the stages of evolution of human civilization. One attraction of magic is its perceived ability to influence nature or human behavior. Anthropologists have identified three important functions of magic; these are – the productive, the protective and the destructive functions.

Magic performs productive functions to solicit a successful outcome from human nature or labour like a good harvest, good weather or a successful hunt. Another function of magic is to protect a person or a community from the fury of nature or the curse of evil forces. This is done with the use of amulets or recitation of chanting to cast any bad spell away. For example, amulets are used to ward off diseases or recitation of chants is done before embarking on a journey. A third function of magic is destructive in nature, it is also known as sorcery. This is normally done to harm others out of envy and enmity. To counter the harmful effects of destructive functions counter-magic can also be employed by skilled practitioners of magic.

Magic has some lighter aspects as well, especially when it serves as a creative outlet or a form of entertainment for the community. Whatever be its function, it always remains intimately connected with a society's system of beliefs, thoughts and practices.

3.6.5 Witchcraft and Sorcery

Witchcraft and sorcery, both, are two sub-categories of magic and both of these are used to keep the supernatural forces under control. In witchcraft the alleged supernatural power of magic is used; in contrast, sorcery is a craft aided by some innate and not learned ability of the sorcerer or the person who practices it; it also carries the connotation of being very powerful and overt. Traditionally, sorcery has negative associations, though it can, sometimes, be neutral or positive. The concept of witchcraft has been vividly examined in Witchcraft, Oracles, and Magic Among the Azande, (1937) an influential work of E.E. Evans-Pritchard, a noted anthropologist.

The practitioners of witchcraft are known as witches; they are believed to. use magic or supernatural power to inflict harm or misfortune on others. In many cultured of the world, there exists a strong belief in witchcraft; in medieval and early modern European cultures usually, women used to practice the craft with the help of black magic. Though in Europe belief system the influence of witchcraft gradually dwindled, it still exists among many indigenous people who consider witches as evil and seek protection from them and their craft through the service of healers and medicine men. It is believed in most cultures, that some people possess the supernatural ability to cause harm and misfortune to others.

Structural – Functional thinkers find 'witchcraft' as one of the explanations for some sudden or chronic misfortune; it represents destructive magic.

Historian Ronald Hutton has enumerated five characteristics of witches and witchcraft found in most cultures; these are –

i) application of magic to cause harm or misfortune to others;
ii) used by the witch against its own community;
iii) power of witchcraft believed to be gained through inheritance or initiation;
iv) It is immoral and involves communion with evil beings;
v) preventive measures against such acts can be initiated with the help of defensive magic, persuasion, intimidation, or corporal penal measures against the suspected witch.

3.6.6 Differences between Witchcraft and Sorcery.

Witchcraft and sorcery are terms to describe man's engagement with magic. Often the distinction between the two gets blurred though anthropologists have found some differences between the two. According to Evans-Pritchard witchcraft is committed with the help of the inherent power of the witch while sorcery requires tools; though this distinction has been abandoned now. Witches either depend on objects, words and gestures to cause supernatural damages or they simply use their innate power to impact others. Others believe that witches practice socially prohibited forms of magic either deliberately or unconsciously and often get persecuted by other members of the community. A witches may also not be a person but a substance or an extra- something living within a man's body. In contrast, sorcerers wilfully take on the role of magic practitioners and engage in magic laced with evil intentions. From an anthropological perspective sorcery involves manipulation of supernatural forces for malicious or evil intent.

E.E. Evans-Pritchard has presented the path-breaking field-work based accounts of magic witchcraft and sorcery related beliefs and practices of the Azande community of North-Central Africa. According to his findings sorcerers may intentionally harm others and to do this they have to acquire special skills to apply spells, to perform rituals or use objects to afflict others; whereas the power of witches is unconscious and innate. The Azandes believe that the seat of witchcraft is 'mangu', a substance in the witch's belly, inherited from a parent of the same sex. That substance can have an existence of its own and can afflict people on its own especially with whom the witch has any disagreement. Azandes are so much prejudiced about witchcraft that even accidental injuries are held as effects of witchcraft. In this way, witchcraft serves the purpose of scapegoating and accusations, explaining causation and healing or avoiding social discords.

Anthropologists see sorcery as a pragmatic, conscious practice aided by tricks of magic and sorcerers need to learn the texts, the rituals, practices and other components of magic according to their ethnic culture which is not usually available to others. They are professionals who work for their clients against proper fees. The whole business of sorcery is often viewed as suspicious, fearful or prohibited behavior, a measure to correct social wrongs or to resolve conflicts (Pamela A. Moro).

Roles of a witch and a sorcerer are usually assigned by gender because mostly witchcraft is women's prerogative and sorcery is of men. But they fear each other's power and view each other with suspicion. Female witches become active in spirit form while her body sleeps; the male sorcerers enjoy the power to cause illness and suffering by applying his spells on the body leavings of the target. This perceived ability of the sorcerers of bringing injury or death to people is also known as 'assault sorcery' and 'dark shamanism' especially in the Amazon region.

In many ways, witchcraft, sorcery and magic connect to human encounters with the supernatural and with matters that cannot be rationally explained. These three also belong to the sub-categories of religion. Ancient religious scriptures and practices share room with occult culture and practices as their integral parts.

3.6.7 Witchcraft and Sorcery in India

Witchcraft and sorcery do not remain confined among African and South American tribes only; there is a long tradition of witchcraft, black magic and other occult practices in the Indian sub-continent too. The state of Assam is notorious as the land of Kamrup-Kamakhya, where women can supposedly turn men into lambs by dint of their mastery over magic and witchcraft. Assam is also the place where different tantric cults and other occult practices thrive even today. The Khasi Hills are also known for the same reason. As a matter of fact, witchcraft, witch branding and witch hunting in India usually are practiced in rural, backward, poorer areas where there is a high concentration of tribal population. Accusation of witchcraft is raised in cases of crop failure, financial hardship, loss of livestock and disease or death in the

family. It becomes the task of the sorcerers to identify the witches with the help of their magical power and they (witches) are brutally punished by the whole community for bringing in ill luck to them. Lynching, tonsuring, parading them in nude, burning their belongings like huts and household items and beating them to death are the common treatments meted out to those who have been labeled as witches by the community in defiance of laws against any such behavior.

3.7 Summing Up

This unit discusses the definitions of all important social institutions and with the lens of these definitions tries to understand the nuances of institutions like family, kinship, marriage, religion, magic, witchcraft and sorcery. From this unit learners will be able to know of the features, functions and changes faced by family as an institution; types, rules and social functions of marriage, etc. It gives us glimpses of their ever- changing character, types and roles in society. Family, kinship, marriage, religion, magic, witchcraft and sorcery have been discussed to give the learners a comprehensive view of individuals' intimate world of relationship and belief.

3.8 General Conclusion

Man's social life revolve around the social institutions as these institutions nurture his beliefs, values, behavioural patterns, interactions and relationships that organize social life. These institutions fulfill society's fundamental needs and form a critical part of the social fabric and exert immense influence on people's life. On the one hand, these institutions are repositories of social norms and on the other, they dictate and perpetuate social norms. These institutions are interrelated systems of social norms and social roles, each of them has independent responsibilities, yet each becomes more meaningful when works as a part of the whole social system. Separately and together these institutions contribute towards the society's strength and survival.

3.9 Model Questions

A. 5 Marks each:

1. rite a definition of family.
2. Identify the salient features of family.
3. Write briefly on any two functions of family.
4. Examine any two changes in the family system that have taken place recently.
5. What is marriage?
6. What is monogamy?
7. What is polygamy?
8. What is polyandry?
9. Define kinship.
10. What is polygyny?

11. What is meant by serial monogamy?
13. What is cenogamy?
14. Make a distinction between endogamous marriage and exogamous marriage.
15. Mention any two social roles of religion.
16. What is witchcraft?
17. What is sorcery?
18. What is magic?

B. 10 marks each.

1. Make a critical assessment of the salient features of family.
2. Write a brief note on the functions of family.
3. Discuss, in detail, the social functions of marriage.
4. Make an assessment of the changing trends in marriage.
5. Discuss, in detail, the types and degrees of kinship.
6. Define kinship and examine its functions.
7. Make a comparative analysis of different theoretical perspectives of religion.
8. Write a detailed note on the importance of magic, witchcraft and sorcery in society with reference to India.

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MODULE 2
Social Structure and Control

Unit-IV ❑ Social Control: Formal and Informal

Custom, Folkways and Mores; Norms, Values and Rites; Morality and Laws; Education, Economy and Polity, Judiciary and Police

Structure:

4.1 Learning Objectives

4.2 Introduction

4.3 Social Control

4.4 Definition and Meaning of Social Control

4.5 Approaches to Social Control

4.6 Social Control: Social Role & Functional Transformations

4.7 Types of Social Control

4.8 Mechanisms of Social Control

4.9 Need and Purposes of Social Control

4.10 Means of Social Control

4.11 Summing Up

4.12 Questions

4.13 Suggested Readings

4.1 Learning Objectives

- Learn what is social control as a concept.
- Explore the definitional journey of social control.
- Learn about the approaches of social control.
- Necessity and purpose of social control in the society.
- Learn about the types and agents of social control.

4.2 Introduction:

Society, to exist and progress, must exercise a certain control over its members since any marked deviation from the established ways is considered a threat to its welfare. Such control has been termed „social control. by sociologists. In other words, social control is a fundamental concept in sociology. It refers to the mechanisms, strategies, and institutions

that societies use to regulate individual behavior and maintain social order. These can include laws, norms, customs, and other forms of social pressure. The goal is to ensure conformity and compliance, which helps in maintaining the stability and functioning of society.

If we captured the evolution of the concept of social control, in the early days of sociology, social control was indeed a pivotal concept that bridged sociology and social philosophy. It was essential for understanding how societies functioned and maintained order. The traditional definition focused on a social group's ability to regulate itself, which was crucial for integrating theory and research.

However, as societies evolved, so did the concept of social control. It now encompasses both socialization, which is the process of learning and internalizing societal norms, and social repression, which involves the enforcement of conformity through various means. This evolution reflects the complexities of modern, advanced industrial societies.

To address macrosociology effectively in these contexts, we might need to either revert to the classical meaning of social control or develop a new term that accurately describes the capacity of social groups to self-regulate. This would help in better understanding and analysing the dynamics of contemporary societies.

4.3 Social Control:

Social control refers to the methods and strategies used by a society to maintain order and ensure that its members adhere to established norms and values. This can be achieved through informal means, such as customs, traditions, and social expectations, or through formal mechanisms, like laws and regulations. The approaches to enforcing social control often involve a combination of negative sanctions, which penalize those who violate societal rules, and positive incentives, which encourage individuals to voluntarily conform to societal standards.

Albion Woodbury Small and George Edgar Vincent introduced the concept of social control to sociology in 1894, though Thomas Hobbes had previously touched on similar ideas in his discussions about the state. Later, Talcott Parsons (1937) and Travis Hirschi (1969) further developed and clarified the concept. While the study of deviance explores why individuals defy societal norms, social control focuses on understanding why people adhere to these norms. The main aim of social control is to ensure order and tranquility within society.

4.4 Definition and Meaning of Social Control:

In the early development of sociology as a field of study, social control was a key concept for understanding social organization and the rise of industrial society. Initially, it

addressed a broad aspect of society and provided a foundational framework for examining social order. It also served as a tool for connecting sociological analysis with the human values and philosophical perspectives of early sociologists who were focused on "social progress" and reducing irrational social behavior.

At its core, "social control" referred to a society.s ability to regulate itself according to its desired principles and values. The role of sociological analysis is to investigate the conditions and factors that can help achieve this goal.

In 1925, George Herbert Mead wrote in the *International Journal of Ethics* that "social control depends, then, upon the degree to which individuals in society are able to assume attitudes of others who are involved with them in common endeavors" (Mead 1925).

He was expressing, in his own terms, a common perspective in American sociology that had already appeared in the first volume of the American Journal of Sociology in 1896. In that volume, George Vincent, a sociologist comfortable with the language of social philosophy, described social control as "the art of combining social forces so as to give society at least a trend toward an ideal" (p. 490).

Social control has functioned and continues to function as a shorthand for a complex array of ideas and perspectives. It has been described as a "sensitizing concept" by Herbert Blumer and a "theoretical orientation" by Robert K. Merton. Additionally, social control has been closely associated with the study of entire societies, representing a broad focus on the nation-state and a concern known as "macrosociology."

Meaning of Social Control

Mannheim defines social control as „the sum of those methods by which a society tries to influence human behavior to maintain a given order... According to Ogburn and Nimkoff, „the patterns of pressure which a society exerts to maintain order and established rules. are social control. E. A. Ross, who was the first American sociologist to deal at length with social control in his book under the same name, refers to it as „a system of devices whereby society brings its members into conformity with the accepted standards of behavior... According to MacIver, social control is „the way in which entire social order coheres and maintains itself—how it operates as a whole, as a changing equilibrium...

In the definition of social control, the following three things are to be noted:

- **Social control is an influence**: Influence can be exerted through various means such as public opinion, force, social persuasion, religious beliefs, logical reasoning, or other methods.
- **The influence is exercised by society**: It means that a group is more effective at

influencing an individual than a single person. This group could be the family, the church, the state, the club, the school, the trade union, and so on. The effectiveness of influence, however, varies depending on different factors. At times, the family may have a stronger influence than the state, or vice versa. Similarly, a club's influence may be more powerful than that of the church. There are countless agencies of social control, and the effectiveness of each one largely depends on the situation.

- **The influence is exercised for promoting the welfare of the group as a whole**: People are motivated to act for the benefit of others rather than pursuing their own self-interests.

Therefore, a suitable definition of social control would be: "any influence exerted by society on its members to ensure the welfare of the group as a whole."

Social Control versus Self-Control

Social control and self-control are different in that self-control comes from within, while social control comes from external sources. When people practice self-control, they do so out of their own will and self-awareness, without external pressure. Self-control can be exercised for personal benefit or for the benefit of others. For example, someone might quit drinking for their health, which is self-control for personal gain, or for their family's financial well-being, which is self-control for the benefit of others. True self-control stems from one's own realization and is less influenced by external authority. If influenced by others, it will be temporary and last only as long as the external influence is present. However, if self-control comes from within, it will be permanent and genuine.

Social Control and Socialization

Social control and socialization are intricately linked. Social control is an integral part of socialization. As people are socialized, social control is naturally enforced. From birth to death, individuals are continuously socialized, influencing their behavior in various ways. Customs dictate birth and death ceremonies, diet, dress, speech, marriage, education, and many other aspects of life. To maintain social order, societies have established specific procedures. Moreover, various socialization agents, such as the family, state, school, club, and neighbourhood, also serve as agents of social control, regulating individual behavior.

Social control should not be confused with social organization:

While social organization refers to the patterns of influence among social groups within a population, social control is about the ability of a social organization to regulate itself. This regulation typically involves multiple goals rather than just one. Social control is a perspective that emphasizes the importance of rigorous hypothesis testing and the clarification of value positions.

Social control is not always indicative of a conservative political stance:

Social control is not inherently tied to conservative political views. Both early and later uses of the term include various perspectives. Many early American sociologists who discussed social control were religious socialists or held progressive views. These early ideas are in line with modern sociologists' focus on "value maximization." Social control allows groups within society to act according to their shared moral and collective goals but does not imply cultural relativism. The concept persists due to commitments to two main elements: reducing coercion while acknowledging its necessary role in legitimate authority and eliminating human suffering while accepting that some inequality will remain. Additionally, there is a commitment to redefining societal goals to enhance rationality, which is inherent in the first two elements.

Social control as the antithesis of the coercive control:

Social control differs from coercive control, which heavily depends on force and threats to uphold social order. Even in the most oppressive regimes, repressive agents are somewhat limited by fundamental, albeit unstable, norms. Crucially, any social order, even those with effective social control mechanisms, will involve some level of coercion, but ideally, this coercion is minimal and regulated by legitimate norms.

Personal control, in contrast to social control, refers to an individual's ability to manage their energy and fulfil their needs while minimizing harm to themselves and others. This concept encompasses mastering one's psychological environment and creating conditions that promote rational thinking (Bettelheim and Janowitz, 1964).

Social control as a means of collective motivation:

Morris Janowitz (1975) explains that social control isn't just about maintaining collective stability. It is about managing the divisions, pressures, and tensions within any society, whether it be peasant, industrial, or advanced industrial. The main concern is whether social control mechanisms can sustain social order amidst change and transformation. Although social control is linked to stability or repression, the crucial aspect is that effective social control inspires social groups. This may seem straightforward, but a theoretical framework seeks to make such obvious points indisputable.

The study of social control must consider its origins in the critique and response to the Gemeinschaft-Gesellschaft model. Influenced by philosophical pragmatism and empirical research, the simple dichotomy of Gemeinschaft-Gesellschaft was found to be insufficient (Tönnies, 1887). Other significant thinkers, such as Henry Maine (status and contract), Emile Durkheim (mechanical and organic solidarity), Charles Horton Cooley (primary and secondary groups), Robert Redfield (folk and urban culture), Louis Wirth (urbanism as a way of life), Ralph Linton (ascription and achievement), and Talcott Parsons (pattern

variables), also made important contributions (Maine, 1861; Durkheim, 1893; Cooley, 1909; Redfield, 1947; Wirth, 1938; Linton, 1936; Parsons, 1951).

These converging ideas have had a significant impact on sociological theory and analysis. At the same time, there has been a long-standing tradition of critiquing Tönnies and his followers. European sociologists such as Georg Simmel (1922), Herman Schmalenbach (1961), Theodor Geiger (1926, 1963), and René Koenig (1955) have opposed Tönnies's views. Empirical evidence from anthropology and sociology indicates that peasant societies are not purely Gemeinschaft entities, as Tönnies described. The model's inability to account for the diverse solidarity groups in advanced industrial societies is also noteworthy. Criticism of the Gemeinschaft-Gesellschaft model does not dismiss its focus on societal transformation; instead, it aims to adapt the approach to effectively analyze different historical trajectories.

4.5 Approaches to Social Control:

E. A. Ross: Social Control

The term "social control" became well-known through E. A. Ross's writings, who was heavily influenced by Gabriel Tarde. Tarde, a sociologist with a deep understanding of French society, conducted extensive empirical social research. While Tarde did not focus on the term "social control," he examined the intricate processes required to achieve social agreement through mass persuasion, highlighting effective leadership and legislation mechanisms to manage social change.

In 1894, while at Stanford University, Ross identified social control as a "key that unlocks many doors," linking various institutions. He aimed to explain how people "live closely together and associate their efforts with that degree of harmony we see about us." Ross focused on the social conditions that promote harmony. His work detailed the mechanisms of social control, highlighting persuasion—both interpersonal and institutional—over coercion. His analysis included face-to-face interactions, sociability, public opinion, and legal control. Ross sought a comprehensive understanding of society to explain how to guide the will or conscience of its members (Ross, 1901, p. 59).

Charles Horton Cooley and W. I. Thomas:

Charles Horton Cooley and W. I. Thomas both highlighted the significance of social control and its link to rational control in their research. Cooley, being more systematic than Ross, viewed social control from a normative perspective influenced by pragmatism. He saw social control as essential for self-development through interaction, heavily relying on self-control. Cooley concentrated on primary groups and direct interpersonal relationships

but had limited frameworks for internalizing norms, although he emphasized individuality as crucial for effective social control.

W. I. Thomas approached social control from a pragmatic philosophical perspective. He stressed the importance of increasing "rational control in social life" and pondered whether rational thinking might undermine the social fabric. Thomas pointed out the rising discontent with social processes influenced by whims or preconceived ideas, promoting the need for more rational and intentional social control.

Robert E. Park and Ernest W. Burgess:

In 1921, Robert E. Park and Ernest W. Burgess emphasized the significance of social control in sociology, asserting that "all social problems ultimately boil down to issues of social control" (p. 785). They considered social control to be the result of social organization, which aids in linking various dependent variables in empirical research. By associating social control with social problems, they integrated sociological analysis with social policy and issues of deviance.

Ralph Turner:

Ralph Turner observed that Park's explanation of social control incorporated elements of ecological competition and social communication, blending ecological, institutional, and normative factors. He highlighted that, although competition and communication serve different purposes, they complement one another in society.

Robert M. MacIver:

Robert M. MacIver, drawing inspiration from political theory and the role of the state, introduced the concept of coercion into social control, similar to Max Weber.s approach. MacIver believed that social control included both coercion and the methods by which society regulates individual behavior to maintain social organization. In the 1920s and early 1930s, the concept of social control connected sociology and institutional economics. Economists like Thorstein Veblen, John Maurice Clark, Wesley C. Mitchell, and Walton H. Hamilton used the concept to explore economic behavior beyond market mechanisms. Clark.s "Social Control of Business" (1926) exemplified this effort.

Karl Mannheim:

By the 1930s, the emphasis on social control by American sociologists started to impact European thought. In his work "Man and Society in an Age of Reconstruction" (1940), Karl Mannheim made social control a central theme, highlighting the importance of parliamentary institutions in maintaining social control in advanced industrial societies. He argued that freedom acts as a form of social control essential to preventing social planning from becoming authoritarian, and that effective social control must be supported by robust parliamentary institutions.

4.6 Social Control: Social Role & Functional Transformations

There are two main types of human life: one that is solitary and focused solely on the family, and one that involves association with others. The differences between these lifestyles and the individuals who live them depend on whether they are part of a larger group. By comparing a solitary person with a social person, and a life lived alone or with a partner versus a life lived in a community, we can grasp the sociological issue. The changes that occur from being part of a group provide strong evidence of a significant influence worth studying. These indicators and transformations in individual lives help us recognize what we call "society" within the human population.

We grasp the essence of society by observing and comparing the changes it induces in individuals. Superficial changes do not unveil a society's true nature, while significant changes in individuals' lives and character are central to understanding society. The varying degrees of transformation in social individuals warrant a similar gradation in the traits that distinguish the social group from other groups.

The organic concept of society emphasizes mutual aid, division of labor, formation of industrial groups, specialization, and exchange as essential elements, akin to the diverse organs and functions, interdependence, and unity in living organisms. However, from a new perspective, these elements are not as prominent. Mutual aid, while helpful for activities like hunting, moving boats, or building huts, does not significantly alter the individuals involved. The efforts remain the same, differing only in timing and quantity. Division of labor, on the other hand, brings more substantial changes to individuals' lives, as people shift from various tasks to specializing in specific roles. This specialization transforms their occupation, environment, training, and work discipline, leading to significant personal changes. The exchange of goods that comes with division of labor increases interactions among people, necessitating communication and understanding. As exchange expands and distances between traders grow, some individuals take on roles in messaging and transporting goods, creating a communication and transportation system. These phenomena, referred to as the "circulatory system," "internal apparatus," and "social nervous system," are believed to offer profound insights into social philosophy.

The development being discussed results in a complete transformation of individuals' external industrial activities, improving their ability to meet their needs through these activities. The focus on interrelations among people does not necessarily indicate fellowship or sociability. Just as a hunter adapts his skills to the game or a boatman time his strokes to the waves, individuals adjust their crafts to buyers' preferences. This reciprocal adaptation retains its mechanical nature. In economic groups, individuals might use others to achieve personal goals, like how they would use farm animals or tools, a point not

covered in Mr. Spencer's sociology. The term "organism," implying complete unity, does not fit such groups. When individuals join and live in associated states without changing their motives, aims, or ends, simply to achieve personal goals more easily, the resulting aggregate is a mechanical entity, no more organic than a trade board, factory group, or whaling crew. It is an efficient but lifeless mechanism. If this defines social development, sociology might be redundant, as economists have long described the social system of wealth more effectively without biological analogies. Thus, either specialization, communication, and exchange are not the primary characteristics of society, or society is merely an economic aggregate.

When settled social life integrates greater knowledge from division of labor and increased leisure through a communication system, and this knowledge is passed down through generations, it creates a dynamic, evolving body of sciences and arts. This collective knowledge, developed through the efforts of countless individuals over centuries, profoundly influences associated life. Exposure to this social knowledge transforms a person's entire intellectual world, revolutionizing their understanding of the universe, themselves, and their place within it. Their comprehension of substances, properties, and laws, as well as their ability to harness natural forces, is greatly enhanced. Consequently, their activities and efforts are redirected and transformed.

A person's judgment about the value of things undergoes significant change when influenced by the wisdom gained from social interactions. Understanding properties and laws helps achieve goals, but self-knowledge, including about one's body, mind, and life course, often guides goal selection. Assessments of the worth of food, drink, shelter, cleanliness, adornment, safety, rest, action, and power evolve with increased social contact and deeper interactions. Comparing experiences and satisfactions leads to a reassessment of values and alters the intensity of pursuing certain goals. Social interactions awaken dormant desires; suggestions and imitation increase wants; choices expand; the standard of living improves; new motivation for effort emerges; and the entire person is transformed. This reassessment of experiences that accompanies social living delves deeper into human nature than previously considered and is one of the most significant outcomes of social association.

The most significant change in an individual occurs when their fundamental desires are altered. Science shows that the core of a person lies not in their actions, perceptions, judgments, thoughts, opinions, or beliefs, but in their feelings. As Professor Ward explains, the essence of a person consists of their collective feelings—desires, inclinations, preferences, aversions, hatreds, jealousies, hopes, aspirations, and longings. These feelings define a person, and all activities, whether physical or intellectual, are subordinate to them. They shape character, and as long as these feelings remain unchanged, a person stays the same despite other changes. When these feelings are modified, it is referred to as "regeneration."

If social development only induces changes compatible with the feelings of an isolated state, we may question whether there is anything truly organic in association. If desires remain unchanged, social organization is merely a tool or tactic, and the social individual is essentially a solitary person who has learned to use mechanisms.

The most crucial and challenging task of society is to mold individuals' feelings and desires to align with the group's needs. This profound transformation is the clearest indicator of society's presence and power. When a group influences an individual's goals, guiding them away from self-interest and toward the common good, it truly embodies what we call "society," regardless of rules, division of labor, or exchange. The essence of enduring social life may not lie in authority and subordination, class distinctions, or systems of support and regulation, but in the shared ideals, standards, likes, dislikes, admirations, and aversions that become common among its members.

4.7 Types of Social Control:

Formal and Informal Social Control:

Formal social control involves the government's role in establishing and enforcing laws to maintain societal order. This encompasses laws against major crimes like robbery and murder, which carry severe penalties such as long-term imprisonment. Even for minor offenses like speeding, significant fines are imposed to ensure compliance with the law.

Informal social control involves the internalization of societal norms through socialization, whether done consciously or unconsciously. For instance, many Asian cultures place a strong emphasis on respecting the elderly. In free societies, patriotism is often taught informally. In the United States, while there is no law requiring citizens to salute the flag or recite the Pledge of Allegiance, many do so out of a sense of duty instilled by their families and religious communities.

Direct and Indirect Social Control: Karl Mannheim categorized social control into two types: direct and indirect.

Direct Social Control: Direct social control involves regulating an individual's behavior through close relationships or primary groups, such as friends, teachers, parents, grandparents, elder siblings, and neighbors. This form of control tends to have a stronger and more lasting impact.

Indirect Social Control: Indirect social control is managed by more distant authorities. It includes social taboos, public opinion, and social conventions, often influenced by secondary organizations like intellectual and cultural institutions.

Positive and Negative Means of Social Control: Kimball Young (1927) identified

two methods of social control: positive and negative.

- **Positive Social Control**: This method uses rewards to encourage adherence to societal norms. Examples include academic awards, titles for sports teams, and honors for bravery in soldiers.
- **Negative Social Control**: This method discourages nonconformity by penalizing deviant behavior. Examples include stricter curfews for rule-breaking children, criticism for incompetence, fines for parking violations, imprisonment for theft, and capital punishment for murder. These penalties aim to ensure compliance with societal norms and maintain public order.

4.8 Mechanisms of Social Control:

Social control systems regulate behavior within a community through various methods:

Preventive Measures

- **Role Establishment**: Assigning roles with specific priorities and using social pressure to ensure compliance with laws.
- **Cultural and Religious Limitations**: Restricting religious commitments and cultural norms to moderate different desires.

Sanctioning

- **Economic Sanctions**: Penalties and boycotts.
- **Physical Sanctions**: Incarceration and expulsion.
- **Psychological Sanctions**: Mockery and rebukes.

Additionally, government propaganda plays a significant role in shaping public opinion to achieve desired behavioral outcomes.

Evolution of Social Control Mechanisms

Social control mechanisms have indeed evolved significantly over time, adapting to the changing needs and complexities of societies. Here are some key changes and examples:

1. **Traditional Societies**:
   - **Informal Control**: In early societies, social control was primarily informal. Norms and customs were enforced through family, kinship, and community ties. Deviance was often met with social ostracism or shaming.
   - **Religious Influence**: Religion played a significant role in maintaining social order. Religious leaders and institutions were central in enforcing moral codes and behaviors.

2. **Industrial Societies**:
   - **Formal Control**: With the advent of industrialization, formal mechanisms of social control became more prominent. Laws, regulations, and formal institutions like the police and judiciary were established to maintain order.
   - **Education Systems**: Schools became important agents of socialization, teaching societal norms and values to the younger generation.
3. **Modern Societies**:
   - **Technological Surveillance**: In contemporary societies, technology plays a crucial role in social control. Surveillance cameras, social media monitoring, and data collection are used to regulate behavior.
   - **Mass Media**: Media has a powerful influence on shaping public opinion and behavior. It can promote conformity by highlighting acceptable behaviors and stigmatizing deviance.
   - **Modern Changes**: While the caste system's influence has diminished, other forms of social control, such as laws and regulations, have become more prominent. Social movements and education have also played a role in changing societal norms.

These examples illustrate how social control mechanisms have adapted to the unique cultural, historical, and technological contexts of different societies.

4.9 Need and Purposes of Social Control

Social solidarity is crucial for the existence of society. Individuals differ in their nature, ideas, attitudes, and interests, making each person unique. Cultural differences are evident among individuals, such as varied religious practices, dietary choices, levels of orthodoxy, fashion preferences, and religious affiliations. Society is inherently diverse. Unrestricted freedom for everyone could lead to social disorder. To maintain orderly social life, social control is essential. The goals of social control are to promote conformity, solidarity, and continuity within a group or society. Social control is necessary for the following reasons:

(i) To maintain the old order: Every society or group must maintain social order, which is achievable only when its members adhere to that social order. A key objective of social control is to uphold the existing order. Families play a crucial role in this process. Older family members impose their ideas on the younger ones, including arranging marriages and influencing religious and other behaviors. While maintaining the old order in a changing society may impede social progress, it is necessary to ensure continuity and uniformity within society.

(ii) To establish social unity: Without social control, social unity would be unattainable. Social control ensures behavior aligns with established norms, fostering uniformity and leading to unity among individuals. The family remains united as its members act consistently, adhering to family norms.

(iii) To regulate or control individual behaviour: Individuals differ in their attitudes, ideas, interests, and habits, even among siblings. People have diverse religious beliefs, dress styles, dietary preferences, marital customs, and ideologies. These differences create a constant potential for clashes. In modern times, this likelihood has increased due to growing self-centeredness. Social control is essential to safeguard social interests and meet common needs. Without social control, if everyone acted freely, society would descend into chaos.

(iv) To provide social sanction: Social control legitimizes societal behavior patterns. Various folkways, mores, and customs exist in society, and individuals must adhere to them. If someone breaches these social norms, social control ensures they are compelled to comply. Therefore, social control enforces and validates social norms.

(v) To check cultural maladjustment: Society is constantly evolving with new inventions, discoveries, and philosophies. People must adapt their behavior to these changes, but not everyone can easily adjust. Some become progressive, while others remain conservative. When individuals from villages move to cities, they encounter new cultural standards and may struggle to adapt properly, potentially falling into harmful behaviors like excessive partying. During this transitional phase, social control is essential to prevent deviance. In India, there is a greater need for social control today due to the wrong cultural adjustments leading to indiscipline among students and societal chaos. Violating social norms has become fashionable and is often justified in the name of progress and reform. This lack of social control has resulted in children not obeying their parents, students disregarding their teachers, and people openly violating laws. The diminishing social control is a growing concern, especially as India undergoes a transitional period. Effective social control is necessary to prevent serious disintegration of society.

The aforementioned reasons clearly demonstrate the necessity of social control. This need is even more pronounced in modern society due to its complex nature and the presence of disintegrating forces within it.

The Purposes of Social Control:

The study of social control is a critical area within sociology, with every academic social discipline considering it in some way. It is a significant and unifying field that delves into human behavior. According to Kimball Young, the goals of social control are to foster conformity, solidarity, and continuity within a particular group or society. These aims are commendable, but many individuals who attempt to control others often lack perspective

in their efforts. They wish for others to adopt the behaviors they themselves prefer, which may be influenced by childhood training, life experiences, personal gain, or political, personal, or economic reasons. Some reformers and leaders mask their motives with seemingly altruistic justifications, such as a newspaper advertisement offering a ten percent rebate to those who make purchases by a specific date. It is challenging to discern and classify the motives of social control agents. For example, parents training their children in outdated behaviors may do so due to unfamiliarity with new patterns, believing that what worked for them will work for their children, or acting out of habit or distrust of new ways. Similarly, it is difficult to understand the motives of a teacher who criticizes prevailing folkways and values.

Classifying the motives or purposes of social control agents is challenging. However, these purposes can be roughly categorized into three types: (i) exploitative, driven by self-interest, (ii) regulative, based on habit and the desire for customary behavior, and (iii) creative or constructive, aimed at social benefit. The outcomes of social control are not always advantageous for society or individuals. Exploitation is clearly harmful to many. Even social control with constructive intentions may confuse the public and result in inactivity. Efforts to regulate behavior according to custom can lead to cultural lag, mental conflict, emotional instability, and even psychosis. Established norms may be too restrictive for creative individuals and too conservative for adventurous ones.

4.10 Means of Social Control:

Social control encompasses various types and mechanisms, each influenced by specific preceding factors. These different forms of social control have distinct effects on social behavior. Empirical social research aims to explore and understand these forms and their consequences. In essence, this means answering the hypothetical question, *"Which forms of social control are most effective, that is, which enable a social group to regulate itself in terms of a set of legitimate moral principles and result in the reduction of coercive control?"*

The methods by which individuals are induced or compelled to conform to the group's customs and values are so numerous and varied that they cannot be easily classified. E. A. Ross identified several methods used by social groups throughout history to control individuals, including public opinion, law, custom, religion, morality, social suggestion, personality, folkways, and mores. E. C. Hayes, another American sociologist, differentiated between control by sanction (rewards and punishments) and control by suggestion and imitation. Hayes believed that education is the most effective means of control, with the family being the most significant agency. Karl Mannheim distinguished between direct and

indirect means of social control, while Kimball Young categorized the means of social control into positive (rewards) and negative (punishments) methods.

Some sociologists have categorized the means of social control into informal and formal methods. Informal methods include sympathy, sociability, resentment, the sense of justice, public opinion, folkways, and mores. These are particularly powerful in primary social groups where personal interaction occurs. Although their effectiveness has somewhat diminished in large modern communities where contacts tend to be impersonal, informal control is still evident in small villages. Ross provides examples of informal control being maintained without formal authority. Nowadays, informal methods have been largely replaced by formal ones, such as laws, education, coercion, and codes.

Forms of Social Control

Among the institutions that exercise social control, law is the most genuine or characteristic. It aims to harmonize and regulate citizens' actions, controlling behaviors that could disrupt societal life if left unchecked. In this sense, law acts as the state's controlling arm, which also serves as an agency of socialization. Similarly, customs require external conformity and function as a form of control. Once internalized, they become instruments of socialization, guiding behavior to align with societal norms and values.

Morality and religion, though fundamentally natural to humans, act as forms of social control in their application. They guide individuals to fulfill their duties and behave in alignment with societal expectations. However, these same forces can also cause individuals to challenge society when their moral convictions drive them to act against prevailing norms. This is seen in the actions of conscientious objectors or social reformers who, motivated by their strong moral beliefs, strive to influence and reshape their society.

Education, particularly formal education, acts as a gentle form of social control, shaping individuals from a young age.

Custom and Habit:

Customs are long-standing practices handed down through generations within a specific culture or society, deeply embedded in the community's history and identity, and adhered to as part of their cultural heritage. In everyday language, "custom" and "habit" are often used interchangeably, but there are key differences between them. A habit is an automatically acquired behavior pattern that allows certain actions to be performed with minimal conscious effort, providing individuals with ease and satisfaction. Examples include the habit of shaving in the morning, taking a siesta, or smoking a last cigarette before bed. These habits form through repeated actions, each bringing a certain level of ease and satisfaction. Over time, even if shaving remains somewhat bothersome, it becomes more tolerable compared to the initial discomfort of the first shaves. Due to these qualities—ease

and satisfaction in performance—habit has been described as "the flywheel of society, its most conservative agent" (W. James) or "second nature," as both ancient and modern thinkers have termed it.

Sometimes, actions performed out of habit may not bring satisfaction but rather discomfort. However, even in such cases, there is a certain satisfaction in the ease of performing the action. For example, a skilled typist might find typing certain things unbearable at times, but the automatic ease with which their hands and fingers move provides a subtle sense of gratification, making it a form of social control. The act of shaving highlights the difference between habit and custom. In places where men shave once or twice a week, the distinction between a shaven and unshaven man might go unnoticed. However, when being clean-shaven is expected, such as at social gatherings or tea parties, the expectation changes. One might not want to shave in the morning or before a meeting, but social expectations from friends and acquaintances compel them to do so to avoid being seen as untidy or uncouth. In this case, what was once a habit becomes a custom, acquiring social significance and a value judgment with an attached sanction.

As Ginsberg observes, custom is not merely a prevailing habit but also a rule or norm of action. This rule is emotionally supported by two forces: a sentiment or group of emotional dispositions associated with the custom, condemning its breach, and a rational element recognizing the importance of order and predictability in social situations. These forces, along with social feelings, make adherence to customary rules one of the fundamental ways individuals respond to social life and acknowledge their dependence on the group.

Experience shows that customs can be categorized into two types:

- **Private Customs:** These are actions performed individually but are expected by society, such as dressing appropriately for solemn occasions.
- **Collective Customs:** These involve actions performed together by a group, like forming queues at bus stands or participating in ceremonial dances among preliterate peoples.

While customs often originate from habits, many customs do not require habitual behavior. For example, forming queues or widows wearing mourning clothes are customs that do not necessarily arise from habits. Conversely, some customs can lead to the formation of habits and be reinforced by them. For instance, the custom of eating meals at specific times can create the habit of eating only at those times, even when alone.

Social Role of Custom: Customs are indeed the primary channels through which social life flows, especially in preliterate societies. These customs require actions that are considered beneficial for the group and must be performed by all or most individuals. This

collective adherence gives customs a perceived goodness, allowing them to be followed spontaneously, reinforced by the habits formed around them. This perceived goodness grants customs an emotional value, which is most strongly felt when customs are broken. Violations of customs are seen as insults and offenses against the group, whose outlook on life, hopes, and ideals are embodied in its customs, especially when these customs have religious or sacred significance. In such cases, violations are not only challenges or crimes but also sacrileges, invoking the wrath of the gods. This powerful influence of customs on individuals, with or without religious sanctions, has been described with terms like "custom the king" or "custom the tyrant."

The 'give and take' of social life is evident in the dual nature of custom, which combines spontaneity and coercion. Spontaneity, or group conformity, typically poses no issue for individuals. However, when adhering to a custom becomes challenging or conflicts with personal beliefs about its purpose or the greater good, the weight of social life becomes burdensome. For example, a modern Indian who no longer believes in caste taboos may still feel societal or familial pressure to follow them. Habit, as a personal matter, does not encounter this problem. McDougall observes that while habit is crucial for society, it alone cannot govern social life. Humans, being inherently social, need customs with all their advantages and disadvantages—the benefits outweighing the drawbacks.

Bagehot described the fundamental condition of social life as a 'hard crust or cake of custom.' In the struggle for existence, only societies that developed a strong set of customs survived. These customs unify people, ensure their actions align with accepted standards, control selfish impulses, and eliminate those incapables of such control. Customs act as the repository of our social heritage. They influence the language infants learn, the songs they hear, their reactions to events, their familiar occupations, recreations, games, mythology, and forms of worship. While humans have an innate ability to develop culture, the specific achievements and variations of culture are acquired and transmitted through customs and traditions.

Although preliterate individuals may not follow customs without questioning or blindly, it is accurate to say that much of their social life is rooted in customs. This makes many practices seem natural and even sacred, although they may appear odd or grotesque to modern observers.

Customs, being vital to the life of a society and intertwined with popular traditions and myths, often come to be regarded as sacred or even prescribed by the gods or supernatural powers. Adherence to customs is a hallmark of preliterate life. When asked about the practice of certain customs, the finality of which may not be clear to the observer, preliterate people usually respond that their ancestors always followed these customs, so

they continue to do so: 'What was good for our fathers is good enough for us.' Malinowski writes about this in relation to the Trobriand Islanders:

Whatever might be the case with any theoretical interpretation of this principle, in this place, we must simply emphasize that a strict adherence to custom, to that which is done by everyone else, is the main rule of conduct among our natives in the Trobriands.

Customs are often referred to as folkways, but there is a distinction. Folkways are broader and include all spontaneous behaviors not classified as customs, such as shaking hands or eating four meals a day. While customs are tied to the survival and growth of the group, folkways are not necessarily so and are informally sanctioned.

Folkway:

Folkways are learned behaviors shared by a social group, providing traditional conduct patterns. American sociologist William Graham Sumner, who coined the term, described folkways as social conventions not considered morally significant by the group (e.g., customary telephone etiquette). These behaviors stem from repeated acts that fulfill basic human needs, becoming uniform and widely accepted. Folkways operate unconsciously and persist because they are practical, often clustering around major social concerns like sex, forming social institutions such as the family. Sumner believed that folkways from different life areas tend to align, creating consistent patterns.

Over time, tradition, habit, and religious sanctions reinforce folkways, making them more arbitrary, positive, and compelling. Some folkways evolve into mores (a term borrowed from Latin by Sumner) when they become ethical principles crucial to societal welfare. Mores are more coercive than folkways: a folkway breach may receive mild disapproval, while a mores violation results in severe disapproval or punishment. For instance, polygamy violates American mores, whereas not waiting one's turn in line breaches folkways.

Sumner believed that folkways and mores are inherently conservative, doubting that society members can consciously change them. However, small variations in individual observance allow for some change. Folkways are recognized behaviors that arise automatically within a group to address social living problems. According to MacIver, folkways are the accepted ways of behaving in society. Lundberg described them as the typical or habitual beliefs, attitudes, and conduct styles observed within a group or community.

Mores:

Sumner used the term "mores" to describe the folkways that a group views as highly significant and crucial for its welfare. He explained that mores are popular customs and

traditions that are deemed beneficial to social welfare and exert pressure on individuals to conform, even without formal authority. The term "mores" is derived from the Latin word "mos," which means customs. Like customs, mores cannot be violated without facing severe punishment. Mores are more closely connected to society's fundamental needs than folkways, reflecting the group's understanding of what is appropriate, right, and beneficial for social welfare. Sumner considered the Latin term "mores" to be practical and suitable for describing folkways that convey notions of right and truth in relation to welfare.

Mores are folkways deemed by a group as highly significant and vital to its welfare. They address society's fundamental needs more directly than folkways and represent the group's sense of what is right and beneficial for social welfare. Mores imply a value judgment about the folkways. They continually shape human behavior, restraining individuals from actions considered wrong by their group. They serve as instruments of control. Numerous mores exist in society, such as monogamy, prohibition, endogamy, and antislavery. Conformity to mores is seen as essential, and members of the group must adhere to them. Behavior that contradicts mores is not allowed by society. Even if certain mores may be detrimental to an individual's physical well-being, they must still be obeyed. Thus, mores significantly control human behavior in society.

Norm:

Norms are rules or standards of behavior that members of a social group share. Individuals may internalize these norms, leading them to conform without needing external rewards or punishments, or they may be enforced through positive or negative sanctions. Norms can apply to small groups, like a circle of friends, or to all adult members of a society. They are more specific than values or ideals; for example, honesty is a broad value, but the specific guidelines that define honest behavior in various situations are norms.

There are two main perspectives on why people conform to norms:

Functionalist Perspective: This view suggests that norms reflect a consensus, and a common value system developed through socialization. Norms help maintain the functioning of the social system and are believed to meet certain needs of the system.

Conflict Perspective: This view argues that norms are mechanisms for addressing recurring social problems. The Marxian conflict theory posits that norms reflect the power dynamics within a society, with one section imposing norms on others through coercion and sanctions. Norms are seen as tools for one class or caste to dominate or exploit others.

Additionally, the term "norm" can refer to a statistically determined standard or the average behavior, attitude, or opinion of a social group, representing actual behavior rather than expected behavior.

Values and Rites:

Both values and rites play significant roles in maintaining social order and guiding behavior within a society. Let's dive into each:

Values are deeply held beliefs and principles that guide individuals' behavior and decision-making. They reflect what a society considers important, desirable, and morally right. As a means of social control, values:

- **Shape Norms:** Establish what is considered acceptable or unacceptable behavior in a society.
- **Influence Behavior:** Guide individuals in making choices that align with societal expectations and norms.
- **Promote Cohesion:** Create a sense of unity and shared purpose among members of a society.
- **Transmit Culture:** Pass down cultural beliefs and practices from one generation to the next, ensuring continuity.

Rites

Rites, or rituals, are formalized and ceremonial acts performed by members of a society. They often have symbolic meanings and are associated with significant events or milestones. As a means of social control, rites:

- **Reinforce Values:** Through repeated performance, rituals remind individuals of societal values and norms.
- **Foster Social Bonds:** Bring people together, strengthening social cohesion and a sense of belonging.
- **Mark Transitions:** Celebrate important life events, such as births, marriages, and deaths, helping individuals navigate social roles and responsibilities.
- **Maintain Order:** Provide structured ways to express emotions and handle transitions, reducing potential disruptions to social stability.

Together, values and rites serve to regulate behavior, promote social harmony, and ensure the smooth functioning of a society.

Morality and Law:

Morality refers to the principles and values that individuals and societies use to distinguish between right and wrong, good and bad behavior. It's a code of conduct that guides actions, decisions, and interactions with others. Morality is often influenced by cultural, religious, philosophical, and social factors, and it can vary widely across different societies and individuals.

In essence, morality helps us navigate complex ethical dilemmas and promotes a sense of justice, fairness, and compassion. It is a fundamental aspect of human life that shapes our interactions and contributes to the overall well-being of individuals and communities.

Morality can be categorized in various ways depending on different philosophical and cultural perspectives. Here are some types of morality:

1. **Descriptive Morality**: This refers to the actual moral beliefs, behaviors, and practices of individuals or societies. It describes what people believe to be right and wrong without making judgments about the validity of those beliefs.
2. **Normative Morality**: This focuses on establishing what individuals and societies should believe to be right and wrong. It involves setting moral standards and principles that guide behavior and decisions.
3. **Subjective Morality**: This type of morality is based on personal beliefs, feelings, and opinions. It holds that moral judgments are dependent on individual perspectives and experiences.
4. **Objective Morality**: This view asserts that there are universal moral principles that apply to all people, regardless of individual beliefs or cultural differences. Objective morality is often associated with moral realism.
5. **Cultural Relativism**: This perspective suggests that moral principles and values are relative to specific cultures and societies. It emphasizes that there is no single "correct" moral code, and different cultures may have different moral standards.
6. **Divine Command Theory**: This theory posits that morality is based on the commands of a divine being or deity. Moral principles are derived from religious teachings and scriptures.
7. **Utilitarianism**: A consequentialist approach to morality, utilitarianism holds that the right action is the one that maximizes overall happiness and minimizes suffering. It focuses on the outcomes of actions rather than intentions.
8. **Deontological Ethics**: This moral framework emphasizes duties, rules, and obligations. Actions are considered morally right or wrong based on adherence to certain principles, regardless of the consequences.
9. **Virtue Ethics**: This approach focuses on the character and virtues of individuals rather than specific actions. It encourages the development of moral virtues like honesty, courage, and compassion to guide behavior.

Each type of morality offers a unique perspective on ethical questions and dilemmas.

Law:

Law is the most crucial formal means of social control. While early societies relied on

informal methods, the complexity of growing societies necessitated the formulation of rules and regulations that define required behaviors and specify penalties for violations. Law consists of rules enacted by authorized bodies and enforced by designated agencies, clearly defining rights, duties, and punishments for violations.

Modern societies are large and complex, comprising various groups, organizations, institutions, and vested interests. Informal means of social control are insufficient for maintaining social order and harmony, leading to the need for formal methods. In modern society, secondary relationships necessitate the formalization of rules to ensure the security of life and property and the systematic ordering of relationships. Law prescribes uniform norms and penalties throughout a social system.

The body of law in each state has expanded, formalizing what was once in mores and customs. For instance, the Hindu Marriage Act, 1955, regulates Hindu marriages and recognizes a Hindu woman's right to divorce her husband. Other laws govern food handling, fire protection, sewage disposal, traffic, sex regulation, entertainment, education, and more.

Law prohibits specific actions, such as the Anti-Untouchability Act, which forbids untouchability in any form and punishes violators. The Prohibition Act bans drinking in public places, and smoking in cinema halls is prohibited by law. A uniform civil code, if enacted, could remove social barriers in Indian society. Thus, law exercises a powerful influence on people's behavior in modern societies and plays an increasingly significant role in overall social control.

Education:

Civic norms are ingrained in children from a young age, often encouraged by authorities to ensure future citizens uphold societal values. Examples include reciting the Pledge of Allegiance and elementary school courses on democracy.

The significance of education as a means of social control is increasingly recognized alongside law. Education serves as a process of socialization, preparing children for social life. It reforms incorrect attitudes instilled by families, such as superstitions, by correcting beliefs and removing prejudices. Education teaches values like discipline, social cooperation, tolerance, and sacrifice, instilling qualities of honesty, fair play, and a sense of right and wrong. The importance of education in shaping the right social attitudes among the youth cannot be understated. Unfortunately, education in India has failed to create the right social attitudes among the youth and act as an effective means of social control.

Economy and Polity:

When considering social control, we refer to the methods societies use to regulate behavior and maintain order. Economy and polity are two significant pillars that play crucial roles in this process. Let us delve into it further:

The economy encompasses all activities related to the production, distribution, and consumption of goods and services. As a means of social control, the economy influences people's behavior by dictating access to resources, wealth, and opportunities.

- **Labor Market:** Employment and wages determine people's lifestyles and social mobility. The labor market is the arena in which workers and employers interact with one another. It is essentially the marketplace for employment where labor services are bought and sold. Here are some key aspects:

  Supply and Demand: Just like any other market, the labor market is driven by supply and demand. The supply side consists of individuals seeking jobs, while the demand side consists of employers looking to hire. The equilibrium of this market determines the employment rates and wages.

  Wages: The price for labor is typically expressed as wages. Factors like skills, experience, education, and industry can influence wage levels.

  Employment and Unemployment: The labor market determines how many people are employed and how many are unemployed. Various factors, including economic policies, global markets, and technological advancements, can impact these numbers.

  Types of Labor: The labor market includes different categories of labor, such as skilled, unskilled, part-time, full-time, temporary, and permanent positions.

  The labor market is a vital part of the economy, influencing individual livelihoods and overall economic health.

- **Wealth Distribution:** Economic policies shape the distribution of wealth, influencing power dynamics and social hierarchies. Wealth Distribution refers to the way wealth is divided among the members of a society. It indicates how much economic resources, such as income, assets, and property, are held by different individuals or groups within a population. Here are some important aspects to consider:

  Income vs. Wealth: Income is the money received on a regular basis from work, investments, or other sources, while wealth is the total value of assets owned, minus liabilities.

  Inequality: Wealth distribution often highlights the disparities between the rich and the poor. High levels of inequality can lead to social and economic challenges, such as reduced social mobility and increased tension.

  Gini Coefficient: This is a common measure of inequality, ranging from 0 to 1. A Gini coefficient of 0 indicates perfect equality (everyone has the same wealth), while a coefficient of 1 indicates perfect inequality (one person has all the wealth).

Factors Influencing Wealth Distribution:

Economic Policies: Taxation, social welfare programs, and labor laws can affect how wealth is distributed.

Education: Access to quality education can influence earning potential and wealth accumulation.

Inheritance: Wealth can be passed down through generations, impacting overall distribution.

Market Forces: Supply and demand, technological advancements, and globalization can shape economic opportunities and wealth distribution.

Impact on Society:

Social Stability: Equitable wealth distribution can contribute to social harmony and reduce crime and unrest.

Economic Growth: Fair distribution of wealth can promote consumer spending, drive demand, and stimulate economic growth.

Quality of Life: Access to resources such as healthcare, education, and housing is often linked to wealth distribution.

In summary, wealth distribution is a critical aspect of economic and social structures, affecting everything from individual opportunities to societal stability.

- **Consumer Behavior:** Economic systems guide consumer choices and cultural norms related to consumption. Consumer behavior refers to the actions and decision-making processes of individuals or groups when they purchase, use, or dispose of goods and services. It is a field of study that aims to understand what influences consumers' buying decisions and how they interact with products and brands. Here are some key aspects:

  Decision-Making Process: This includes the stages consumers go through before making a purchase, such as problem recognition, information search, evaluation of alternatives, purchase decision, and post-purchase behavior.

  Influences on Consumer Behavior:

  - **Psychological Factors:** Motivation, perception, attitudes, beliefs, and learning can shape buying decisions.
  - **Social Factors:** Family, friends, social networks, and cultural norms play a role in influencing consumer choices.
  - **Economic Factors:** Income, price, and economic conditions impact consumers' purchasing power and behavior.

- **Personal Factors:** Age, occupation, lifestyle, personality, and values can affect preferences and purchasing habits.

Types of Consumer Behavior:

- **Routine Response Behavior:** For low-involvement products purchased regularly, such as groceries.
- **Limited Decision-Making:** Involves some deliberation for moderately priced items, like clothing.
- **Extensive Decision-Making:** For high-involvement purchases that require significant research, like cars or homes.
- **Impulse Buying:** Unplanned purchases made spontaneously.

Importance for Businesses:

- **Market Research:** Understanding consumer behavior helps businesses tailor their products, services, and marketing strategies to meet customer needs and preferences.
- **Customer Satisfaction:** By analysing consumer behavior, companies can improve customer experiences, leading to higher satisfaction and loyalty.
- **Competitive Advantage:** Businesses that can anticipate and respond to consumer trends and behaviors can gain a competitive edge in the market.

In summary, consumer behavior is a crucial area of study for understanding how and why consumers make purchasing decisions, and it plays a significant role in shaping marketing strategies and business success.

Polity:

Polity refers to the organization and functioning of a government or political system. It includes the structures, processes, and institutions that govern a society. As a means of social control, the polity:

- **Legislation and Regulation:** Laws and policies set boundaries for acceptable behavior and enforce social norms.
- **Enforcement:** Institutions like the police, judiciary, and other agencies ensure compliance with laws and regulations.
- **Representation and Participation:** Political structures, such as elections and civic participation, shape how individuals engage with and influence their society.

In summary, the economy and polity work together to guide, control, and manage the behavior of individuals and groups, maintaining order and stability within a society.

Judiciary and Police:

Severe punishments for convicted criminals can deter future crimes. Removing wrongdoers from society prevents them from recruiting others into crime and committing further offenses. As a result, cities with higher incarceration rates tend to have lower crime rates (Sampson, 1986).

Police coercion involves using force to achieve a desired outcome, either through physical or nonviolent means. It is the ultimate method of social control when all other means fail. Physical coercion can include bodily harm, imprisonment, and the death penalty. It is considered the lowest form of social control, as societies prefer not to rely on it. While it may have immediate effects on the offender, its enduring impact is limited. Dependence on external force indicates a society's weakness rather than strength in social control.

Nonviolent coercion includes strikes, boycotts, and non-cooperation. For example, a person who threatens to withdraw support from a friend unless they quit smoking uses nonviolent coercion to change behavior. Students may strike to demand better library facilities from the principal. Boycott involves withholding social or economic interactions to express disapproval and force acceptance of demands. A student who teases others may be socially boycotted by peers. Non-cooperation is the refusal to cooperate, such as teachers refusing to work with a principal due to insulting behavior.

Nonviolent coercion can effectively achieve social control. Mahatma Gandhi used it to secure India's political independence from British rule.

4.11 Sum-up:

In today's world, the extensive availability of information and widespread use of social media platforms can easily expose society members to opinions and norms that differ significantly from those of the ruling elites. This exposure to alternative worldviews, including what might be considered deviant behavior, can undermine the credibility of traditional agents of social control. Consequently, their ability to significantly influence the general population is diminished.

4.12 Questions

Answer in short

i) Define social control.

ii) Define custom as a means of social control.

iii) Define norms as a means of social control.

Answer in details

i) Describe the nature and characteristics of social control.

ii) Explain the various means of social control in society.

iii) Highlights the variety of approaches to social control.

4.13 Suggested Readings

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Unit-V ❑ Social System

Social System, Social Structure and Agency; Social Action; Functions

Structure

5.1 Objectives
5.2 Introduction
5.3 System
5.4 Social System
5.5 Social Structure
5.6 General Systems Theory
5.7 System Theory in Sociology
5.8 The social system: According to Parsons
5.9 Functions of Social System
5.10 Social Action
5.11 Types of Social Action
5.12 Theory of Structuration: Anthony Giddens
5.13 Elements of Structure
5.14 Agency
5.15 Summing-Up
5.16 Questions
5.17 Suggested Readings

5.1 Objectives

- To know the characteristics of a social system
- To understand the sociological perspective on social systems
- To explain the types of social action
- To understand the functions of the social system
- To elaborate on the theoretical aspects of structure and agency

5.2 Introduction:

Social systems and structures form the backbone of any functioning society. They dictate the roles and behaviors expected of individuals within a community and ensure that everything operates in harmony. Imagine a society without any system—chaos would ensue.

5.3 System: Meaning

A system is a structured arrangement. The human body is a perfect example, with various parts such as the ears, eyes, nose, legs, hands, lungs, stomach, heart, and brain, each in their designated positions. These parts are arranged in a specific way, known as the 'organic structure.' Every part has a specific function, and they are interconnected, working together. This detailed examination of the organic structure is called an 'organic system.' Therefore, a system represents a patterned relationship among the parts of the structure, which enables them to function and stay connected.

In brief, the main features of a system are as follows:

(a) A system is made of different parts that together constitute a system.

(b) A mere collection of parts does not make a system. These parts must be arranged in a systematic manner.

(c) The arrangement of these parts should create a pattern.

The parts of a watch should be so arranged that they may create a specific pattern called a watch. It is this pattern that distinguishes a watch from a bicycle, although in both there is an arrangement of parts.

(d) There is a functional relationship among the parts of a system. Each part has got a function to perform. The system is related with every part and every part is related to the system; for example, the cycle wheel in order to move must be related to the free wheel, chain, etc.

(e) The plurality of parts creates unity. Although the parts perform different functions, they are functionally related in such a way as to create a new entity. In a fountain pen, there is a nib, tube, body, clip, etc. The assembly of these parts in a systematic way makes a fountain pen. In a system, the parts do 'not lose their existence.' They continue to exist and perform their specific functions. It may also be noted that a defect in any part may affect the working of the system.

5.4 Social System: Meaning & Characteristics

A social system is a structured arrangement of social interactions. It refers to a group of

individuals interacting according to shared cultural norms and meanings. Individuals are the components of a social system, each playing a role in these interactive relationships. They influence and are influenced by each other's behavior. Social institutions control the behavior of individuals and groups in society, guiding them to act according to social norms. Through their interactions and relationships, they form a pattern known as a social system.

- **Characteristics of Social System**

(a) **A social system is built on social interaction:** It is based on the interactions among multiple individuals. When people interact, their collective interactions form a social system.

(b) **Human interactions create social relationships:** These relationships are expressed through traditions, customs, mores, laws, procedures, institutions, etc. A social system is an organized arrangement of these expressions of social relationships.

(c) **Parts of a social system are functionally related:** In a social system, each part has a specific role and follows established procedures and norms. The different parts are connected through functional relationships.

(d) **Social systems are related to cultural systems:** Social systems are closely linked to cultural systems. Culture shapes the nature and scope of interactions and relationships among society members, maintaining balance and harmony.

(e) **A social system has an environmental aspect:** It is tied to a specific time, place, and society. Social systems vary across different ages, regions, and societies. They change over time, adapting to new circumstances. Although social systems may change, they remain in existence. For example, despite changes in the roles of husband and wife and social norms, the family system persists. Social systems have the ability to self-adjust.

Relationship Between Social Structure and Social System

Social structure and social system are interconnected concepts, with the social system representing the functional aspect of social structure. Both work together, as the social structure is the framework through which social systems operate. The effectiveness of a structure is determined by how well it performs its functions. If a social structure is ineffective, we modify it; for instance, we might transition from a polygamous to a monogamous family, or reform the educational system if it fails to meet its goals. Essentially, structure and function are Interdependent.

Additionally, the functions that need to be performed shape the form of the structure, and the structure influences the functions it can carry out. For a social system to function democratically, its structure must be democratic. Conversely, a dictatorial structure will result in dictatorial functioning. The traditional family structure has evolved to meet modern

needs, indicating that rigid structures may not suit a changing society. Despite changes, the social system remains adaptable.

5.5 Social Structure: Meaning & Definition

The concept of 'social structure' is fundamental in sociology, though its definition has long been debated. Herbert Spencer was the first to explore the structure of society, but he couldn't provide a clear definition. Durkheim also struggled to define it. Some definitions of social structure include:

(a) **Talcott Parsons** defines social structure as the specific arrangement of interrelated institutions, agencies, social patterns, as well as the statuses and roles individuals assume within groups.

(b) **Ginsberg** describes social structure as the principal forms of social organization, including groups, associations, and institutions, which together constitute societies.

(c) **MacIver** explains that social structure consists of various modes of grouping, forming a complex pattern. The analysis of social structure reveals the roles of diverse attitudes and interests of social beings.

On the basis of the above definitions, it may be said that social structure is an abstract phenomenon.

It refers to the external aspects of a society. Its units are groups, institutions, associations, and organizations. As we know, man is a social animal & lives in society. Each society has a pattern of organization composed of the structures resulting from the associations of men with each other. When men relate themselves to each other they establish a structural form. It may be a group, an association, or an organization. Th e social structure is made up of these structural forms that are arranged in an interrelated way to enable the society to function in a harmonious manner.

Based on the definitions, social structure is an abstract concept that pertains to the external aspects of a society. Its components include groups, institutions, associations, and organizations. Since humans are inherently social beings living in communities, each society has an organizational pattern formed by the associations among individuals. When people interact, they create structural forms such as groups, associations, or organizations. These forms are interrelated, allowing society to function harmoniously.

The concept of social structure can be likened to the human body, which consists of various parts like hands, legs, mouth, nose, and ears, arranged systematically to form a pattern. These parts are interdependent and interrelated. While the basic components of the human body are the same, their specific forms vary—some people are tall, others short,

some are lean, others are heavier. Similarly, social structures share common components such as family, religion, political organization, economic institutions, and land, but their forms differ. For instance, family structures can vary from monogamous to polygamous. In conclusion, social structure is a patterned arrangement of human relationships, encompassing ecological entities, human groups, institutional agencies, organizations, and collectivities.

5.6 General Systems Theory: An Introduction

The term 'system' has its roots in ancient Greek times and is widely used in the natural, physical, and social sciences today. A system is composed of two or more units that are structurally related and form an entity with functionally interdependent elements. Examples of systems include the electronic system in a transistor radio, the nervous system in the human body, and the solar system in the universe.

Rapoport defines a system as a collection (finite or infinite) of entities with specified relationships that allow for deductions about the system's behavior or history. Essentially, a system is a network of interdependent elements, forming an orderly arrangement marked by structural integration and relational similarities.

Following Pareto, Henderson saw an organism as having a self-regulating mechanism aimed at maintaining equilibrium. He explained that when a small modification is introduced to a system, a reaction immediately arises to restore the conditions that would have existed if the modification had not occurred. This equilibrium is similar to the balance of forces in a box spring, where a minor change leaves the forces largely intact, and they work to return the system to its original state.

General system theory encompasses various issues such as the extent of wholeness, the nature of subsystems, cybernetic control principles, feedback mechanisms, communication and information processing, goal-seeking, self-regulation, structural integration, adaptation, and pattern maintenance.

Von Bertalanffy outlines the goals of general system theory as follows:

a) There is a general trend towards integration across natural and social sciences.

b) This integration appears to be focused on a general theory of systems.

c) Such a theory could be crucial in achieving precise theories in non-physical scientific fields.

d) By developing unifying principles that span across different scientific disciplines, this theory brings us closer to the unity of science.

e) This can result in much-needed integration in scientific education.

Since World War II, general systems theory has gained popularity in both the physical

and natural sciences, as well as the social sciences. Advocates of this theory view it as central to the synthesis of knowledge. In sociology, general systems theory has moved us away from vague analogies and atomistic approaches, providing scientific explanations for sociocultural and psychological phenomena using constructs like social systems, cultural systems, and personality systems. According to Parsons, a system refers to a complex set of interdependencies among parts, components, and processes, characterized by regular relationships and a similar type of interdependency with its environment. Therefore, the concept of a system is fundamental to all sophisticated theories in generalizing disciplines.

5.7 System Theory in Sociology

Pareto established the basis for system analysis in sociology by conceptualizing society as a system in equilibrium. He envisioned this system as a whole made up of interdependent parts, where changes in one part impact other parts and the system as a whole. By 'the social system,' he refers to the state that a society assumes both at a particular moment and through its successive transformations over time. The actual state of the system is influenced by its conditions, such that if an artificial modification is introduced, a reaction occurs to restore the altered form to its original state. Without this mechanism, the form would be left to chance, with no determined outcome from its normal changes.

The forces that maintain social equilibrium consist of three types of factors: (1) the extra-human environment or physical conditions like climate, soil, and vegetation; (2) external conditions such as a society's previous states and interactions with other cultures; and (3) internal elements like race, interests, knowledge, values, ideologies, and sentiments. Pareto believed that when a social system faces external pressures, internal forces will work to restore equilibrium, returning society to its normal state.

Following Pareto, a number of sociologists, particularly Henderson and Parsons, have elaborated the system model and utilized it extensively as a conceptual framework for the analysis of social phenomena. Walter Buckley, the most outspoken exponent of the general system theory in sociology.

Following Pareto, sociologists like Henderson and Parsons expanded the system model, using it extensively to analyze social phenomena. Walter Buckley, a prominent advocate of general system theory in sociology, elaborated on system concepts such as cybernetic control principles, feedback loops, input and output, information, goal-seeking, self-regulation, information-linkage between parts and the environment, and openness, demonstrating their relevance to sociological theory. He conducted a thorough review of contemporary sociological theories to show the rise of systems thinking.

According to **Buckley**, the modern systems approach is particularly appealing to sociology because it aims to:

1. Develop a common vocabulary that unifies various behavioral disciplines.

2. Provide techniques for managing large, complex organizations.

3. Offer a synthetic approach where piecemeal analysis is impractical due to the complex interrelationships of parts.

4. Present a perspective that addresses the core of sociology by viewing sociocultural systems as information and communication networks.

5. Focus on studying relationships rather than entities, emphasizing processes and transition probabilities for a flexible structure.

6. Enable an objective, non-anthropomorphic study of goal-seeking behavior, symbolic cognitive processes, consciousness, self-awareness, and sociocultural emergence and dynamics.

Buckley noted that exchange theory, symbolic interaction theory, and game theory illustrate the impact of systems thinking in sociological theory.

Marvin Olsen summarized the social system model, describing a system as a bounded and unified set of interrelated, dynamic, and stable processes. Applied to social phenomena, the social system model is not a specific theory of social organization but a general, content-free conceptual framework that can accommodate various theories of social organization. It serves as an analytical model applicable to any instance of social organization, from families to nations. **Olsen identifies five key properties** of all social systems:

1. **Open boundaries:** Social systems are open systems, influenced by their environments, but their boundaries are defined arbitrarily by social scientists.

2. **Input and outputs:** In its interaction with the environment, an open system takes in raw materials, energy, personnel, and information, and sends out finished products, waste, exiting personnel, and information. These flows can be spontaneous, designed, or forced.

3**. Feedback and feedforward:** Social systems are adaptable and flexible. Feedback involves the flow of information from the environment back into the system, helping it adapt. Feedforward involves anticipating the consequences of proposed activities before they occur.

4. **Internal ordering:** Social scientists must define the system's boundaries and specify its components, their nature and size, interrelationships, and functional autonomy.

5. **Key functionaries:** Olsen identifies key roles within social systems, including gatekeepers (who control inputs and outputs), channelers (who facilitate communication

among system parts), switchers (who direct activities at critical decision points), and storers (who manage resources and information for future use).

Social systems display two fundamental types of processes: **morphostasis and morphogenesis**. Morphostasis includes processes that maintain a system's current conditions or overall state, ensuring its stability over time. Key morphostatic processes are balancing, homeostasis, and equilibrium maintenance. On the other hand, morphogenesis encompasses processes that change or develop a system's conditions, leading to growth and adaptation. This process involves development, differentiation, and adaptation, allowing a system to better interact with its environment, enhance its control over activities, and achieve its goals.

5.8 The social system: According to Parsons

A social system comprises multiple individuals interacting in a setting that includes at least a physical or environmental component. These individuals are driven by a desire to maximize gratification, and their interactions with their surroundings and with each other are defined and mediated by a system of culturally structured and shared symbols.

A social system arises from the interaction among individual units. However, it is not composed of the total actions of individuals and groups, but rather their actions within specific roles. The core of a social system is a patterned normative order that collectively organizes the life of a population. This order includes values and differentiated norms and standards. As a collectivity, it shows a patterned conception of membership, distinguishing those who belong from those who do not. The social system is also an open system, engaged in processes of interchange (or 'input-output' relations) with its environment and interactions among its internal units.

The units of social systems can be understood at different levels. At the most basic level, the unit is the act. However, for broader analyses of social systems, Parsons prefers a higher order unit called the status-role. Since a social system consists of interaction processes between actors, the structure of these relationships is essentially the structure of the social system. The system is a network of such relationships.

Parsons views the participation of an actor in a patterned interactive relationship as the most important unit of the social system. This participation has two main aspects: the positional aspect, or status, which refers to the actor's position in the social system relative to other actors; and the processual aspect, or role, which refers to the actor's actions in relation to others, considering its functional significance for the social system. Parsons emphasizes that statuses and roles are not attributes of the actor but units of the social system. Additionally, the actor as a social entity, comprising multiple statuses and roles, is a unit of the social system. Finally, the collectivity itself is also a unit of the social system.

The structural components of social systems are defined using two analytical constructs:

(a) **The normative order:** This includes norms and values. Norms are mainly social, while values act as the primary connection between the social and cultural systems. (b) **Collectively organized population:** This involves the collectivity, which represents intra-social structure, and the role, which represents boundary structure.

A social system can be analyzed at four levels of generality regarding its units:

1. **Individuals in roles** are organized to form
2. **Collectivities**. Both roles and collectivities are governed and regulated by
3. **Norms**, which vary based on the functions and situations of these units, and by
4. **Values**, which determine the preferred system of relationships.

Collectivity refers to the organization of a series of institutions, forming a concrete system of interacting human individuals in roles. Values are defined as normative orientations of action that guide the main directions of action. Parsons explains that the four structural categories—values, norms, collectivities, and roles—can be linked to the general functional paradigm.

- **Values** are crucial for maintaining the pattern of a social system.
- **Norms** are primarily integrative, regulating the various processes that support the implementation of patterned value commitments.
- The primary function of the **collectivity** is to achieve goals on behalf of the social system, with individuals performing important societal functions as members of the collectivity.
- The primary function of the **role** in the social system is adaptive. This is particularly evident in the service category, as the capacity to perform valued roles is the most fundamental generalized adaptive resource of any society. However, it must be coordinated with cultural, organic, and physical resources.

For a system to maintain a persistent order and undergo orderly developmental change, certain **functional prerequisites** must be met:

1. A social system must meet the minimum biological and psychological needs of a sufficient proportion of its members, not just any single individual.
2. The system can only function if a sufficient proportion of its members effectively perform essential roles.
3. The system must avoid cultural patterns that fail to establish a minimum order or place impossible demands on people, leading to deviance and conflict. It must maintain control over potentially disruptive behavior.

4. There must be minimal social conditions necessary for producing, maintaining, and developing cultural systems, both in general and specific types.

The need to fulfill various functions of the social system leads to the creation of different structural arrangements. A total society, as a social system, tends to differentiate into subsystems (social structures) to address these functions. According to Parsons, there are four subsystems of society, each aligned with a primary function:

A. Adaptive sub-system: The economy is the main specialized subsystem for the adaptive function. It produces generalized facilities, particularly commodities and resources, as means to various ends. Through institutions of contract and property, the economic system regulates production and distribution processes.

B. Goal-attainment sub-system: The polity is the primary subsystem for goal attainment. Its function is to mobilize the necessary prerequisites to achieve the society's system goals.

C. Integrative sub-system: This includes all sub-systems that work to create agreement from potential or actual conflict and maintain the institutionalization of value patterns. Examples include political parties, interest groups, health agencies, and courts.

D. Pattern-maintenance and tension-management sub-systems: These focus on institutionalized culture, centering on patterns of value orientations. They closely connect with cultural systems and include familial institutions, churches, schools, the arts, research activities, etc.

Critics argue that Parsons' system of concepts does not align with real-world events. Dahrendorf likens Parsons' social system to a utopia, characterized by a lack of change and universal consensus on prevailing values. Contemporary system theorists in sociology see society as a system that is self-sufficient, internally consistent, and closed to the outside. Dahrendorf finds nothing logically wrong with the term 'system,' but when applied to entire societies as the ultimate frame of reference, it leads to undesirable consequences. He compares this to physics dealing with nature, suggesting that calling nature a system and trying to analyze it as such would be dismissed as metaphysics. Dahrendorf's main criticism of Parsons' system theory is that it depicts a fully integrated utopian society based on universal consensus with no room for change.

Similarly, Buckley argues that Parsons' social system is a vaguely conceptualized mix of mechanistic and organismic models, overly emphasizing integration, consensus, and stability, while undervaluing change, conflict, and strife. Although Parsons acknowledges that structured deviance, tensions, and strains are integral parts of a social system, his exposition tends to identify the "system" with the dominant, legitimized, institutionalized structure, excluding patterned strains or structured deviance and disorder. The concept of

"institutionalized deviance" is now widely recognized by many sociologists, which could contradict Parsons' view. Buckley also asserts that the fundamental components of the Parsonian system model are the determinate relations forming an "institutionalized" dominant structure of conformity to role expectations. Since this dominant structure is the fixed point of reference, other structures or latent consequences seen as potentially "disruptive," deviance and strains of various kinds are considered residual in the model.

5.9 Functions of Social System

Parsons identifies two analytical concepts that define the structure of social action:

1. **Dynamic modes of analysis:** These involve processes of equilibrium, boundary exchanges, and structural changes.
2. **Hierarchy of relations of control:** This refers to a cybernetic hierarchy that places the cultural system above the biological system.

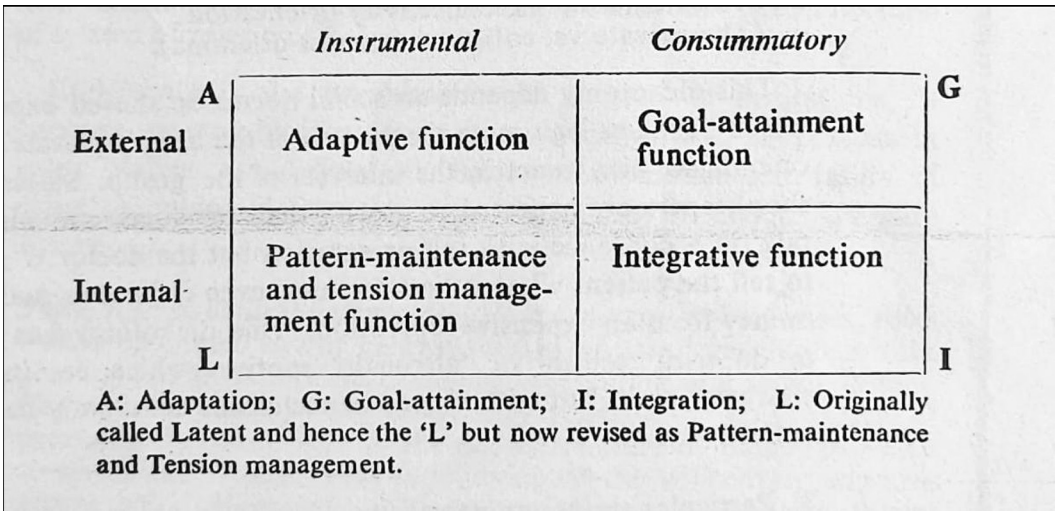
The function connects structural and dynamic modes of analysis, which is central to Parsons' system analysis. Parsons outlines four fundamental functions that every functioning social system must perform:

1. **Adaptation:** To produce and allocate resources efficiently.
2. **Goal attainment:** To enhance the society's capacity to achieve collective goals.
3. **Integration:** To unite motivational and cultural or symbolic elements into an ordered system.
4. **Pattern maintenance and tension management:** To maintain motivation to conform to cultural values, reward conformity, and control disruptive behavior.

Bob Jessop has succinctly summarized Parsons' framework, highlighting that every social system faces four functional problems: pattern maintenance, integration, goal attainment, and adaptation. Pattern maintenance involves sustaining and reinforcing the social system's core values and resolving tensions from ongoing commitment to these values. Integration refers to allocating rights, obligations, rewards, and facilities to ensure harmonious relationships among social system members. Goal attainment involves organizing actors and resources to achieve specific goals. Adaptation concerns producing or acquiring general resources that can be used to achieve various specific goals. Social systems tend to differentiate to enhance their functional capabilities, either through the temporal specialization of an undifferentiated unit or the emergence of structurally distinct units. This differentiation supports the fourfold functionalist schema and provides a framework for examining the exchanges between differentiated units, ensuring they receive the inputs needed for their functions and can manage their outputs effectively.

According to Parsons' framework, a factory as a social system can be analyzed in the following ways:

1. **Adaptive functions:** Ensuring proper lighting, air conditioning, suitable machinery, food services, and other working conditions.
2. **Goal-attainment functions:** Engaging in processing, manufacturing, marketing, and research activities.
3. **Integrative functions:** Establishing management-labor councils, clubs, publications, public relations, recreational and social events, insurance, and labor welfare programs.
4. **Pattern-maintenance and tension-management functions:** Providing training, orientation sessions, rank allocation, salary structures, promotions, increments and bonuses, disciplinary control, and grievance redress mechanisms.



Source: Abraham, M. Francis, *Modern Sociological Theory: An Introduction* (2002), Oxford University Press

As mentioned earlier, action involves an actor and their orientation to the situation. Parsons' typology of action includes two additional dichotomies:

1. **External-internal dichotomy:** This depends on whether the action is directed toward the external or internal situation of a social system.
2. **Instrumental-consummatory dichotomy:** The former refers to activities that serve as means to a goal, while the latter refers to activities that are ends in themselves.

The intersection of these two dichotomies, along with the four primary functions

(adaptation, goal attainment, integration, and pattern maintenance), highlights several areas of action.

Pattern Variables

While outlining the structure of action, Parsons initially drew inspiration from Toennies' concepts of Gemeinschaft and Gesellschaft. However, he soon realized that a single structure might exhibit characteristics of both types. The professional role of a physician is a good example. In applying medical science principles, the physician's relationship with the patient resembles Gesellschaft, but because the patient's welfare is prioritized over the doctor's self-interest, it aligns more with Gemeinschaft.

Parsons aimed to identify the choices actors face in a given situation and the relative importance assigned to these choices. He proposed five dichotomies of pattern variables:

1. **Affectivity vs. Affective Neutrality (The Gratification-Discipline Dilemma):**

   The pattern is affective when an action system emphasizes gratification, where actors seek to avoid pain and maximize pleasure. The pattern is affectively neutral when it imposes discipline and requires postponing or renouncing some gratifications in favor of other interests. For example, soldiers are expected to forgo immediate gratification and maintain affective neutrality in their duties, even at the risk of their lives. Similarly, cultural patterns negatively evaluate the unrestrained expression of emotions and impulse gratifications.

2. **Self-orientation vs. Collectivity-orientation (The Private vs. Collective Interest Dilemma):**

   This dichotomy is based on social norms or shared expectations that define the legitimacy of pursuing personal interests or obligating one to act in the group's interest. Salespeople and shopkeepers are expected to promote their products with self-orientation, while doctors are expected to prioritize the patient's best interest, even if it means forgoing extra money from an expensive procedure. This dichotomy is not about 'selfish' or 'altruistic' motives, which are individual traits, but about shared expectations within a collectivity.

3. **Particularism vs. Universalism (The choice between types of Value-orientation Standards):**

   Particularism refers to standards based on an actor's specific relationships with a particular object, while universalism refers to highly generalized value standards. For instance, a teacher is expected to grade all students impartially based on universal principles. However, if the teacher favors his son or a friend in the same class, he is behaving particularistically, treating people differently based on their

specific relationship to him. Similarly, a woman on a trial jury must act universalistically to be honest, but as a wife, she must be particularistic to be faithful.

4. **Quality vs. Performance (Originally designated as Ascription vs. Achievement):**

   The choice between 'modalities' of the social object): This dilemma involves giving primary consideration to an object based on its inherent qualities or based on its performance and abilities. The former involves defining people based on attributes like age, sex, color, nationality, etc., while the latter defines people based on their abilities. Examples of quality-based considerations include compulsory retirement, racial discrimination, and the notion of 'caste superiority.' On the other hand, recruitment in modern bureaucracy based on technical qualifications and standard tests focuses on performance.

5. **Diffuseness vs. Specificity (The definition of the scope of interest in the object):**

   This dilemma involves defining the relationship between the actor and the object as either indefinitely wide in scope, deeply involving, morally obligating, and significant in diverse situations (diffuseness), or specifically limited in scope and involvement (specificity). For example, the relationship between employers and employees in a modern factory is specific, with no obligations beyond the contract. However, systems like semi-feudal and zamindari land tenure involve tenants in a wide range of obligations to their "masters." Similarly, friendships and husband-wife relationships are expected to involve numerous obligations without limits.

Systems and Subsystems

Parsons' general systems theory identifies four distinct aspects of reality: social, cultural, personality, and behavioral organisms. Corresponding to these four realms, there are four subsystems of action: the social system, the cultural system, the personality system, and the biological system. These subsystems are analytically distinct and cannot be reduced to one another.

5.10 Social Action:

Social action refers to actions performed by individuals or groups that take into account the actions and reactions of other people. These actions are purposeful and oriented towards others in a social context. Social action encompasses a wide range of human behaviors, from everyday interactions to larger collective movements, and it plays a key role in shaping social relationships and structures. Max Weber, a prominent sociologist, defined social action as behavior that is subjectively meaningful and oriented

toward the behavior of others. He categorized social action into four types: instrumental-rational, value-rational, affective, and traditional.

In essence, social action is about how individuals and groups act and interact within the framework of societal norms, values, and expectations.

Talcott Parsons is widely recognized as the leading proponent of social system theory. In his work, "The Structure of Social Action," he concentrated on unit acts, while in "The Social System," the focus shifted to institutional orders, making the system the main unit of analysis. It's important to note that Parsons' "social system" is a theoretical construct, serving as an analytical conceptual framework rather than an empirical reference. This open system is characterized by continuous balancing, with its key elements being conditions, "needs," and "functions," all of which are evident in total action processes.

According to **Parsons and Shils**, a social system can be defined as a system of action with the following features:

(1) It involves interactions between two or more individuals, with the interaction process being the main focus of observation.

(2) The context in which these individuals (actors) operate includes other individuals (alters), who are objects of emotional investment. The actions of these alters are considered as data, and their orientations can be either goals to achieve or means to achieve those goals. These orientations can be objectively evaluated.

(3) In a social system, there is interdependent and partially coordinated action, driven by collective goal orientation or shared values, and a consensus on normative and cognitive expectations.

Parsons takes 'action' as the building block of the system. He prefers the term 'action' to 'behaviour' because he is 'interested not in the physical events of behaviour for their own sake but in their patterning, their patterned meaningful products (physical, cultural, and other), ranging from implements to works of art, and the mechanisms and processes that control such patterning.... Action consists of the structures and processes by which human beings form meaningful intentions and, more or less successfully, implement them in concrete situations'. The social system is one of the primary subsystems of human action systems; the other three are the cultural, personality and biological systems. Because of the interpenetrations, each of the other three action systems constitutes a part of the environment of a social system.

The key points of system theory can be summarized as follows:

1. The social system consists of interactions among human individuals.

2. Each member acts and is a point of reference for others and themselves.

3. Individuals are pursuing a goal or multiple goals.

4. Individuals face various situational conditions, such as societal environments and ecological constraints.

5. Their orientation towards these situations is driven by both motivation and values.

The motivational orientation that provides the drive or 'urge to get something' is threefold:

(a) **Cognitive:** This relates to belief and includes what actors perceive or believe to be true.

(b) **Cathectic:** This pertains to feelings and involves how an actor assigns emotional significance to an object, determining what is pleasurable or painful. Actors can find gratification in many different objects, like satisfying hunger with various foods or finding pleasure in different activities. However, not all behaviors are acceptable for seeking gratification; some are taboo, some are required, and others are considered appropriate. Thus, cultural value patterns lead to a third mode of motivation:

(c) **Evaluative:** This involves judging and interpreting alternatives, and choosing the appropriate ones.

Value orientation pertains to the adherence to social norms or standards. These norms or standards guide actions. When internalized, they become need-dispositions within individuals; when institutionalized in the social system, they aid in integration; and when abstracted from specific situations, they become cultural value standards. Value orientation has three modes:

(a) **Cognitive standards** assess the validity of cognitive judgments.

(b) **Appreciative standards** guide choices among options with emotional significance.

(c) **Moral standards** or **evaluative standards** combine aspects of cognitive and appreciative standards, forming the basis for evaluating other evaluations.

5.11 Types of Social Action:

Max Weber: According to Max Weber, there are four main types of social action:

1. **Instrumental-Rational Action:** This type of action is guided by rational calculations and efficiency. Individuals choose the best means to achieve their goals based on a careful assessment of costs and benefits. Example: A businessperson making investment decisions to maximize profits.
2. **Value-Rational Action:** In this type, individuals act based on their beliefs or values, regardless of the outcomes. The action itself is seen as valuable. Example:

A person voting in an election because they believe it's their civic duty, even if their vote may not change the outcome.

3. **Affective Action:** This action is driven by emotions or feelings. The behavior is spontaneous and often irrational. Example: Crying at a funeral or celebrating joyously after a personal achievement.
4. **Traditional Action:** Here, individuals act out of habit or long-established customs. The behavior is routine and follows established patterns. Example: Observing cultural rituals or following family traditions.

These types of social action help explain the different motivations and reasons behind human behavior in social contexts.

Talcott Parsons: Parsons identifies three types of action:

1. **Instrumental action:** Focused on achieving a goal, which is an anticipated future state, and primarily driven by cognitive orientation.
2. **Expressive action:** Centered on organizing the "flow" of gratifications where the action itself is the goal, giving primacy to emotional orientation (cathectic mode).
3. **Moral action:** Emphasizes the system of order itself rather than goals or personal gratification. This moral aspect of action ordering involves cultural values, and the social system focus can be termed "relational" orientation, while integrating personality can be called "ego-integrative."

Robert K. Merton: Robert K. Merton, a prominent sociologist, classified social actions into five types based on the ways individuals respond to cultural goals and the means available to achieve them. This classification is part of his strain theory, which explains the relationship between cultural norms and social behavior:

1. **Conformity:** Individuals accept both the cultural goals and the institutionalized means of achieving them. Example: A student studying hard to earn a degree and secure a good job.
2. **Innovation:** Individuals accept the cultural goals but use non-traditional or illicit means to achieve them. Example: An entrepreneur finding unconventional ways to succeed or a person engaging in illegal activities to become wealthy.
3. **Ritualism:** Individuals abandon the cultural goals but continue to adhere to the institutionalized means. Example: A bureaucrat who follows all the rules and procedures meticulously but has no aspirations for success or advancement.
4. **Retreatism:** Individuals reject both the cultural goals and the means of achieving them, often withdrawing from society. Example: A person who becomes addicted to substances and withdraws from social expectations.

5. **Rebellion:** Individuals reject both the existing cultural goals and means but seek to create new ones. Example: Activists who challenge the status quo and advocate for a new social order.

Merton's classification helps to understand the different ways people respond to societal pressures and the impact of social structure on individual behavior.

5.12 Theory of Structuration: Anthony Giddens

A central theme in Giddens' two main methodological works, **"New Rules of Sociological Method"** and **"Central Problems in Social Theory,"** is what he calls the **"dualism of agency and structure."** By this, he means that various philosophical traditions, especially hermeneutics and post-Wittgensteinian analytical philosophy, have created sophisticated explanations of human conduct as intentional action, which refer to the intentions, beliefs, and desires of the agent, understood mainly through language. However, they have largely ignored structural explanations or social causation. Conversely, traditions that focus on structural explanations have neglected the individual agent.

Giddens's aim is to overcome this pervasive dualism of agency and structure through the theory of structuration. His starting point is one very close to the hermeneutic and Wittgensteinian traditions: The production of society is a skilled performance, sustained and "made to happen" by human beings. It is indeed only made possible because every (competent) member of society is a practical social theorist; in sustaining any sort of encounter, he draws upon his knowledge and theories, normally in an unenforced and routine way, and the use of these practical resources is precisely the condition of the production of the encounter at all.'

"Knowledgeable human agents" do not, however, make society in circumstances of their own choosing. "The realm of human agency is bounded," "the production of constitution of society is a skilled accomplishment of its members, but one that does not take place under conditions that are wholly intended or wholly comprehended by them."

It emphasizes that while human agents play a crucial role in shaping society, they do so within constraints and circumstances that are not entirely within their control. This highlights the complexity of social systems, where individual actions are both enabled and limited by the broader social, economic, and cultural contexts.

This concept resonates with sociological theories that explore the dynamic interplay between structure and agency. **Structure** refers to the persistent, enduring patterns of behavior and relationships that shape society, while **agency** is the capacity of individuals to act independently and make their own choices. Neither operates in isolation; instead, they continually influence each other.

Anthony Giddens' **Structuration Theory** is one example that delves deeply into this interplay. According to Giddens, social practices are produced and reproduced through the actions of knowledgeable individuals who navigate within the constraints and opportunities provided by social structures.

It's fascinating to reflect on how our individual actions contribute to the larger social fabric, even when we're not fully aware of all the influences at play.

Giddens clearly differentiates between **structures and social systems**, with social systems referring to human collectivities that persist over time and space. The continuity of a social system can only be explained by invoking structure, which is "non-temporal and non-spatial," essentially a virtual order of differences created and recreated through social interaction as both its medium and outcome. Every social system has a set of "structural principles," which are the structural elements most deeply embedded in the space-time dimensions of social systems and "govern the basic institutional alignments of a society."

Giddens identifies three primary dimensions of structure:

1. **Signification:** Agents communicate and rationalize their actions through interpretive schemes.
2. **Domination:** This arises from inequalities in resource distribution.
3. **Legitimation:** Different forms of conduct are sanctioned through norms.

According to Giddens, structural principles usually involve social contradictions, meaning they function in relation to each other but also contradict one another.

Giddens' thesis on the **"duality of structure"** posits that **"structure is both the medium and outcome of the reproduction of practices."** In other words, while structure influences human conduct, it is effective only through that conduct and can be altered by the activities that it enables and results from. This concept helps to understand social systems as the result of an interplay between underlying structures and intentional actions.

Giddens, acknowledging contemporary philosophy and social science methodologies, realizes that a simple release model of social action is insufficient. However, he maintains enough structuralist perspective to avoid purely individualist and subjectivist models of action. His theory of structuration posits that structures exist only 'virtually' when enacted by actors as the 'rules and resources' that facilitate action. A recurring theme in Giddens's work is the duality of structures, meaning that rules and resources both constrain and enable action. The mobilization of social action requires a 'pre-structured' reality, which becomes known to actors only when instantiated through action.

Giddens has found an innovative way to argue the reality of structures by highlighting the absence/presence dimension, recognized by actors' **'practical consciousness,'** even

if not consciously or discursively acknowledged. Structures are thus **'situated practices.'** Their presence requires recognizing what is absent, the absence within presence. Giddens compares this to Saussure's distinction between language and speech; language exists only when spoken, and each speech act requires the actor to mobilize complex rules and resources inherent in their native language, taken for granted in speech.

This definition of structure and social action necessitates a highly perceptive model of the actor, one capable of engaging in conversation and monitoring their behavior. Structures are not reduced to individual subjects or discrete actions but are instead transformed into the practices of a collective group.

5.13 Elements of Structure:

Since Giddens rejects the search for abstract laws, he develops a system of sensitizing concepts instead. As a result, much of his work involves defining concepts meant to better represent important social processes than current social theory does. This focus on definitions is highlighted by a glossary on "terminology of structuration theory" in The Constitution of Society. Giddens' system of concepts is highly eclectic, drawing from various theoretical traditions, including symbolic interactionism, dramaturgy, phenomenology, ethnomethodology, structuralism, psychoanalytic theory, and even functionalism and Marxism, in a revised form. Turner has tried to outline this eclecticism by highlighting key points in Giddens' scheme and emphasizing important interrelations among concepts.

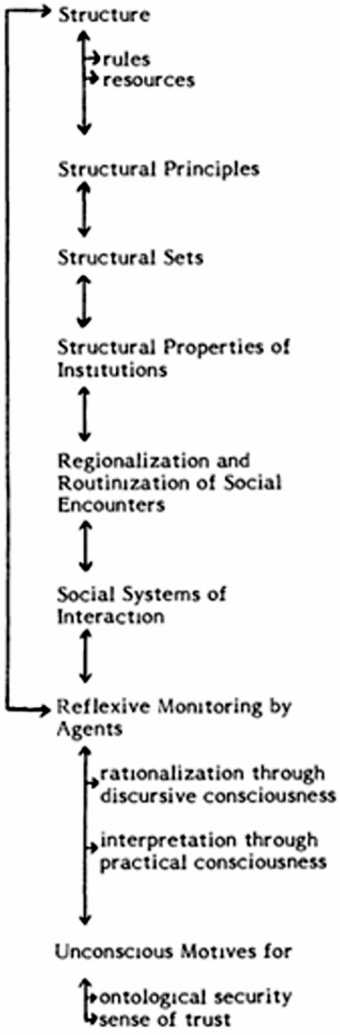


FIG. 1.—Key elements in the theory of structuration

Source: Jonathan H. Turner, *The Constitution of Society: Outline of the Theory of Structuration. by Anthony Giddens* (Reviewed), American Journal of Sociology, Vol. 91, No. 4 (Jan., 1986), pp. 969-977, The University of Chicago Press

Giddens defines "structure" as the **"rules and resources**" used by actors during interactions. These rules are "**generalizable procedures**" and "methodologies" that reflexive agents have in their implicit "**stocks of knowledge**" and use as "formulas" for action in "social systems" (specific contexts of interaction). These structural rules have several important characteristics: they are tacitly known, informal, widely accepted, and

frequently used in conversations, interaction rituals, and daily routines. Giddens' reconceptualization incorporates functionalists' ideas about "institutional norms," ethnomethodologists' focus on "folk methods," and structuralists' concerns with "generative codes."

Structure also includes using resources, which are the "material equipment" and "organizational capacities" of actors to accomplish tasks. Those who possess resources can mobilize power; however, power itself is not a resource but the result of having material and organizational facilities. Rules and resources are "transformational" as they can be created, changed, and recombined into different forms. They are also "mediating" because they connect social relations. Rules function in interactions by specifying "rights and obligations" that form the basis for "sanctions" and by providing "interpretive schemes" and "stocks of knowledge" necessary for effective "communication." Resources function in interactions by providing "allocative" (material) and "authoritative" (organizational) "facilities" for mobilizing "power." Thus, rules and resources are "transformed" into power, sanctions, and communication among agents in interaction, mediating social relations in the process.

5.13 Agency

According to the theory of structuration, agency necessitates a structured whole; action must be both constrained and enabled by the rules and resources that make up social systems. The stabilizing qualities of social norms (as rules of action) help to maintain systems of action, but they also serve as resources for agency:

I shall define action or agency as the stream of actual or contemplated causal interventions of corporeal beings in the ongoing process of events-in-the-world. The notion of agency connects directly with the concepts of Praxis, and when speaking of regularized types of action, I shall talk of human practices, as an ongoing series of 'practical activities'. It is analytical to the concept of agency (a) that a person 'could have acted otherwise' and (b) that the world as constituted by a stream of events-in-process independent of the agent does not hold out a predetermined future. (1976:75)

Giddens introduces another distinction between practical and discursive consciousness to complicate his account of agency. This is connected to the difference between a person ('who could have acted otherwise') and the world constituted by a system of practices. Everyday actors, despite being aware, may not be able to rationally justify or fully understand their actions. Giddens aims to address the methodological problem of unintended consequences, i.e., the behaviors of social systems at the level of actors' routine and practical actions. Although he seeks to restore the agency of actors, he is careful not to let his theoretical framework collapse into subjectivism:

The pressing task facing social theory today is not to further the conceptual elimination of the subject, but on the contrary, to promote a recovery of the subject without lapsing into subjectivism. Such a recovery, I wish to argue, involves a grasp of 'what cannot be said' (or thought) as practice. (1979:44)

To highlight the issue of agency in Giddens' work, Gane points out an inherent ambiguity in Giddens' theoretical sources. On one hand, Giddens is strongly drawn to existential humanism and praxis philosophy, emphasizing the importance of 'recovering the subject.' On the other hand, he is well-versed in the structural theories of Lacan and Althusser, where the 'positing of the subject' is seen ideologically. This ambiguity creates challenges in defining what agency means in Giddens' work: Does it refer to 'persons' or merely to the 'dominant set of practices' that require 'practical agencies' to execute? In "New Rules..." (1976), agency is linked to personal responsibilities; in later works like "Central Problems..." (1979), agency is seen as sets of practices. While Giddens rhetorically emphasizes a strong commitment to the 'person,' his conceptual framework often translates the issue of agency structurally.

The issue of agency and structuration can be further explored and made more complex by considering another increasingly significant aspect of Giddens's theoretical framework.

In conceptualizing human agency, Giddens introduces a "stratified model," which combines psychoanalytic theory, phenomenology, ethnomethodology, and elements of action and interactionist theory. According to Giddens, actors reflexively monitor their conduct and that of others, influenced by two levels of consciousness: "discursive" and "practical." Discursive consciousness refers to agents' ability to "give reasons" and "rationalize" their actions, while practical consciousness involves their "stocks of unarticulated knowledge" used implicitly to navigate situations and interpret others' actions. Human agency also has an unconscious dimension, where Giddens identifies the primary motivating force behind action as the need for "ontological security" arising from a "sense of trust." Without this sense of trust and resulting ontological security, Giddens believes that actors experience acute anxiety in their social relations.

Such ontological security is achieved not only through successful reflexive monitoring of interaction situations but also through their routinization and regionalization. Unconscious motives for ontological security require routinized interactions (predictable and stable over time) that are regionalized (ordered in space). Such regionalization and routinization are, of course, the results of the past use of rules and resources as transformed by agents into structural principles, sets, and properties; and it is the need for ontological security that drives agents to reproduce these routinized and regionalized interactions.

Giddens believes that the routinization of encounters is crucial for linking brief

interactions to social reproduction, thereby contributing to the apparent stability of institutions. Drawing on Goffman but incorporating his own phenomenological and ethnomethodological insights, Giddens identifies several basic mechanisms that people use to maintain routines: opening and closing rituals, turn-taking in conversations, tact, spatial positioning, and framing. These implicit techniques, contained in actors' practical consciousness, help to sustain routines and thus reproduce social relations over time, ensuring ontological security and trust.

Interactions are organized in both space and time, so Giddens introduces spatial/ geographical concepts to explain how interactions are regionalized. Agents use their knowledge to define "locales," indicating the appropriate use of physical space and the relevant procedures for talking, tact, gesturing, and other interactions. Giddens classifies locales based on their "modes," considering variations in physical and symbolic boundaries, duration over time, spatial extent, and their connection to larger institutional patterns. Locales also differ in their need for high "public presence" (Goffman's frontstage vs. backstage regions) and their requirements for "disclosure" or "enclosure" of self.

According to Turner, one major issue with Giddens's approach to theory-building is its focus on definitions. Giddens primarily provides a system of definitions connected by vague text and diagrams. Additionally, Turner feels that Giddens's theory is overly preoccupied with its own structure, continuously trying to add more distinctions and definitions to complete the conceptual framework.

While Giddens's concepts are quite different from and superior to Parsonian action theory in substance, Turner notes that their theoretical approaches are similar in form. Both pile concepts upon concepts without making an effort to state propositions. As Popper (1962) and others have highlighted, such conceptual schemes are difficult to test empirically and must essentially be accepted on faith. Consequently, Giddens's scheme, like Parsons's, needs to be internalized both intellectually and possibly emotionally.

Many of these issues appear to arise from Giddens's rejection of positivism and its quest for timeless and universal laws governing the invariant properties of the social world.

5.14 Summing-Up:

In conclusion, despite Giddens's often brilliant intellectual insights, Marxism has yet to be surpassed. Its theoretical and political resurgence, along with the economic crises and social conflicts of the past fifteen years, highlight its continued relevance. It is, in a way, a compliment that Marxism is deemed worthy of inclusion in a broader synthesis by someone as talented as Giddens. However, it may not be easy to fully assimilate.

5.15 Questions

Answer in short

i) hite a short note on the social system.

ii) Write a short note on agency.

ii) Highlights the types of social action given by Merton.

iii) What is a pattern variable?

iv) What is AGAIL?

v) Write a short note on the functions of social system.

Answer in details

i) What are the essential functional requisites for the survival of social system according to Parsons?

ii) Explain the concept of social system as described by Parsons.

iii) Describe in brief social action.

iv) Elaborate on the conception of duality of structure.

v) Briefly explain the characteristics of social system.

5.16 Suggested Readings

Abraham, M. Francis, *Modern Sociological Theory: An Introduction* (2002), Oxford University Press

Jonathan H. Turner, *The Constitution of Society: Outline of the Theory of Structuration. by Anthony Giddens* (Reviewed), American Journal of Sociology, Vol. 91, No. 4 (Jan., 1986), pp. 969-977, The University of Chicago Press

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Unit-VI ❑ Social Stratification

Social Differentiation, Social Ranking and Social Stratification; Caste and Class; Race and Ethnicity; Sex and Gender

Structure

6.1 Learning Objectives

6.2 Introduction

6.2.1 The dimensions of inequality

6.2.2 The concept of social distance

6.3 The structural and the relational approach

6.3.1 Relations in social space

6.4 Re-connecting the structural and relational accounts

6.5 Founding ideas around stratification

6.5 Class society: Karl Marx

6.5.1 Class-in-itself and class-for-itself

6.5.2 Modifying the capitalist system

6.6 Spheres of power: Max Weber

6.6.1 The four distinct classes

6.6.2 Class, status and party

6.7 Social closure

6.8 Social ordering: Durkheim and Parsons

6.9 The Parsonian approach

6.10 Basic elements of stratification

6.11 Caste

6.11.1 Caste, a Cultural Phenomenon

6.11.1 Social Mobility

6.11.2 The Caste Hierarchy

6.11.3 Caste as a Fraternity

6.11.4 Caste and Subcaste

6.11.5 Social Distance and Purity

6.11.6 Caste Occupations
6.12 Concept of class
6.13 Sex and Gender
6.13.1 Gender Roles
6.14 Conclusion
6.15 Summary
6.16 Questions
6.16.1 (MCQ)
6.16.2 Short Questions:
6.16.3 Long Questions:
6.17 References

6.1 Learning Objectives

- To delve into the idea of social inequality and its relation with social stratification
- To discuss the different dimensions of stratification
- To explain about the theoretical models of stratification.
- To discuss how social order can be mapped, different =pictures‘ of inequality have emerged.

6.2 Introduction

Social stratification is a fundamental concept that delves into the complex web of inequalities that shape our lives. It’s about the patterns of inequality and how these inequalities endure, affecting those who experience them. As undergraduate students, you are beginning to explore this intricate web that underlies our social fabric. We all live in a world where unequal power, status, and economic resources pre-exist, and these disparities surround and influence us, molding the context of our daily interactions and choices.

The profound impact of social stratification can’t be understated. It inevitably affects the choices we make, creating a landscape where some individuals enjoy more freedom and choices while others face limitations. The possession of money, power, or influence gives individuals greater control over external forces that shape their lives, enabling them to open doors that might otherwise remain closed. The essence of stratification analysis lies in understanding how these inequalities persist and endure, both over lifetimes and across generations.

Consider the example of higher education—attending university opens doors to higher-level, better-paid jobs. Yet, for someone who cannot afford the cost of university, this lack of access affects their entire life. It determines the type of career they can pursue and influences their lifetime earnings. This disparity, often succinctly described as 'the rich get richer, and the poor get poorer,' is a central focus of stratification analysis. It explores how inequalities established in one generation persist into the next, with intergenerational transmission playing a pivotal role.

The impact of one generation's inequality extends to the next generation, as the resources available during childhood significantly affect schooling, eventual careers, and adult lifestyles. Social position not only constrains the choices of individuals but also influences the resources available to their children, shaping their life chances. This transmission of advantage or disadvantage from one generation to the next is a key aspect of social stratification, perpetuating patterns of inequality among individuals and groups over time.

However, the persistence of inequality is not solely about intergenerational transmission. Social stratification also significantly influences our social relationships. The individuals we fall in love with, settle down alongside, and befriend throughout our lives are all impacted by our hierarchical position. This phenomenon, termed differential association, plays a crucial role in the stratified society. People sharing a similar social position, in terms of class or status group membership, are more likely to interact with those from the same group, shaping the social fabric we navigate.

Differential association has various underlying reasons, some stemming from personal prejudices or biases. However, a substantial part is rooted in the unequal levels of prestige, resources, and social standing across different groups. People with varying social resources tend to lead separate lives, resulting in different lifestyles, tastes, and interests. This separation is not only a consequence of stratification but also contributes to its perpetuation. These patterned choices, influenced by our stratified social location, maintain differences in the outcomes of our lives.

Friends and family often serve as important sources of financial assistance, contacts, and social support. However, differential association reveals a pattern in these relationships. Disadvantaged individuals tend to associate with those facing similar disadvantages, while the privileged are more likely to interact with other privileged individuals. This reinforces the existing patterns of privilege or disadvantage. For instance, if two people settling down come from privileged backgrounds, it further strengthens economic privilege within those families.

In essence, the persistence of inequality is not merely about material advantages and disadvantages. It is intricately linked with a range of attitudes, social relationships, and

lifestyles. Social hierarchy acts as a constraint on our closest social interactions, further entrenching these relationships and styles of life. The patterning of such relationships plays a vital role in the transmission and perpetuation of hierarchy itself. As undergraduate students, delving into the depth of social stratification, you'll unravel these multifaceted dynamics and understand the far-reaching consequences of inequality in our society.

6.1.1 The dimensions of inequality

To grasp the concept of stratification as an enduring system of unequal social connections, we need to delve into the intricate nature of the social hierarchies that shape people's lives. These hierarchies emerge when society arranges social disparities in a structured manner along various dimensions of inequality. These dimensions are numerous, reflecting the diverse resources and attributes we hold dear – be they cultural, social, or economic. They all play a role in organizing our social relationships.

Think of these hierarchies as a complex web, with inequalities extending along lines of prestige, reputation, property, income, occupation, education, skills, gender, race, ethnicity, age, disability, and sexuality, among others. However, it's important to note that these dimensions of inequality don't neatly align or operate in isolation. Instead, they interact and intersect, creating a rich tapestry of differentiated and stratified social relations.

Imagine these dimensions as threads, interweaving and overlapping to influence an individual's overall stratification position. Our social standing is, therefore, the product of the entire spectrum of our social relations, including factors like gender, age, race, class, and sexuality, among others. The challenge lies in understanding how these elements combine to form a comprehensive stratification framework, a unified space that encompasses all forms of unequal social connections.

In essence, it's like deciphering a complex puzzle, where every piece represents a different dimension of inequality, and when they all come together, they form a mosaic that defines our place within society's broader hierarchy of social relations.

As argued by the writer Pierre Bourdieu, the complexity of social relations allows for different interpretations of the same social experiences, each shaped by unique perspectives and principles of perception and division. This concept holds true not only for scholars studying stratification but also for the individuals being studied. Throughout this course, we will explore various approaches to stratification, each offering its own lens to understand this complex phenomenon.

Broadly, these approaches can be categorized into two main frameworks for contemplating stratification: structural approaches and relational or interaction approaches.

Both of these approaches employ the concept of social distance, but they do so in distinct ways.

The structural approach views social distance in terms of how individuals are situated within an overarching external structure of stratification. It emphasizes the differences in people's positions within this established framework. On the other hand, the relational or interaction approach perceives social distance as a product of social relationships, focusing on the patterns of closeness and distance between individuals. In this perspective, stratification is understood as the structured nature of these social connections.

In simpler terms, while both approaches use the notion of social distance, they interpret it differently. The structural approach emphasizes where people stand within the larger social hierarchy, while the relational approach highlights the intricate web of social connections and the dynamics of proximity and distance within that web. Therefore, the first approach sees social distance in terms of the different locations of people within an external structure of stratification. The second sees social distance in terms of social relations of closeness and distance, in which stratification is composed of the patterned nature of these social relations (Bottero, 2005).

6.1.2 The concept of social distance

The concept of "social distance" is an integral part of the language of spatial metaphor that plays a significant role in stratification theory. It is often used to describe the relative positions of individuals within a social structure and serves as a metaphor for the degree of separation between groups based on various criteria, such as economic, ethnic, religious, and other attributes.

Pitirim Sorokin, in his early approach to social distance, emphasized the idea of a social space in which an individual's overall position is determined by the values of multiple coordinates. These coordinates include factors such as family status, citizenship, nationality, religious affiliation, occupational group, political party affiliation, economic status, and race, among others. Therefore, an individual's social distance from others depends on how different they are in terms of these attributes. For example, people from different ethnic backgrounds and with different religious beliefs would be considered socially distant from each other, while individuals with different ethnic backgrounds but the same religion might be seen as somewhat closer to each other within the social space. In essence, the more similar individuals are in terms of these attributes, the closer they are in social space, while greater differences result in increased social distance (Sorokin 1927).

The study of social stratification primarily focuses on the enduring and constraining nature of unequal social relationships. As a result, stratification theorists have been naturally

inclined to adopt structural accounts of social behavior. These structural accounts often center on a primary dimension of stratification, typically economic inequality, while acknowledging the influence of other complicating factors. Structural approaches typically investigate this dominant dimension of inequality as an external structure that, to varying degrees, shapes people's lives.

One of the most well-known structural approaches is class analysis, which considers economic inequality as the primary dimension of stratification and defines a structure of economic positions. Structural approaches emphasize the impact of hierarchical location on social relationships, seeing differential association as a critical aspect of stratification.

Thus, we find that stratification, as a process of enduring, unequal social relations, is rooted in the organization of social hierarchies along various dimensions of inequality. These dimensions encompass a wide array of factors, such as prestige, reputation, property, income, occupation, education, skill, gender, race, ethnicity, age, disability, and sexuality. Each dimension serves as a distinct thread in the intricate tapestry of social relations, contributing to the stratification of individuals within society. Importantly, these dimensions do not exist in isolation; they intersect and combine, forming a complex web that shapes an individual's overall stratification position. An individual's social position emerges as the culmination of all these interconnected dimensions, reflecting the multifaceted nature of social life.

Pierre Bourdieu emphasizes the varied construction of social experiences, asserting that the same social world can be understood in different ways based on diverse principles of vision and division. This insight underscores the existence of different approaches to understanding stratification. Two overarching paradigms, structural and relational, provide contrasting lenses through which scholars and individuals perceive social hierarchies.

6.3 The structural and the relational approach

Structural approaches conceptualize social distance as the distinct positions individuals occupy within an external stratification framework. On the other hand, relational or interaction approaches view social distance in terms of the patterned nature of social relations—closeness and distance—in which stratification is embedded. These divergent perspectives highlight the nuanced and dynamic nature of stratified social relations, emphasizing the need to consider both external structures and interpersonal dynamics to comprehensively grasp the complexities of social inequality.

However, it's important to note that these structural approaches tend to first identify the main dimension of stratification, such as classes or status groups, and then study patterns of social interaction between these groups. This method involves defining the social

structure first and then examining how it influences social relationships. Structural accounts of stratification have been dominant in the field and have provided powerful analytical tools for understanding societal inequalities.

Nevertheless, in recent years, there has been a growing disillusionment with structural approaches in social analysis more broadly. This disenchantment has led to a declining interest in the study of stratification. Researchers have become increasingly aware of the limitations and complexities inherent in solely relying on structural explanations for understanding social inequality. This shift in focus reflects a recognition of the need to consider a more comprehensive range of factors and approaches when analyzing and addressing stratification and social inequality (Ossowski et al., 1963).

6.3.1 Relations in social space

We have another way of thinking about stratification and social distance, a parallel, less well-known tradition, which is less susceptible to charges of determinism or essentialism, but which still stresses the constraining nature of stratified social relations. Surprisingly, some of these approaches, particularly the work of Pierre Bourdieu has come into greater prominence as a way of defending stratification analysis from the incursions of postmodernism.

It is seen that in the second tradition – known as relational or interaction approaches – the concept of social distance refers to closeness in social interactions. According to an interactive notion of social distance, low distances should be assigned between individuals or groups who are likely to be involved in such social interactions as living near each other, seeing each other socially, intermarriage, having friends or relatives in the other group, moving from one group to the other, or merely approving of each other. It is necessary that high distances should be assigned where such social interactions are quite unlikely. (McFarland and Brown 1973: 227).

In structural approaches, groups are often defined as socially distant if they are quite different to each other (in terms of class, gender, or race categories), in relational approaches , on the other hand, groups are defined as socially distant if they rarely associated with each other. Groups can be very diverse, often belonging to different class or racial categories but can still be socially close if they engage in friendship and sexual partnership on a regular basis. The rubrics of social relationships between categories that is, how similar their social behaviour is, this is often used to map the relative social distance between all the various categories. Although not very pervasive, relational accounts of social distance have a long history.

An early attempt, by Bogardus (1925), emphasizes subjective social distance, and refers to the social approval for various social groups, as measured by the level of intimacy

(neighborliness, friendship, marriage, and so on) that which respondents would find acceptable with individuals from different national, ethnic and religious groups. It was found that the urban sociologist Robert E. Park used the concept of social distance to describe the crowded urban neighborhoods of Chicago in the early twentieth century. He found different racial, ethnic and class groups lived in close physical proximity, interacting with each other in the normal course of their working and community lives. But of course, in the dense, diverse and transient populations of large and rapidly growing cities, one could no longer presume social affiliations and relationships from the mere fact of proximity.

People might live close to each other, but the social distance separating them could still be a gulf of class, ethnic, occupational and age differences, a 'collage of little worlds that touch but do not interpenetrate'. (Amit and Rapport 2002: 42–43) These early theories have given way to modern accounts which look at the patterning of social relationships to determine the stratification order (Blau 1977: 32). These strategies identify a 'social space of relationships' by empirically mapping relations of closeness. Such lenses use the patterning of actual social relationships, either of relations of intimacy, or through similar relations to cultural lifestyle, in order to identify the ordered, semi-ordered and stratified nature of social life. The most popular approach in this tradition, that of Bourdieu (1984 [1979]), contends that people living the same cultural lifestyles occupy the same location in social space. He positions groups with similar tastes close to each other in the space, while groups with very different tastes are put aside.

Bourdieu concentrates on lifestyle, but perceives lifestyles spawning from processes of social interaction and differential association. This is because those who interact socially tend to be similar in terms of lifestyle (Prandy 1999a: 229). Other approaches, such as that of the Cambridge Stratification Group, have concentrated more directly on interaction patterns, for instance, the friendship and marriage (Stewart et al. 1980). The main thrust of such approaches is that looking at patterns of intimate social interaction allows us to conceptualize 'social distance' in terms of both the gap that separates people with dissimilar social and cultural relations, and also the proximity of those with similar social and cultural relationships (Bottero and Prandy 2003). Therefore, if the conventional approach to stratification is to define a structure of groups and then look at the relations between them, relational approaches just reverse this method, and instead use patterned social relations to determine the nature of the stratification order. Lenses of Differential association is seen as a way of defining distances within a social space. If social interaction occurs frequently between categories, they are socially closer to one another, on the other hand, if social interaction is infrequent between them then they are socially parted. Latent to such approaches is the notion that 'structure' isn't something that determines people's choices, rather 'structure' is best understood as consisting of the (patterned) choices that people do

in fact often make. Perhaps, all accounts of structural forces accept that the 'social structure' is really only the sum total of the relations between individuals, but there is always a problem in specifying which dimensions of difference and inequality that constitute the 'structure'.

Instead of establishing a structure of positions and then looking at the nature of social relations within it, relational approaches tend to look at how the range of different valued resources (social, cultural and economic) and dimensions of inequality often combine within practical social relations to create ranked social groupings. Such approaches make no chasms between the economic and the social aspects of stratification, and cultural lifestyle is not taken as an outcome of structure, but rather is one of the ways by which stratification position is constituted. These accounts therefore attempt to reconnect difference and inequality. Reconnection has been initiated because of the way in which social similarity along many dimensions of differences has made up the structures of social networks. So that 'contact between similar people occurs at a higher rate than among dissimilar people' (McPherson et al. 2001: 416).

6.4 Re-connecting the structural and relational accounts

These are also the ways of re-connecting the structural accounts (which see social distance in terms of degrees of difference along categories of class, race, ethnicity, etc.) and relational accounts (which see social distance in terms of infrequent interaction) because people who interact socially also tend to be socially similar. This also implies that 'distance in terms of social characteristics translates into network distance' (McPherson et al. 2001: 416). Similarity often reproduces connection. This principle designs the network ties of every type that entails marriage, friendship, work, advice, support, information transfer, exchange, co-membership, and other types of relationship. The social outcome is that people's personal networks are homogenous with regard to many socio-demographic, behavioural, and intrapersonal characteristics.

Reciprocal bonds between non-similar individuals also dissolve at a higher rate, which sets the stage for the formation of niches (localized positions) within social space. (McPherson et al. 2001: 415) We are sitting at the centre of a spider's web of relationships, in which we get connected to a range of different sorts of people, directly and indirectly. These individual webs create very complex networks of relations, in which some people are warmly connected, whilst others are more distant apart. Again, social attributes (class, gender, race, etc.) are systematically engraved in these social networks, so that the people closest to us also tend to be socially similar to us, along a range of characteristics. Dozens of relational approaches to stratification have therefore shown that differential

association is crucial as both an effect and also a cause of stratification. These approaches of social network demonstrate that the network of social relationships and affiliations within each individual sits affects their access to resources and opportunities (Lin 1999).

In other words, often our opportunities in life depend as much on who we know, as on what we know. We find often our stratification and social distance networks are strongly affected by differential association and social similarity. In fact, they create a pattern of highly unequal social relations. In these relational approaches, stratification is hidden in the network of people‘s social relations, which structure differential access to resources, information, people and places in ways which help to organize unequal class and status relations. However, we cannot dub such networks as =structures‘, because they are simply patterned social relations, but often they are no less constraining and structuring. These stratification waves and networks are highly differentiated, yet at the same time also highly ordered. This unit navigates these different ways of understanding stratification, and shows the ways of studying stratification in terms of differential association and social distance. It reveals how our most personal choices (of sexual partners, friends, consumption items and lifestyle) are ordered by hierarchy and social difference, but are also crucial elements in how hierarchy and social difference are sustained. Stratification is embedded in our everyday lives, all of us, in our daily routine activities, help to regenerate stratification. We shall explore how different models of stratification have emerged historically, through the popular imagination and in the early accounts of the classical sociologists and later theories

6.5 Founding ideas around stratification

Early accounts of social hierarchy saw inequality as natural and thus self-evident. But, by the eighteenth century, social transformations had led to growing disagreement about the nature of that social order, and an increasing awareness of the possibility - and desirability of change. Social explanations of inequality emerged out of the collapse of notions of divine order in which ‘social life and moral life were no longer inextricable dimensions of God’s plan for humanity, but became objects of rational reflection and, in some cases, arenas for human design and intervention’ (Shilling and Mellor 2001: 2). Part of this shift can be linked to the Enlightenment philosophers’ suggestions that inequality resulted from the corruption of the powerful. However, the persistence of inequality in the face of political reform meant the re-emergence of accounts stressing the natural inequalities between people. Popular accounts saw inequality arising from a division between better and worse, good or bad, sorts of people (with the identity of these social betters depending on the standpoint of the observer), ideas which hardened into nineteenth-century scientific accounts of the biological inferiority of social subordinates. These views were rejected by the early sociologists,

whose account of the socially constructed nature of inequality helped establish sociology as a distinct discipline. For them, social inequality was no mere reflection of natural difference, since the inequalities between people vary, and reflect the wider social groups, and time and place, in which people must live. The times - and the people who live within them – change. This unit examines the contribution of these 'founding fathers' of sociology.

For these sociologists, the dramatic transformations of modernity revealed the mutable, inherently social nature of inequality. The classical writers explored how stratification emerges from the struggles between different groups, but they stressed that such struggles must be understood in terms of the wider social context within which they occur. Inequality does not just result from one group imposing its will upon another, as people's ability to act depends on external social forces which constrain them in various ways. People may not be fully conscious of these constraints, or of how their actions affect others; and it is the job of the sociologist to place individual behaviour in a broader social landscape, to reveal the taken-for-granted meanings underlying behaviour, and to uncover the orderly social patterns beneath the chaos of modern life.

Inequality became an area for academic study and theoretical analysis in the late nineteenth and early twentieth centuries, as classical sociology established stratification as a contingent, socially constructed arena. This chapter explores four key writers: the 'classical' figures, Marx, Weber and Durkheim, and a later author, Talcott Parsons, whose ideas provided the foundations for modern theoretical accounts of stratification and social distance. In their different ways, they generated the key divisions which dominate current thinking. Marx saw stratification in terms of a class society, founded upon economic relations of class conflict. Weber placed much greater emphasis on stratification as the intersection of different spheres of power, but shared Marx's stress on stratification as a process of conflict and struggle. For Durkheim and Parsons, however, the order and stability of unequal societies had to be explained, which meant that stratification reflected shared beliefs about the value of different positions and qualities.

6.5 Class society: Karl Marx

Karl Marx (1818-1883) was not a sociologist but a political activist - he argued that we study the world in order to change it - however, his views influenced both academic analysis and political practice. Marx saw inequality deriving from economic divisions, but was less interested in the distribution of income and wealth, than in the economic relations (to the dominant way of organizing production) which generated that distribution. Marx argued that subsistence the need to make a living - was the most basic aspect of life which affects the whole structure of society. This *materialist* position argues that the material

conditions of our life determine how we think and act, since the economic structure of society, [is] the real foundation on which rises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the social, political and intellectual life process in general. It is not the conscious- ness of men that determines their being, but on the contrary, their social being that determines their consciousness.

(Marx 1859/2000: 425)

As Figure 3.1 shows Marx distinguished economic base underpinning social relations, with developments in the economic base explaining social change. If this economic underpinning could be grasped then unequal societies could be transformed. But how exactly does the economic base affect social behaviour and explain historical change? Marx's theory argued that developments in the economic base give rise to conflict and inequality in the social system, leading to crises and, ultimately, to revolution and the creation of a new system. Marx believed all previous social systems had been based on the exploitation of the many by the few. Under capitalism, for example, the proletariat, the great mass of ordinary wage labourers, are exploited by the bourgeoisie, the factory owners. The source of profit for the employer rests in extracting surplus value

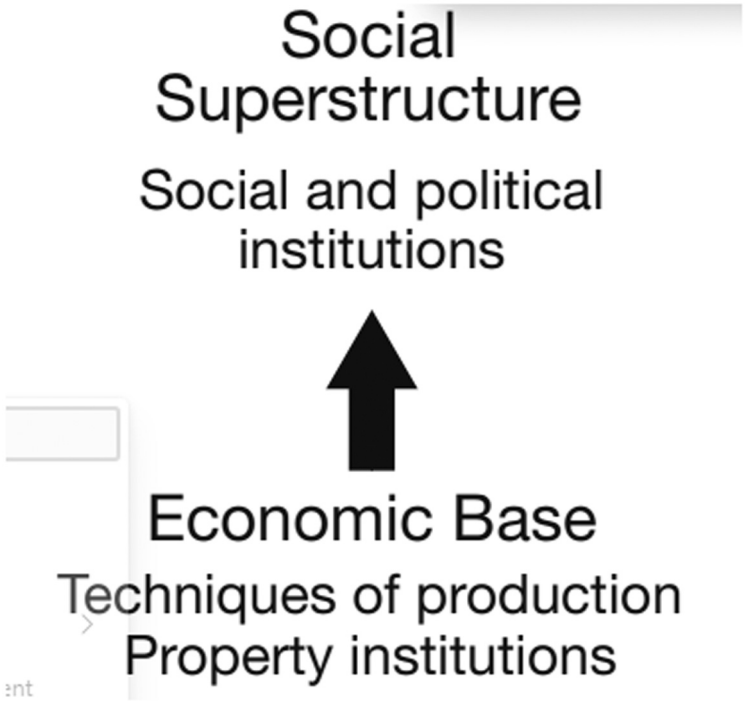


Figure 3.1 Marx's model of base and superstructure

(ensuring that the value of what the employer pays for the labour of the worker is less than the value of the goods the worker produces). For Marx, this is exploitative and leads to class conflict. As the economic system of capitalism develops, strains and tensions emerge. Together, exploitation and contradictions in economic relations lead to a revolutionary change of the system. Marx believed the same pattern had occurred in previous social systems (such as feudalism, ancient society, etc.).

6.5.1 Class-in-itself and class-for-itself

The motor of this social change is class conflict. Classes are economic categories, defined by their shared production relations and economic interests. Because the economic system is based on exploitation, the members of different classes have opposed economic interests and an antagonistic relationship. It is in the interests of the capitalist to force the wages of the proletariat down to the lowest possible level to ensure high profits. Employers have no choice but to behave in this way, if – in the cut-throat competition of capitalism– they want their businesses to survive. Of course, people do not always realize where their true interests lie, nor do they always act upon them. Marx calls the people who share a class position a 'class-in-itself', by which he means that they fall into the same objective economic category but may never be a cohesive social group, capable of common action. However, under certain conditions a 'class-in-itself' turns into a 'class-for-itself': as members become aware of their shared interests, and act in a concerted way to achieve the same goals. If the proletariat, which shares the same objective, economic interests, becomes a 'class-for-itself', it becomes capable of collective revolutionary action.

Marx believed the economic development of capitalism was creating the conditions for the proletariat to become a 'class-for-itself'. Revolution does not occur because people are poor and oppressed alone (indeed, it may not be the most oppressed who revolt) but rather out of a new economic order emerging which creates the conditions for class consciousness. Marx argued the economic conditions for socialism were growing in embryo within capitalism. Capitalism, Marx argued, produces a massive productive surplus, which meant that for the first time a decent standard of living was possible for all. Yet under capitalist relations of production (private property ownership and the exploitation of wage labour) a tiny minority had untold wealth, whilst the majority lived in poverty. For Marx, this was because the relations of production (private property) are at odds with the forces of production (industrial factory production creating enough surplus to improve everybody's standard of living).

The competitive nature of capitalist property relations undermines capitalist development from within, leading to crises of production. This is because the pressure for profits causes

both a downward pressure on wages and the over- production of goods. Effectively, the poverty of the workers undercuts the market for the goods, meaning that they cannot be sold, leading to economic slumps. Marx argued that capitalist relations of production (private property) were holding back economic development and, eventually, this would lead to their overthrow.

6.5.2 Modifying the capitalist system

Marx identified processes modifying the capitalist system from within, preparing for its transcendence by socialism. He saw a creeping socialization of market forces, in the monopolization of capital (the erosion of market competition) and the development of 'joint-stock' companies, that is, companies owned by share-holders ('capitalism without the capitalist'). For Marx this signified a transformation of the principles upon which capitalism is based (the individualistic pursuit of profit in the free market). Since capitalist business was increasingly centralized and concentrated, and run by managers rather than owners, Marx argued that this was only a short step from socialism, where production is communally owned and run for the benefit of all. All that is required in this model is for new socialist relations of production – the abolition of private property – to be declared, bringing the forces and relations of production into alignment once again. To achieve this the masses must seize control of the means of production and run them to the advantage of all.

Marx believed it was possible to transform a capitalist system, based on private property, into a system of socialism, with common ownership, because capitalism has already transformed itself 'from within'. Unlike previous trans- formations this will not involve the replacement of one elite by another. Instead, with the advent of socialism both private property and class antagonisms come to an end. However, there still have to be *agents* of this change who will take action to bring about socialism. Marx also sets out a model by which revolutionary action emerges.

As Figure 3.2 shows Marx's account of revolution sees social identity and consciousness developing out of economic relationships. A series of economic transformations result in the working class becoming a 'class-for-itself'.

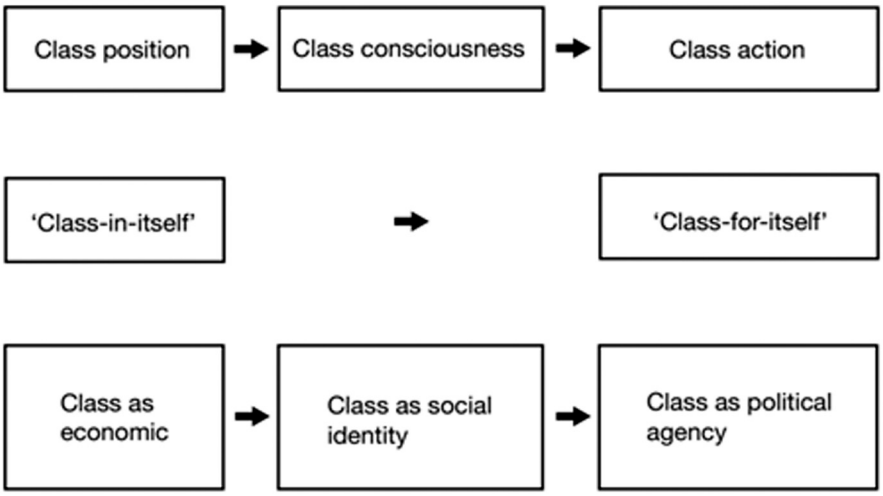


Figure 3.2 The Marxist model of class formation

The intensely competitive nature of capitalism results in a 'boom and bust' economy, in which intermediate groups (the self-employed, small-business owners) are wiped out by economic crises and competition from big business. They 'sink down' into the proletariat, becoming wage labourers. Capital becomes concentrated into a few huge businesses which dominate the market, undermining competition. The capitalist pursuit for profit eliminates skill divisions amongst the working class, as all workers are reduced to the cheapest form of unskilled labour. The proletariat are homogenised, and also concentrated in larger and larger working units, whilst intermediate classes which 'complicate' the class system disappear. A polarised gap develops between an increasingly large working class, trapped in shared conditions of miserable poverty, working alongside each other in large factories; and a tiny group of capitalists, running a handful of enormous monopolistic enterprises. 'Society as a whole is more and more splitting up into two great hostile camps, into two great classes, directly facing each other: Bourgeoisie and Proletariat' (Marx and Engels 1848/2000: 246).

These processes make the conditions of capitalist exploitation increasingly clear and transparent and, Marx believed, will lead to the working class becoming aware of their shared identity. The working class are transformed into a self-aware social group with the ability to act in their own interests. Marx's model is of developments in *economic* relationships bringing about *social* change. The simplification of economic relationships leads to people in the same economic position forming a distinct social identity and acting collectively. This is the classic Marxist formulation: class position leads to class consciousness leads to class action.

Marx's theory makes concrete predictions of social trends. However, time has not been kind to Marx and has revealed problems with his model. Class polarization and pauperization has not occurred, as rising affluence and the expansion of middle-order groups has complicated not simplified the class structure; and class consciousness when it has emerged has done so in a very limited, intermittent and generally non-revolutionary fashion. This has cast doubt on Marx's *economic* account of social relations.

6.6 Spheres of power: Max Weber

The work of Max Weber (1864–1920) has had the greatest influence on modern accounts of stratification, partly because his theories explore the gaps which the passage of time has revealed in Marx's account. Although Weber accepts that economic divisions are an important element of inequality, he also sees other sources of social power giving rise to a very different picture of stratification. Weber, like Marx, believed that capitalist society was best defined as a 'class' society, but had a different vision of 'classes' as economic categories conferring similar life-chances. By 'life-chances', Weber means differences in opportunities, lifestyles and general prospects.

Weber argues that people's life-chances are affected by property ownership, but emphasises that occupational skill divisions (amongst the property-less working and middle-level groups in the labour market) also affect their life- chances, creating differences in incomes and lifestyles, health and welfare. He therefore defines class in relation to the property *and* labour markets, leading to a more finely graded view of class based on occupation. This more differentiated model opens the possibility of a large number of 'classes' *as* many as there are different locations in the market. However, Weber resolves this diversity of possible market classes by distinguishing 'class situations' from 'social class'. A social class 'makes up the totality of those class situations within which individual and generational mobility is easy and typical' (1978 [1922]: 302).

Social classes are clumps of occupations with similar life-chances, linked by common mobility patterns. If people routinely move from white-collar work into managerial work in the course of their careers, those jobs belong in the same social class (because the people in them will have shared life-chances); however, if such movements are unusual, then those jobs belong in different social classes. Weber doesn't actually measure mobility patterns but, instead, using his own judgement of mobility links in the labour market, he identifies four distinct social classes:

6.6.1 The four distinct classes

'Classes privileged through property and education'; technicians, specialists and

lower-level management; the petty bourgeoisie (small shopkeepers, self-employed artisans, etc.); and the working class.

However, Weber sees social class as a potentially unstable basis for social groupings (class-for-itself) since 'mobility among, and stability of, class positions differ greatly; hence the unity of a social class is highly variable' (1978 [1922]: 302).

For Weber, 'classes are not communities; they merely represent possible, and frequent, bases for social action' (1978 [1922]: 927). Marx believed that class position *would* lead to class consciousness and action (given certain tendencies in economic relations), Weber believed this *could* happen, but was only a contingent possibility:

Associations of class members - class organizations may arise on the basis of all ... classes. However, this does not necessarily happen. ... The mere differentiation of property classes is not 'dynamic', that is, it need not result in class struggles and revolutions (Weber 1978 [1922]: 302-303).

Whilst people's objective economic class situation affects their life-chances, they need not be aware of this and may never band together to further their own interests. Because of this, Weber rejected Marx's prediction of class revolution. For Weber, economic position and social identity are not identical, so there can be no 'theory of history' based on economic class relations. This is partly because of the internally differentiated and unstable basis of social classes, but also because Weber believed there were other bases of association and group action which cross-cut economic interests and undermine the formation of 'class' organisations.

6.6.2 Class, status and party

As Figure 3.3 shows, for Weber, class is only one aspect of stratification. 'Status' and 'party' are distinct dimensions of inequality which - unlike class - *always* manifest as self-conscious social groups. **Status** is a phenomenon of the social order, and refers to the actual groupings of individuals: '*status groups* are normally groups', although =often of an amorphous kind' (Weber 1978 [1922]: 932). As opposed to the economic determination of class, status is associated with evaluations of honour and prestige. The status situation of an individual refers to the judgements which other people make about their social esteem and which affect that individual's life-chances. We value many social characteristics other than economic resources, and these valued qualities can affect the power and influence that individuals have. Such value judgements 'may be connected with any quality shared by a plurality' (Weber 1978 [1922]: 932), such as education, ethnicity, religion, gender, or even physical beauty or strength.

Status groups are people who share the same status situation (groupings which arise

on the basis of ethnicity, religion, etc.). Status groups are aware of their common position and of their difference from groups of a different status, since status honour 'always rests upon distance and exclusiveness' (Weber 1978 [1922]: 935). Status groups show their distinctiveness by following a particular lifestyle – dressing in a particular way, or living in particular areas – and also by placing restrictions on how others interact with them. There may be restrictions on the sorts of friends or sexual partners that people may have and, at its most extreme form, status groups are distinct 'castes' - who only marry and make friends with members of the same group.

Party: a third, and distinct, source of inequality, refers to any voluntary association which sets up an organisation to achieve certain policies or ends (such as political parties, or even sports or social clubs, with more mundane objectives). Parties aim at 'the acquisition of social "power", that is to say, toward influencing a communal action no matter what its content may be.... For party actions are always directed toward a goal which is striven for in a planned manner' (Weber 1948 [1922]: 194). Parties mobilize members and resources to achieve common goals, and membership gives individuals access to contacts, resources, and a collective organisation, increasing their ability to achieve their ends.

As Figure 3.4 shows in this *multi-dimensional model* of stratification the three orders of stratification are linked (with high status related to economic privilege and political power, for example), but are governed by different principles so do not straightforwardly map onto each other. An individual's stratification position depends on their *overall* location in all three orders, but their class, status and party positions may not be identical. So 'classes and status groups frequently overlap' (Weber 1978 [1922]: 937), but there are often discrepancies between the two. Status and class operate under different principles, with status concerned with 'honour' whilst class position is determined by the market. So, success in the market may not receive a high-status evaluation: it may be seen as dishonourable or 'vulgar'. Weber suggests high-status groups will not allow high ranking on the basis of wealth *alone,* since this undermines the importance of status characteristics central to status stratification. He gives the example of the newly rich 'parvenus' who are not accepted into 'high society' because their education and lifestyle lack the necessary status, but whose *children* are accepted, once they have acquired the right schooling, accent, manners and style of life.

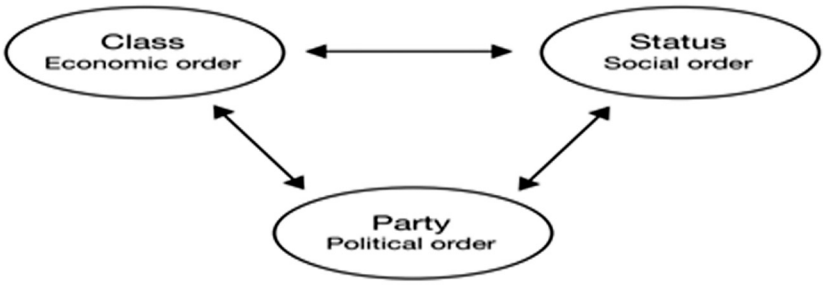


Figure 3.3 Weber's multidimensional model of stratification

Someone may be of high status even if their economic position is weak (the impoverished aristocrat) or have low social honour even though their economic position is high (the 'slum' landlord, or the arms dealer). Because status operates as an independent dimension to stratification, related, but not reducible to economic class, an individual's overall position can be improved by acquiring high-status characteristics (the right education or social connections) even if their economic position poor. In the same way, party as a third source of power is related but irreducible to status and class. Parties may form on a class or status basis; however, this is not always so. 'Left-wing' political groups can have middle-class members, and the members of sporting or social clubs (the Rotarians or Freemasons) often come from diverse status and class backgrounds. Indeed, party members from humble class or status position use the contacts and resources of such clubs to help them access greater power and influence than they could otherwise achieve.

Economic interests affecting life-chances - a possible basis for action

In this model, resources in one dimension of stratification can be converted into resources in the other two. As a general rule, high (or low) class, status and party position *tend* to go together: the rich tend to be powerful, the powerful to be wealthy, and access to high-status social circles tends to accompany both. But, as Table 3.1 shows, different principles of organisation govern the economic, social and political orders, so high status, or high party, position can sometimes be achieved without great economic resources (and vice versa). This is quite different from Marx's model, where social position and power derive from an individual's economic relationships. For Weber, the question of which dimension of stratification (class, status or party) matters most is historically contingent.

6.7 Social closure

Weber's concept of status entails the notion of distinct social groups, who rein- force their internal solidarity by drawing distinct boundaries (in intimate interaction and lifestyle) between those who fall inside and outside the group.

Status relations revolve around the identification with a specific 'reference group' and its distinctive style of life. Identification as a 'member' of a particular reference group is the basis for exclusive networks of interaction within which social actions are geared to stressing the distinctiveness of its style of life. These actions involve attitudes of acceptance and rejection, recognition and denial, or approval and disapproval by others in terms of their conformity to the preferred style of life (Scott 1996: 31).

This is similar to the distinct boundaries, communal relations and collective agenda that Marx envisaged for a 'class-for-itself', but extended to the status order. For Weber, status is always 'status-for-itself' – based on self-aware, collective groups - and this is bound up with *social closure*, the erection of social boundaries in order to restrict access to valued resources. This is Marx's model of class conflict extended to a general account of the struggles of groups over a diversity of scarce resources. 'He presents status groups as collectivities that mobilise their members for competitive struggles of all kinds, material and symbolic' (Parkin 1982: 97).

Social closure occurs as groups seek to increase the advantages of their situation by monopolizing resources to their group and restricting access to outsiders. In the economic order principles of open competition are 'closed off' by groups who monopolise sections of the market, controlling the sale of goods or services. Occupational groups often monopolise the provision of a service or skill, pre- venting others from practising the trade unless they join the group by acquiring the right training, professional qualification or licence (which the group controls). And closure strategies extend to the political order, in bureaucracies, as positions become monopolised by specialists, who use 'expert knowledge' to establish their own power-base quite independent of economic resources (although they may use their position to command economic resources). Closure takes place in all three dimensions of stratification, and the resources fought over can be cultural resources, prestige, valued lifestyle items, acceptance into social circles, or legal, political and citizenship rights.

Monopolisation, for Weber, is a form of 'domination' (1978 [1922]: 943) and its purpose is 'always the closure of social and economic opportunities to *outsiders*' (1978 [1922]: 342). But to do this successfully groups have to have some form of economic, political or social advantage over the people they exclude. Social closure is therefore a process of *subordination within* a *hierarchy*, in which a group closes off 'opportunities to another group of outsiders beneath it which it defines as inferior and ineligible' (Murphy 1988: 8). Of course, excluded groups may also engage in social closure against the groups below *them,* so closure can occur between groups all the way down a hierarchy. Also, closure may provoke a 'corresponding reaction on the part of those against whom it is

directed' (Weber 1978 [1922]: 342), as excluded groups erect defensive barriers of distance and exclusiveness upwards – restricting contact with the groups which demean and exclude them. An alternative reaction to closure is 'usurpation', in which subordinates try to usurp the privileges of those above by imitating their style of life to gain access to the group, and by distancing themselves from groups at the same level (in order to appear more select and 'exclusive').

Weber's description of social closure (like Marx's theory of class conflict) sees stratification as the competitive struggle over scarce resources. However, Weber sees closure occurring in the social and political orders, in addition to the economic, with group conflict over a variety of resources, =ideal and material' (1948: 190). Social closure is also expressed through a range of social actions, such as restrictions on friendship and intermarriage, by distinct consumption patterns and leisure activities; and through the 'symbolic degradation of "outsiders" by 'residential segregation and physical expulsion' (Scott 1996: 31). 'In all these ways, groups are able to establish the distance and exclusiveness from others that allows them to assert and defend their claims to social honour' (Scott 1996: 32).

Weber's complex, multi-dimensional account provides flexible, =history proof' conceptual tools for analysing a wide array of stratification arrangements. The current popularity of Weberian models lies in their adaptability. But, like Marx, Weber concentrates on stratification as the outcome of social conflict, in which self-interested groups struggle over valued resources. Whilst this is clearly a very important aspect of stratification processes, it leaves a fundamental question unanswered. That is, why is it that unequal societies founded on the clash of interests are actually so stable, orderly, and – comparatively – free from conflict?

6.8 Social ordering: Durkheim and Parsons

Marx and Weber are concerned with the divisions of interest and conflict between *the groups* in a society. However, another way of thinking about stratification emerges in Emile Durkheim's emphasis on the relationship between *the individual and society*, and how diverse individual interests are reconciled. Instead of focusing on group conflict he addresses 'the problem of order' (Parsons 1968 [1937]: 89), the integration of individuals into a larger social whole. This emphasis gives a very different account of stratification from that of Marx and Weber. Durkheim's own writings on stratification are brief, but the extension of his ideas by Talcott Parsons can be seen as a 'third tradition' in stratification, normative functionalism.

Durkheim (1858-1917) characterizes modern societies in terms of their specialised

occupational division of labour. The focus is less on inequality and conflict than on the functional integration that such specialisation brings. This is not because Durkheim thought divisions of interest were unimportant, but because he believed that economic divisions were always organised within a wider moral framework.

He was as realistic as Marx in seeing that the economic structures were the dominant structures of industrial society, but he also believed that they had to be more than just economic if they were to produce social stability and integration.

(Thompson 1982: 74)

Durkheim recognised that the labour market was an arena of conflict. However, he did not believe that stratification could be explained in terms of conflict alone, because he believed that order based on coercion always breaks down. If stratification is a stable ordering this is because groups *accept* their position within a hierarchy: although the vanquished can for a while resign themselves to an enforced domination, they do not concur in it, and consequently such a state can provide no stable equilibrium. Truces imposed by violence are never any- thing other than temporary, and pacify no one. Men's passions are only stayed by a moral presence they respect.

(Durkheim 1984 [1892]: xxxii-xxxiii)

Durkheim argues that highly differentiated societies are integrated through a common value system of shared beliefs and norms. In modern societies, people are increasingly differentiated, with distinct functions, skills and different aptitudes. However, these increasing differences act to bring people together, creating interdependence and 'organic solidarity'. Durkheim saw society as a moral ordering, arguing that social institutions are a 'crystallisation' of a society's moral rules and shared values. Durkheim therefore believed stratification was also a *moral classification,* a status ordering reflecting shared values about the worth of different positions:

At every moment of history there is a dim perception, in the moral consciousness of societies, of the respective values of different services, the relative reward due to each, and the consequent degree of comfort appropriate on the average to workers in each occupation. The different functions are graded in public opinion and a certain coefficient of well-being assigned to each, according to its place in the social hierarchy.

(Durkheim 1972 [1897]: 249)

As Lockwood argues, 'Durkheim takes it for granted that in normal circum- stances the status hierarchy is generally regarded as legitimate because it is based on a broad consensus about the "respective value of different social services" (Lockwood 1992: 76). Because people share the same evaluation of the worth of different social positions, the

unequal rewards of such positions are also generally accepted. Weber, by contrast, saw 'status' ranking in terms of the competitive struggle over resources, rather than any general agreement about the rewards due to different positions. In Weber's account, labour-market in- equality is a result of conflict between sectional interest groups rather than the result of consensual moral rankings; certain groups are able to *impose* negative status rankings on subordinates, but this is a continual process of struggle, and is inherently unstable.

By contrast, Durkheim was interested in the stability of hierarchies, and argues that all forms of competition presuppose a shared moral framework.

Even economic competition (seen as the nakedly impersonal pursuit of economic interest by Weber and Marx) is governed by moral agreement by the parties in competition. People do engage in economic struggle, but they normally compete within certain agreed bounds (they honour contracts, and have standards of acceptable – and unacceptable – behaviour). For Durkheim, the stability of the stratification system rests not in coercion, but in the way in which such shared norms regulate ambition and competition.

What is needed if social order is to reign is that the mass of men be contented with their lot. But what is needed for them to be content is not that they have more or less, but that they be convinced that they have no right to more.

(Durkheim 1962: 242)

The wants and interests of particular groups are always socially regulated. That is, an individual's position in a hierarchical stratification system affects the level of demands they can legitimately make, and expect to receive. The claims for resources that groups make are always *relative* to their stratification position, rather than being completely unrestrained. So, Durkheim saw the stratification system of a society as both 'the major structural embodiment of common values and beliefs and, more particularly, as major determinant of wants or interests' (Lockwood 1992: x).

According to accepted ideas, for example, a certain way of living is considered the upper limit to which a workman may aspire in his efforts to improve his existence, and there is another limit below which he is not willingly permitted to fall unless he has seriously demeaned himself. [...] A genuine regimen exists, therefore, although not always legally formulated, which fixes with relative precision the maximum degree of ease of living to which each social class may legitimately aspire. Under this pressure, each in his sphere vaguely realises the extreme limit set to his ambitions and aspires to nothing beyond. [...] This relative limitation and the moderation it involves, make men contented with their lot while stimulating them moderately to improve it (Durkheim 1972 [1897]: 249–250)

Durkheim points out that ambition is always relative, measured against the achievements and possessions of others, and that the sorts of comparisons we make depend on broader

societal notions of fairness and equivalence. The moral regulation of wants and ambition is strictly contained within 'legitimate' bounds, maintaining the order of the status hierarchy. This means that the competition over economic resources, which Weber and Marx see in terms of conflict and power struggle alone, is also socially regulated, with ambitions and claims set relative to wider social notions of legitimacy and reference groups. For example, when occupational groups make pay claims, they tend to use the pay of other occupational groups, who are regarded as roughly equivalent in skill or productivity, as the yardstick for their claims. Thus the pay rise of one group tends to be repeated step-wise throughout the occupational structure, maintaining the rank ordering of groups (Routh 1980).

Durkheim believed conflict occurred if a society's moral regulation was disturbed. So industrial conflict was the result of the 'abnormal' or 'forced' division of labour: if the institution of class or caste sometimes gives rise to miserable squabbling instead of producing solidarity, it is because the distribution of social functions on which it rests does not correspond to the distribution ofnatural abilities.

(Durkheim 1984 [1892]: 311)

This is the result of 'external constraint' which prevents individuals from occupying positions 'commensurate to their abilities' (1984 [1892]: 312–313). If people cannot compete freely for positions (because of inequalities in wealth or access to education) then the division of labour is 'forced' and will not lead to solidarity. Durkheim argues that the stratification of positions cannot be seen as fair and legitimate if the competition for *allocation* to those positions is not free and fair. Of course, a fair basis to allocation is itself morally regulated and subject to change. Durkheim argues that, in the past, birth and lineage were the legitimate basis of allocation, whereas, in modern society, skills and qualifications are the socially legitimate criteria of entry to positions (that is, like Marx and Weber before him, he saw the labour market as the key arena of modern stratification).

However, the forced division of labour is not the only basis for social conflict. Durkheim also believed that if the structure of legitimate expectations (the moral classification) is disturbed, then disorder will result. Sudden shifts in a society, such as economic disasters or an abrupt growth in power and wealth, can upset the moral classification, leading to 'anomic declassification' in which there is a mismatch between (formerly) legitimate claims to reward and the actual opportunities open to groups.

Some particular class especially favoured by the crisis is no longer resigned to its former lot, and, on the other hand, the examples of its greater good fortune arouse all sorts of jealousy below and around it. Appetites, not being controlled by public opinion, become disoriented, no longer recognise the limits proper to them. [...] The state of deregulation or anomie is thus further heightened by passions being less disciplined, precisely when they

need disciplining.... All classes contend among themselves because no established classification any longer exists.

(Durkheim 1972 [1897]: 253)

So conflict does not just emerge out of inequality, but through destabilization of the hierarchy of legitimate expectation. The moral classification, which sets levels of social equivalence and limits social ambition, is upset, leading to more intensive competition and conflict. This helps to explain a puzzling problem faced by Marx and Weber: if stratification is based around competition over resources, why is there not more conflict in society and why does it only emerge at certain times? For Durkheim, this is because ambition and competition are regulated and always relative to position in the hierarchy: conflict emerges when this regulation breaks down.

Normative integration

Talcott Parsons (1902–1979) also believed that a key element to the stable operations of a society are the norms which regulate people's behaviour. However, Parsons wanted to reconcile Durkheim's view of society as an external, constraining force with Weber's stress on the subjective motivations of individual action. For Parsons, the existence of shared rules and values allows people to know what is expected of them, and others, and to coordinate their actions in a predictable and orderly manner. Shared moral values channel the actor's behaviour towards socially approved goals.

For normative functionalists, individual actions become integrated with the values embedded in social structure in two ways. External sanctions (punishments and social pressure) enforce individual conformity with institutional arrangements. However, 'introjection' - where individuals internalise the values of the wider society is more important. Through socialisation, individuals come to value the beliefs and behaviour of the society they live in, so that they choose to conform. Here the internalisation of socialised desires and beliefs means that the apparently self-interested actions of individual actors are, in fact, actions that reflect the goals of others as well.

6.9 The Parsonian approach

In looking at inequality, Parsons is concerned with the *normative* character of such arrangements, that is with the shared values and expectations that they embody. Parsons's interest is in 'social stratification' which he defines *as* 'the differential ranking of the human individuals who compose a given social system and their treatment as superior and inferior relative to one another in certain socially important respects' (1954a [1940]: 69). Parsons sees the moral evaluation of others (through 'respect' and 'disapproval') as the 'central criterion of the ranking involved in stratification' (1954a [1940]: 70). So the hierarchy of

positions is a status ranking, in which positions vary in their prestige and social honour.

Whilst, for Weber, status stratification is ultimately a structure of power, for Parsons it is a structure of normative consensus. But on what basis are different social positions given a status evaluation? Parsons argues that we value a range of characteristics and resources, so individuals can be ranked on: kinship (family position); personal qualities (sex, age, personal beauty, intelligence); achievements (qualifications, skills); possessions; authority (the right to influence the action of others, held by virtue of holding particular offices or statuses, such as doctor or parent); and power (the ability to influence others in ways not institutionally sanctioned, that is, to get our own way regardless of others). .The status of any given individual in the system of stratification in a society may be regarded as a resultant of the common valuations underlying the distribution of status to him in each of these six respects' (1954a [1940]: 76).

Parsons argues that societies vary according to which aspects are most valued. In traditional societies, 'ascribed' status is the most important element in stratification, and kinship is the key (but never the only) element determining an individual's ranking. In modern society, 'achieved' status is the dominant aspect in stratification, and 'achievement' but also 'personal qualities', 'authority' and 'possessions' (insofar as they are taken as evidence of achievement) are the central elements in the evaluation of status. For Parsons as for the other classical sociologists, this means that the labour market is the primary arena of stratification in modern societies.

Of course, these different sources of status raise the possibility that ranking on one basis (say possessions) may be inconsistent with ranking on another (such as power), since they use different criteria of evaluation. The different dimensions may not directly relate to each other, so it is difficult to establish overall status position. When comparing one person's power with another person's achievements we may not be able to establish whose status is higher (since we are not comparing like with like). However, Parsons believed that a mechanism of 'interlarding' (1954b [1953]) 'allows status in one dimension to be "translated" into status in other dimensions and so allows comparison of relative standing to be made' (Scott 1996: 109). Money and the mass media (which establish 'reputation') serve as 'translation' mechanisms, establishing the relative equivalence of different status rankings. These serve as generalised proxies of overall social standing across dimensions.

For Parsons, stratification results from general *agreement* about which positions to value more highly. The positions we most value are rewarded more highly.

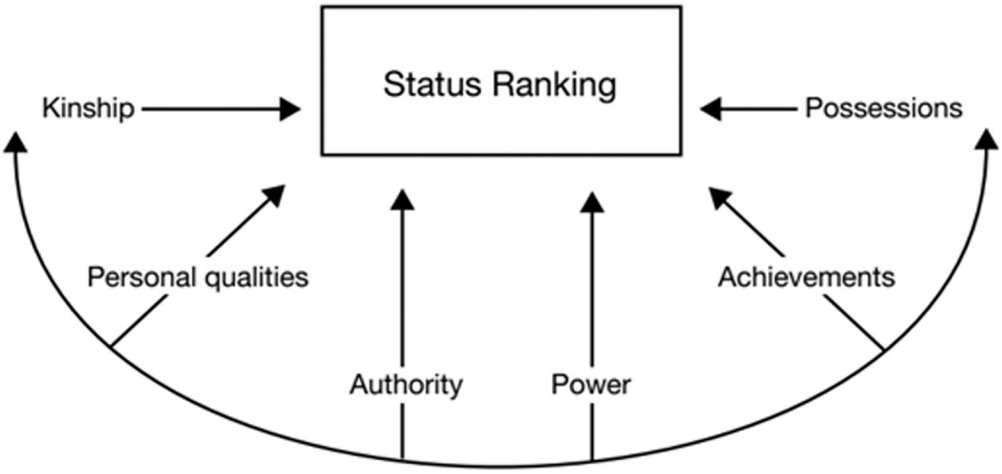


Figure 3.4 Stratification as status ranking

However, he recognizes that the actual working out of stratification patterns is more complicated than this, since there is always 'an interplay [. . .] between moral patterns and the self-interested elements of motivation' (1954a [1940]: 73). People may not always agree with the general valuation of social positions, but if any given individual can be said to seek his own 'self-interest' in this sense, it follows that he can do so only by conforming in some degree to the institutionalized definition of the situation. But this in turn means that he must to a large degree be oriented to the scale of stratification. Thus, his motivation almost certainly becomes focused to a considerable extent on the attainment of 'distinction' or recognition by comparison with his fellows. This becomes a most important symbol, both to himself and to others, of the success or lack of success of his efforts in living up to his own and others' expectations in his attempts to conform with value patterns.

(Parsons 1954a [1940]: 74)

People have little choice but to accept the general value placed on the different positions in a hierarchy. They may not like it, but - if they want to get on - they have to live with it and play by the rules.

6.10 Basic elements of stratification

This unit sets out the basic elements of three very different models of stratification. The next chapter evaluates how the respective strengths and weaknesses of these 'foundational' accounts have influenced subsequent work. However, it is worth noting here that these strengths and weaknesses are intertwined. Their distinctive emphases (on the economic, on the multi-dimensional nature of inequality, and on the role of values) offer unique angles on

stratification (a strength), but also channel analysis in a very single-minded fashion (and so, a weakness).

Marx's linking of economic relations to social identity, and his stress on the role of conflict in shaping society, has been enormously influential. However, his economic model has increasingly been questioned. The problem is that capitalist class relations did not erupt into conflict in the way that Marx predicted, and his suggestion that capitalist development simplifies class relations now seems just plain wrong. The rising affluence of Western capitalist societies and the growth of 'intermediate' professional and managerial occupations (neither capitalist nor proletariat) directly contradict Marx's prediction of class polarisation and pauperisation (Giddens 1981). Marx believed the simplification of class relations was an essential step in the development of revolutionary class consciousness, and so the absence of the former may explain the failure of the latter. But, regardless, advanced industrial societies have not experienced class conflict as predicted, so Marx's emphasis on class divisions as the defining aspect of industrial capitalism looks overstated. Of the conflict that *has* occurred, much of it has not been of a class kind, and has instead revolved around ethnic, racial and religious divisions (Parkin 1979). Subsequent writers have placed greater stress on additional, non-economic, sources of conflict.

Weber's multi-layered model stresses the diverse motivations of social behaviour, seeing stratification emerging from a variety of social strategies and interests. Rejecting mono-causal models of social behaviour, he argues the links between material location and social consciousness are contingent. This is both a strength and a weakness. Unlike Marx, Weber is unwilling to make any *systematic* statement of the links between economic position and status, or status and party allegiance. But this stress on *contingency* as a feature of social arrangements means that Weber has no developed account of the *actual* (as opposed to the potential) link between structured inequality and conscious, cohesive groups. This can be seen in his account of status group formation.

Weber argues that any status characteristic may be the basis of social closure: 'it does not matter what characteristic is chosen ... whatever suggests itself most easily is seized upon' (1978 [1922]: 342). However, closure on status characteristics can never be arbitrary, since the status identifiers people seize upon must be systematically embedded in patterned inequalities (of power, status, etc.) if closure is to be successful. Yet Weber has no real model of how status *groups* emerge out of patterned social differences. Weber stresses the divisions that people themselves consciously choose to emphasise (rather than on some notion of hidden 'objective' structure). However, his reluctance to make determinate, systematic links means that he tends to underplay the relationship between conscious social groupings and differentiated social relations. This means that Weber is

sometimes accused of being concerned with the world of mere appearances – patterns of social inequality and distribution - instead of with the real essence of things' (Parkin 1982: 94–95).

The normative functionalist approach to stratification argues that the regulation of the stratification system is based on a general agreement about rules and social expectations. This notion - that the stability of hierarchy inevitably entails a degree of consent and acceptance on the part of subordinate groups - is an important one. We all (whether high or low) rank and rate others in society, and this is an important part of stratification. Similarly, the normative functionalist stress on the regulated, relative nature of ambition and competition stands as a useful corrective to the emphasis on stratification as a structure of 'conflict' found in Marx and Weber. However, normative functionalism stands accused of underplaying issues of conflict. These criticisms were most famously levelled at the normative functionalist writers Davis and Moore (1944), who extended Parsons's ideas by arguing that unequal rewards are the means by which a society ensures that the most important positions are filled by the most talented individuals. Davis and Moore were criticised for ignoring the fact that stratification also operates as a system of power. Power inequalities not only influence access to positions and rewards, but also affect the distribution of reward itself. To see unequal rewards solely in terms of the best people getting the most important jobs underestimates the extent to which powerful groups can make sure they receive high rewards, *regardless* of what function they serve, or how they are esteemed.

Parsons and Durkheim argue stratification systems are stable because people follow generally agreed social rules. However, even normative functionalists accept that 'rule-following' behaviour does not necessarily mean that stratification rankings are *consensual.* Parsons's own notion of 'self-interested' conformity raises the possibility that large numbers of people in a stratification system might be pragmatically accepting the rules rather than actually endorsing them. Parsons sees pragmatic acceptance as less important than genuine value consensus (Parsons 1951: 37), because he regards consensus as a more central element in stratification than conflict or coercion. However, whilst it may be right to question conflict as the defining element of stratification, it is not clear that consensus (as opposed to acceptance) can be set up in its place. Parsons and Durkheim do not ignore conflict, and spend considerable time addressing how conflict arises in normatively integrated systems. However, they do see conflict as secondary and parasitic upon processes of social order and consensus. As a result, critics of normative functionalism feel that it does not give a *convincing* account of the extent and nature of conflict and, so, inadequately describes the stratification system.

6.11 Caste

The following are some noted definitions of caste or the caste system: ... a corporate group, exclusive and, in theory at least, rigorously hereditary. It possesses a certain traditional and independent organization, a chief and a council, and as occasion demands it meets in assemblies endowed with more or less full authority. Often united in the celebration of certain festivals, it is further bound together by a common profession and by the practice of common customs which bear more especially upon marriage, food, and various cases of impurity. Finally, it is armed, in order to assure its authority, with a jurisdiction of fairly wide extent, capable by the infliction of certain penalties, especially of banishment, either absolute or revocable, of enforcing the power of the community. Such, briefly, is the caste system. A caste may be defined as a collection of families or groups of families bearing a common name; claiming common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community. The name generally denotes or is associated with a specific occupation. A caste is almost invariably endogamous in the sense that a member of the large circle denoted by the common name may not marry outside of that circle, but within the circle, there are usually a number of smaller circles each of which is also endogamous. The first definition by Senart does not seem to distinguish between caste and the caste system; indeed, it appears to confuse the concepts. Otherwise, it is much like Risley's, in that they both seek to circumscribe the operating unit of the caste system; and the result is somewhat artificial. The following three definitions recognize more or less the broader social context of castes: Repulsion, hierarchy, and hereditary specialization: caste includes these three elements. It is necessary to consider all three if one is to have a complete definition of the caste system. We say that a society is characterized by such a system if it is divided into a large number of hereditarily specialized groups, hierarchically superposed and mutually opposed; if it does not tolerate the principle of rising in status, of group mixture, of changing occupation; if it is opposed altogether to the mixture of blood, to advancement in social status, and to a change of vocation.

A caste may be defined as an endogamous and hereditary subdivision of an ethnic unit occupying a position of superior or inferior rank of social- esteem in comparison with other such subdivisions. A society subjected to a caste system consists of a number of subdivisions or castes which are exclusively endogamous, which show a strong tendency to be socially exclusive, which perpetuate themselves hereditarily, which are hierarchically superposed on a basis of standard supposedly cultural, and which by the working of these four tendencies within the social field of their own delimitations may split up into more and

more castes indefinitely." Dr. Mees says that his definition, immediately preceding, is based upon a study of definitions by previous writers. Had it included the characteristic of a tendency toward functional specialization, it might, have been as serviceable as any. At any rate, definitions are seriously limited as means of describing societies. They can be, at most, suggestive. Hence, we shall not add another to the already large assortment available. As an alternative, we shall attempt to point out certain salient characteristics of a caste system.

6.11.1 Caste, a Cultural Phenomenon

There seems to be a quite settled belief among the Hindus that an individual is born with his caste status and that he can no more change this than can the proverbial leopard rearrange its spots. A powerful myth explaining the creation of man has served to support some belief in biological differentiation among castes, while a number of Western and East Indian writers, led by Risley, have also sought to develop a biological explanation of caste. The early Hindus, however, although their emphasis upon caste rigidity favored a logical conclusion of physical concomitance, never attached the common present-day significance of physical differences as cultural determinants. Moreover, the Hindus believe that a man's caste is irrevocably and functionally dependent upon his past lives. Any possible inference of biological determinism, therefore, must be sharply distinguished from the static modern concept based upon differences in brain weight, pigmentation, nasal index, and so on. No visual technique has ever been developed among the Hindus as a means of allocating caste membership; and of course, laboratory methods for this purpose were unknown among them. Thus, although the individual is born heir to his caste, his identification with it is assumed to be based upon some sort of psychological and moral heritage which does not go back to any fundamental somatic determinant. For example, in one of the early books of the Hindus we observe this moral emphasis: "When evil happens to a Kshatriya, there is born in his offspring one like a Sudra. . .." In spite of the rationalizing beliefs of some modern Hindus, the determining force of cultural change is everywhere manifested in caste relationship: When one section of a caste develops peculiarities of any kind—a different occupation, habitat or social practice, or more rarely, a different religious cult—the tendency is for it to regard itself and to be regarded by the rest of the caste as something different. This feeling grows stronger with time, until at last it, or the main body of the caste, withdraws from the marriage league. The result is a new subcaste, and often in the end a new caste. On the other hand, when a section of one caste adopts the occupation characteristics of another the tendency is for it to become absorbed in the latter.Bougie puts it graphically in saying that the caste system "has divided Hindu society into a considerable number of diminutive societies in opposition."

Caste Stereotypes the Society

The caste system provides for the ordering of groups in society once and for all time. There is no provision for initiating change; and when change becomes inevitable it must be explained away. Conscious striving among persons to enter new functional fields or to achieve advanced social position is taboo. The idea of progress is almost entirely absent in the philosophy of Hinduism. It is inimical to the caste system and its rationale. "The Indian, as long as he was left to himself, never knew progress." Moreover, the social order is sacred and naturally must not be questioned. On the subject of inertia in Hindu society William Crooke observes: The main result of the caste system is to stereotype existing conditions, to repress the desire of the individual to advance his own interest at the expense of, or in opposition to, those of the community in which he is included.

The early Hindus sometimes went to great lengths in accounting for the naturalness of one's caste position. Note, in illustration, the strength of Manu's position: "A Sudra, whether bought or unbought, may be compelled to do servile work; for he was created by the Self-existent to be the slave of a Brahman. A Sudra, though emancipated by his master, is not released from servitude; since that is innate in him, who can set him free from it?" Even today among westernized Hindus some of the most powerful appeals are couched in regressive attitudes. .Such phrases as "our ancient civilization," "Hindu culture and glory," "our past greatness," "back to the Vedas," and so on, run like a refrain through the literature. Some of it, of course, is nationalistic, but it is principally based upon an extreme respect for tradition and abhorrence for social change. The eyes of Hindus are turned toward the past; some of the most zealous among them see in the best of Western culture merely a rediscovery of certain aspects of ancient Hindu civilization.

6.11.1 Social Mobility

Inevitable Although there is a cultural presumption of fixity of social position within the caste system, some movement is not only possible but also inevitable. Movement may be by the individual or by the caste as a whole, and vertically or laterally within the system. Individual mobility, however, is rarer and more difficult. According to Ibbetson, the classification being hereditary, it is next to impossible for the individual himself to rise; it is the tribe or section of the tribe that alone can improve its position.

Yet instances of individuals rising into higher castes, either by their own effort or with the aid of others, are by no means unknown. Their falling into lower castes has been common. Under certain conditions, then, individuals may either rise or fall in caste position. "Under Hindu rulers' persons were sometimes promoted by the Raja from one caste to another. This power was exercised by the Rajas of Cochin, who often raised men of lower

caste to the rank of Nayar. A former Raja of Talcher in Orissa compelled his Chasa subjects to admit certain Goalas to their community." Even marrying up as a means of personal advancement has been possible. E. A. Gait observes:

Cases sometimes occur of men procuring as their wives' women of a higher caste with a view to raising their own status. In Kumaon a Dom may, for a sufficient consideration, obtain as wife the daughter of a Rajput Khasiya. In Bombay a Kumbi who has got on in the world may by sufficient payment marry into Maratha families.

Indeed, instances may be cited where not only women but also gifted low-caste men, Sudras, have been able to work their way up into high-ranking castes. These upward movements, however, though very important for an understanding of the caste system, are highly exceptional. Quite frequent, on the other hand, is the occurrence of an individual's falling in caste position. "A considerable number of castes of inferior status are willing to admit outsiders of higher social position who may wish to join their community. In such cases, the newcomer is adopted formally as a caste-brother, much in the same way as a man who has no son of his body takes one by adoption."

The fall, of course, is almost never a voluntary matter; it is at most a form of personal adjustment when the alternative may be a life without any caste at all — terrible business at its best. The possibility of losing status by caste demotion is a characteristic evidently as old as the caste system itself, for it is referred to everywhere in the early literature."" A still more important characteristic of caste mobility is the movement of the whole or organized parts of the caste itself. The caste as a whole may degenerate because it adopts an occupation of lesser purity or some practice generally believed to be degrading.'^ Between caste and caste, especially between those that approximate each other in social status, there is a tendency to make claims and counterclaims to superior position.

Usually, the resolution of these attitudes leaves some new mark on the status of the castes involved. Sometimes, however, a caste, of its own volition, deliberately climbs a rung or two in the status hierarchy. When a caste is prosperous beyond its neighbors, its members often be- come discontented with the rank assigned to them, and seek to change it. They cannot dispute the theory that caste is permanent and immutable, for Hindu society will never listen to such a heterodox idea. They, therefore, enlist the aid of fiction. They claim to be descended from some source other than that previously assigned to them; and if they can induce the Brahmans to endorse their claim, they often end by gaining general recognition for it, in spite of the opposition of rival castes who are adversely affected by their changed status.

Castes May Combine or Divide

Since the caste system rests upon cultural and not physical variates, two or more castes may fuse, or one caste may divide without threatening the stability of the system. "A

section of a caste [say, Saraks] takes to a new occupation, such as weaving, in some locality where the number of members of the Tanti, or regular weaving caste, is insufficient to meet the needs of the community. This section of the Saraks gets known as Saraki Tanti. In course of time the persons concerned come to regard themselves as a sub caste of Tanti, and assimilate their practices to those of that caste."

Division is even more common than fusion. The sensitiveness of castes to internal cultural inconsistency is exemplified by the classic case of the oil pressers of Bengal. The Gachua Talis and Kolus are both oil pressers. They became separate castes when the Kolus left the traditional practice of soaking up the pressed oil from their mortars with a rag and adopted the device of making a hole in the bottom of the container, through which the oil was drawn off. The status of the Kolus is now very much lower than that of the Gachuas. Among the many causes of caste division are migration, change of occupation, the adoption of new religious practices, and internal group dissension.

6.11.2 The Caste Hierarchy

It has been repeatedly emphasized that the caste system constitutes a hierarchy of social-status ranks. This hierarchy may be called the "structure" of the system; it is self-regulating and graduated all the way from top to bottom. Each caste "has its particular rank, defined by tradition and public opinion, and each one maintains it at all costs, or strives to advance itself.. This defensive-offensive, inter caste relationship constitutes the basis of caste rivalry. Thus we may think of the caste system as a number of cultural unities invidiously juxtaposed; and the greater the struggle for position, the more secure the structure as a whole.

The significant fact of caste-status stability is not that every caste is ensconced in an unchallengeable social niche, but rather it is the unswerving faith in a conviction that every caste has a right to such a position. Thus, says Bougie: "These incertitudes of the fact leave the principle intact; the contests themselves and the long-drawn-out struggles prove to what point these units of Hindu society are obsessed with the idea of right to be organized hierarchically."

To be sure, the system itself is never in question. Mutual jealousy provides the connective fabric of the caste structure, and its strength cannot be determined by the status of the castes in which it finds expression. We should expect, however, that spatial propinquity and proximity of status between castes will tend to intensify the relationship. A scavenger, the lowest of the castes, is as proud of his birthright, and almost more punctilious about its rules, than a Khattri or a Kayasth. His arrogance has even led to a disruption within his own fraternity: for some Bhangis will no longer eat what comes from

their master's table, and these men have formed themselves into a distinct sub-caste on that basis. Every Bhangi despises the Chamar because he earns his living by collecting refuse. The lower castes, having no valuable monopoly to defend, have set up the most frivolous distinctions as grounds for despising their neighbors.

Caste rivalry usually ends in a sort of mutual antagonism rather than progressive advancement in the hierarchy. Indeed, any idea of such advancement is inimical to the system itself; hence, each caste is a "natural" guardian of status the positions immediately about it. The rights and privileges for which the Hindus are ready to fight such sanguinary battles appear highly ridiculous, especially to Europeans. Per- haps the sole cause of the contest is the right to wear slippers or to ride through the streets in a palanquin or on horseback during marriage festivals. Sometimes it is the privilege of being escorted on certain occasions by armed retainers, sometimes that of having a trumpet sounded in front of a procession, or being accompanied by native musicians at public cere- monies. Perhaps it is simply the particular kind of musical instrument suit- able to such occasions that is in dispute; or perhaps it may be the right of carrying flags of certain colours or certain devices during these cere- monies. Such, at any rate, are a few of the privileges for which Hindus are ready to cut each other's throats.

6.11.3 Caste as a Fraternity

It is not only birth—that is to say, direct blood relationship—which earns caste membership for the individual. The caste member is a person consciously participating in an in-group with common expectations of reciprocal service. The destiny of the individual is bound up with that of the caste. The caste, in consideration of its welfare, may include or exclude any person—and this notwithstanding birth outside of the caste. Indeed, it is emphasized particularly among the upper castes that birth alone is insufficient for full caste membership. The child must be initiated." Hence, strictly speaking, among upper castes initiation is more significant for caste membership than birth, for, while any individual of alien birth may be included by initiation, native birth without initiation may not signify membership.^" The latter fact also contributes to the proposition that physical characteristics are no final determinant of a man's caste affiliation. "The unwritten law of Indian society requires that every Hindu, when asked, must mention not only the names of his paternal and maternal ancestors, but must give also every point of information that he can about such queries as the following: (i) What is your caste? (2) What is your class? (3) What is your Gotra? (4) What is your Pravara? (5) What is your Veda? (6) What is your Sakha? (7) What is your Sutra?"^^ Not all these questions, of course, will be asked of caste-men indiscriminately; low-caste men, for example, will not have a Veda.

But the significant fact is that the many indices of belonging are associational in character. In one sense, then, a caste may be conceived of as a brotherhood in which the individual is able to realize a satisfactory way of life. Denied caste affiliation, the individual becomes a rudderless ship; whereas, in good standing, he is never left alone to bear the full weight of possible misfortune. "A member of the caste, even if he is an orphan, is not helpless, for the caste will feed and protect him and train him in his craft till he can earn his livelihood. ... It is the caste on which he depends for help at the time of a death in the family. The caste-men are really his friends in need."^° It is this heightened emotion of interdependence, which amounts to almost familial concern for the welfare of one another, that accounts in large measure for caste stability. Although the caste is, under certain conditions, sensitive and temperamental, it ordinarily coheres under considerable hardship and vicissitude. It may even change its vocation, its religious orientation, even lose much of its juridical function, and yet remain intact, so far as its membership is concerned.

6.11.4 Caste and Subcaste

Failing to differentiate between the caste and the sub caste has resulted in no little confusion in discussions of the caste system. The caste and the sub caste may be so significantly different that reference to one when the other is meant may be totally misleading. The caste includes the subcaste; ordinarily the subcaste, not the caste, is the endogamous unit; usually the subcaste, not the caste, is organized; the individual is mainly identified with the subcaste. One caste may include more than a thousand subcastes, or it may be without any subcaste whatever. When the latter is the case, the caste, as a social phenomenon, is identical with the subcaste. The larger the number of sub castes and the larger the geographical area over which they are spread, the more the caste tends to be destitute of those at- tributes which characterize the subcaste. In order, consequently, that this discussion may not be burdened with modifying statements, we shall assume that all castes have subcastes, or that castes without subcastes are in fact sociological subcastes. The caste is a potential interest group which may become organized for political action. This interest may be so vaguely operative that it is possible for a caste to have had a history of hundreds of years without ever knowing, precisely, the number and distribution of its subcastes, far less ever coming together for any concerted purpose. It is also true that subcastes may hold subcastes of the same caste in greater social disdain than subcastes of other castes.

However, in any given area of communication, social change may affect the common occupation of many sub castes, or the status of all sub castes claiming a common original heritage may be threatened, '' in which case the caste or part of it comes together to

defend itself. Indeed, it may come together as an interest group for aggressive purposes also. We should expect the status of all sub castes to approximate each other, but this is not always so. Some of the larger castes have subcastes over large areas of India, and these subcastes may have widely different positions in the different district hierarchies." Moreover, within the same hierarchical area a large caste, such as the Brahmans, may have subcastes with statuses varying almost as widely as the status amplitude of the social hierarchy itself.

6.11.5 Social Distance and Purity

Social distance, or the tendency of individuals or groups to keep other individuals or groups outside of a certain socio-psychological aura of the former's individuality, is intensified in India by the idea of impurity or defilement. Social distance has become an important part of Hindu religious ritual. It is the individuating factor among castes; it formalizes their interdependence. Says Bougie: "These specialized groups are not only superposed, but opposed. The power which ani- mates the Hindu is a force of repulsion which holds the bodies separate and causes each to fall back within itself."'Max Weber puts it strongly: "Caste means, from the point of view of the group, the enhancement and carrying over of the idea of social distance into religion or, more particularly, magic.

The doctrine of purity has given social distance among castes an important physical aspect as well. The violence with which the integrity of the body of one caste-man has been protected from the contaminating presence of other caste-men is curtly suggested by Manu : "A low-caste man who tries to place himself on the same seat with a man of high caste shall be branded on the hip and banished, or the king shall cause his buttock to be gashed."' Thus, in Brahmanic India social distance is involved with the idea of impurity and means more than a psychological barrier which limits the possibility of certain individuals identifying their aspirations and problems ; it is also a prophylaxis against spiritual and bodily defilement. Of significance for an understanding of the caste system is the fact that the power of one man to pollute another depends upon the number of degrees below, in caste position, the former is from the latter. It is not always clear whether a man's power to pollute establishes his caste status, or whether it is his position which renders him contaminative. In some communities, however, a man's ability to pollute is known to the nearest foot. "The lower a man's caste the more polluting he is, and the higher he is, the more sensitive he is to pollution. A Brahman in Malabar is polluted if an outcaste comes within ninety paces of him, but a man a little lower is not polluted if the outcaste keeps fifty paces away." Even among the lowest castes, the outcastes, pollution may result from intercaste contact.

Under these conditions, of course, communal segregation becomes a necessity; indeed, the use of a common road is frequently impossible. The inferior-superior relationship of a caste, then, may be stated in terms of its purity. A caste is pure or impure according to its hierarchical position.' Our purpose here is not to indicate that one group of Hindus is considered pure and another impure. Such a concept would not only be contrary to fact, but also inconsistent with principles of caste. The feeling for purity is atomized and interlays the numerous castes of the hierarchy. It is this idea of a purity-impurity matrix rather than that of a dichotomy which is significant for an understanding of the system. Further, it should be made quite clear that purity among Hindus, so far as it concerns human beings, does not mean purity of blood or purity of "race"; it means purity of caste. Therefore, there can be no ocular proof of purity, unless the whole circumstance of the individual indicates his caste or bodily state.

6.11.6 Caste Occupations

In perusing the early literature one is struck, first of all, by the settled way in which the authorities conceive of caste and occupation as naturally associated. Describing the creation of man, Manu says: "But for the sake of the prosperity of the world, he caused the Brahana, the Kshatriya, the Vaisya, and the Sudra to proceed from his mouth, his arms, his thighs, and his feet. . . . But in order to protect this universe he, the most resplendent one, assigned separate duties and occupations to those who sprang from his mouth, arms, thighs, and feet." This, then, is no casual, fanciful business; the occupation of a caste is assumed to be as fundamental and as ancient as the social order itself.

Moreover, the occupation of a group is considered a divine duty of that group. Hence, "a man, who is intent on his own natural work, attains perfection"; and the sacred books continue to admonish the group that "the inborn work . . . though defective, ought not to be abandoned,". Some of the most respected authorities hold that the association of a group with its occupation is inherent. Thus the Gita declares: "The work of the Brahmins, Kshatriyas, Vaishyas, and Sudras is divided according to qualities born of their own inner nature."Indeed, this authority clearly identifies virtue with function. Certain types of work are considered to belong to certain groups, and an individual may descend to the status of a lower group by merely following its occupation.' Although the reverse of this—that is, upward mobility—is not so common, "there is [today] a tendency ... to relax the rule of pollution by touch in the case of members of the untouchable castes who do not pursue untouchable avocations. .Sometimes the authorities discard all myths and come out with a bold insistence that the very continuity of the social order depends upon each caste holding faithfully to its occupation. Says Manu: "The king should carefully compel Vaisyas and

Sudras to perform the work pre- scribed for them; for if these two castes swerved from their duties, they would throw this whole world into confusion."*' It may be that an understanding of the significance of occupational specialization in the caste system will shed further light upon the nature of Brahmanic Indian culture. Indeed, it may be that we are observing here the effectsof the giving of religious sanction to a form of social organization which appeared ideally harmonious because of the ordered distribution of function and the apparent absence of competition among groups of workers—a stereotyping of division of labor/ "The chief economic significance of the system," says Pramathanath Banerjea, "is that it fixes absolutely the supply of any kind of labor. The scope given for the play of competition thus becomes limited, and consequently the law of demand and supply is rendered either inoperative or oppressive in its operation. When any change takes place in the economic world, labor is unable to adjust itself.

Wages and prices have very often to be regulated by custom or some other artificial means." Caste specialization is specialization by trade, not specialization by task.

From this point of view the necessity for conceiving of Hindu society as a system of castes becomes very obvious. There can be no caste isolated outside of a caste system. Castes are interdependent entities, and where there is imbalance among them hardship results. It is this functional ordering of castes which has evidently inspired and given so much permanence to the Purusha myth explaining the origin of the system from a primeval organism. The Sudra caste is inferior but nonetheless essential. "Feet are made to serve the rest of the body; they are inferior to the head," but a body without feet is seriously handicapped—so much so that it may even perish without them. Thus we find the caste system has been legitimized by the society itself.

6.12 Concept of class

Class is a political economy category referring to a social group embodying certain relations of production. As a social group it is located in a mode of production. The ruling class or classes arethe owners of the means of production. Means of production range from land and factories to technology and knowledge and other forms of capital. The ruled are those who are engaged inlabour and are subject to exploitation by the owners. Thus, class is not an income group or a simple economic category. It is a political economy category that is placed in production relations as well as power relations. Experiences of the 20th century in general and Indian historical situation in particular raise many complex issues relating to class.

The concept of class is based on the application of the Marxist method of dialectical materialism to the understanding of history. History of human society is conceptualized in

terms of how humans have explored nature and have engaged in producing things for satisfying human needs. At a point of time, humans could get everything they needed from their natural environment. This was called the period of primitive communism, a situation of abundance of supplies where each got according to his/her needs. As time passed by the stronger groups made the defeated tribes work for themselves. Thus emerged slave society which saw the beginning of settled agriculture. This change as brought about by innovations in techniques of production such as iron tools, plough and other techniques of production. As population grew and human beings made new demands they did not have to directly put the slaves into work. They allotted their land to groups of bonded labourer to till and pay rent to the landowner. This was the period of feudalism with landlords becoming the ruling class and the serfs or tenants becoming the exploited class. With further innovations of technology, generation of electric power and new aspirations of a growing population came capitalism based on the principle of investment of capital in a market economy, with the employment of wage labour. Bourgeoisie, the new ruling class, sought to transform society by pledging equality of individuals and rational principles in organizing social relations. It initiated building of a liberal democratic polity on the principles of political equality, liberty and right to property. A centralized authority in terms of a modern state to maintain law and order and forge a cultural unity of a nation emerged in the phase of capitalism.

But, as Karl Marx pointed out, capitalism which had emerged as a liberating force grew into a new system of exploitation. Operating on the law of accumulation of capital, it was driven by the profit motive of the capitalists who denied what was due to the workers for their labour. It increasingly alienated the vast labour class which had no control over the products of the production process. When the workers acquired a consciousness about this alienation and exploitation, the capitalist class devised a series of political and economic measures to subdue their challenge. Political rights were conceded to the workers through trade unions and electoral democracy. A culture of equality and welfare capitalism was promoted by the capitalist system.

Economic concessions were also made by improving conditions of labour and providing welfare facilities for workers. Workers were involved in management and also acquired some ownership rights in enterprises through the shareholding system. These measures constituted the modality through which the capitalist state exercised hegemony in society, i.e., mental and cultural domination over the society without having to resort to direct coercion. However, whenever the workers' challenge took serious proportions, the state did resort to violent repression to protect the class order.

The experiences of the 20th century raised many new issues. First, why is it that the

working class in the capitalist state in West did not revolt? Is it because of the successful exercise of hegemony or is it due to the successful way in which the capitalist system has restructured itself from time to time after every major crisis? Another issue is the rise of the middle class in the Western political economies—the class of engineers, and other professionals. Marx had not predicted the expansion ofthis class in this direction. The middle class was expected to dwindle and identify with either the capitalist or the workers. In a way it has actually identified with the capitalists. But it is also an autonomous force in the political economy. In India, the thrust of the Nehru model of development was on the expansion of the middle class, a trend which has continued in the liberalization phase. Third, the collapse of the Soviet Union showed that while the working class formally exercised a bureaucratic elite had emerged in practice which ruled in the name of the workingclass. It was not a system where workers and peasants exercised through the democratic institution at every level of polity, economy and society.

In colonial and post-colonial societies, the experience of class formation may not be same as in modern Europe because colonialism did not eliminate feudalism while introducing capitalism. Hence, all post-colonial societies were burdened with co-existence of feudalism, capitalism and other specific formations in various combinations and degrees. Hence, it is important to understand the complex process of class formation and social formations in the post-colonial Finally, at the end of the20th century it has been clearly realized that the practice ofclass has to be integrally connected with caste, gender, race and ethnicity in concrete situations. The questions of hegemony of the ruling class, de-radicalization of the working-class movement, rise of the middle-class, working-class democracy, complex social formation in the third world and interconnectionof class, caste and gender have to be kept in mind in understanding the changing class structure and the political processin India.Class structure in India is quite complex. TheIndian communist movement has debated the class character ofthe Indian state. While the CPI built its thesis of national democratic revolution by pointing out the dominant role of the Indian bourgeoisie as a nationalist and anti-imperialist force, the CPI(M)'s strategy of people's democratic revolution is based on a recognition of persistence of elements of feudalism in India.

Hence, they are engaged in struggle against the big bourgeoisieas well as the big landlords. According to them, India's big bourgeoisie is in collaboration with foreign capital, hence its anti-imperialist credentials are suspect. The CPI(M-L) stream, consisting of several groups, that the Indian bourgeoisie is comprador in character, i.e., playing the role of a subsidiary oran agent of foreign capital. According to the M-L, feudal relations still dominate Indian countryside despite the impact of the Green Revolution.

6.13 Sex and Gender

While the biological differences between males and females are fairly straightforward, the social and cultural aspects of being a man or woman can be complicated. Sociologists and most other social scientists view them as conceptually distinct. Sex refers to physical or physiological differences between males and females, including both primary sex characteristics (the reproductive system) and secondary characteristics such as height and muscularity. Gender refers to behaviors, personal traits, and social positions that society attributes to being female or male.

A person‘s sex, as determined by his or her biology, does not always correspond with his or her gender. Therefore, the terms sex and gender are not interchangeable. A baby boy who is born with male genitalia will be identified as male. As he grows, however, he may identify with the feminine aspects of his culture. Since the term sex refers to biological or physical distinctions, characteristics of sex will not vary significantly between different human societies. Generally, persons of the female sex, regardless of culture, will eventually menstruate and develop breasts that can lactate. Characteristics of gender, on the other hand, may vary greatly between different societies. For example, in U.S. culture, it is considered feminine (or a trait of the female gender) to wear a dress or skirt. However, in many Middle Eastern, Asian, and African cultures, dresses or skirts (often referred to as sarongs, robes, or gowns) are considered masculine. The kilt worn by a Scottish male does not make him appear feminine in his culture.

The dichotomous view of gender (the notion that someone is either male or female) is specific to certain cultures and is not universal. In some cultures, gender is viewed as fluid. In the past, some anthropologists used the term berdache to refer to individuals who occasionally or permanently dressed and lived as a different gender. The practice has been noted among certain Native American tribes (Jacobs, Thomas, and Lang 1997). Samoan culture accepts what Samoans refer to as a .third gender.. Fa‘afafine, which translates as .the way of the woman,. is a term used to describe individuals who are born biologically male but embody both masculine and feminine traits. Fa‘afafine‘s are considered an important part of Samoan culture. Individuals from other cultures may mislabel them as homosexuals because fa‘afafine‘s have a varied sexual life that may include men and women (Poasa 1992).

The Legalese of Sex and Gender

The terms sex and gender have not always been differentiated in the English language. It was not until the 1950s that U.S. and British psychologists and other professionals working with intersex and transsexual patients formally began distinguishing between sex

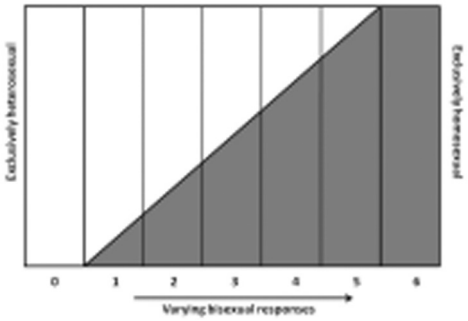
and gender. Since then, psychological and physiological professionals have increasingly used the term gender (Moi 2005). By the end of the twenty-first century, expanding the proper usage of the term gender to everyday language became more challenging—particularly where legal language is concerned. In an effort to clarify usage of the terms sex and gender, U.S. Supreme Court Justice Antonin Scalia wrote in a 1994 briefing, .The word gender has acquired the new and useful con notation of cultural or attitudinal characteristics (as opposed to physical characteristics) distinctive to the sexes. That is to say, gender is to sex as feminine is to female and masculine is to male. (J.E.B. v. Alabama, 144 S. Ct. 1436 [1994]). Supreme Court Justice Ruth Bader Ginsburg had a different take, however. Viewing the words as synonymous, she freely swapped them in her briefings so as to avoid having the word .sex. pop up too often. It is thought that her secretary supported this practice by suggestions to Ginsberg that .those nine men. (the other Supreme Court justices), .hear that word and their first association is not the way you want them to be thinking. (Case 1995). This anecdote reveals that both sex and gender are actually socially defined variables whose definitions change over time.

Sexual Orientation

A person‘s sexual orientation is their physical, mental, emotional, and sexual attraction to a particular sex (male or female). Sexual orientation is typically divided into several categories: heterosexuality, the attraction to individuals of the other sex; homosexuality, the attraction to individuals of the same sex; bisexuality, the attraction to individuals of either sex; asexuality, a lack of sexual attraction or desire for sexual contact; pansexual, an attraction to people regardless of gender, gender identity, or gender expression; and queer, an umbrella term used to describe sexual orientation, gender identity or gender expression. Heterosexuals and homosexuals may also be referred to informally as .straight. and .gay,. respectively. The United States is a heteronormative society, meaning many people assume heterosexual orientation is biologically determined and unambiguous. Consider that LGBTQ people are often asked, .When did you know you were gay?. but hetero sexuals are rarely asked, .When did you know that you were straight?. (Ryle 2011).

According to current scientific understanding, individuals are usually aware of their sexual orientation between middle childhood and early adolescence (American Psychological Association 2008). They do not have to participate in sexual activity to be aware of these emotional, romantic, and physical attractions; people can be celibate and still recognize their sexual orientation, and may have very different experiences of discovering and accepting their sexual orientation. At the point of puberty, some may be able to announce their sexual orientations, while others may be unready or unwilling to make their homosexuality or bisexuality known since it goes against U.S. society‘s historical norms (APA 2008).

Alfred Kinsey was among the first to conceptualize sexuality as a continuum rather than a strict dichotomy of gay or straight. He created a six-point rating scale that ranges from exclusively heterosexual to exclusively homosexual. See the figure below. In his 1948 work Sexual Behavior in the Human Male, Kinsey writes, .Males do not represent two discrete populations, heterosexual and homosexual. The world is not to be divided into sheep and goats … The living world is a continuum in each and every one of its aspects. (Kinsey 1948). The Kinsey scale indicates that sexuality can be measured by more than just heterosexuality and homosexuality.



Later scholarship by Eve Kosofsky Sedgwick expanded on Kinsey‘s notions. She coined the term .homosocial. to oppose .homosexual,. describing nonsexual same-sex relations. Sedgwick recognized that in U.S. culture, males are subject to a clear divide between the two sides of this continuum, whereas females enjoy more fluidity. This can be illustrated by the way women in the United States can express homosocial feelings (nonsexual regard for people of the same sex) through hugging, handholding, and physical closeness. In contrast, U.S. males refrain from these expressions since they violate the heteronormative expectations. Research suggests that it is easier for women to violate these norms than men, because men are subject to more social disapproval for being physically close to other men (Sedgwick 1985).

There is no scientific consensus regarding the exact reasons why an individual holds a heterosexual, homo sexual, or bisexual orientation. Research has been conducted to study the possible genetic, hormonal, developmental, social, and cultural influences on sexual orientation, but there has been no evidence that links sexual orientation to one factor (APA 2008). Research, however, does present evidence showing that homosexuals and bisexuals are treated differently than heterosexuals in schools, the workplace, and the military. In 2011, for example, Sears and Mallory used General Social Survey data from 2008 to show that 27 percent of lesbian, gay, bisexual (LGB) respondents reported experiencing sexual orientation-based discrimination during the five years prior to the

survey. Further, 38 percent of openly LGB people experienced discrimination during the same time.

Much of this discrimination is based on stereotypes and misinformation. Some is based on heterosexism, which Herek (1990) suggests is both an ideology and a set of institutional practices that privilege heterosexuals and heterosexuality over other sexual orientations. Much like racism and sexism, heterosexism is a systematic disadvantage embedded in our social institutions, offering power to those who conform to heterosexual orientation while simultaneously disadvantaging those who do not. Homophobia, an extreme or irrational aversion to homosexuals, accounts for further stereotyping and discrimination. Major policies to prevent discrimination based on sexual orientation have not come into effect until the last few years. In 2011, President Obama overturned .don‘t ask, don‘t tell,. a controversial policy that required homosexuals in the US military to keep their sexuality undisclosed. The Employee Non-Discrimination Act, which ensures workplace equality regardless of sexual orientation, is still pending full government approval. Organizations such as GLAAD (Gay & Lesbian Alliance Against Defamation) advocate for equal rights and encourage governments and citizens to recognize the presence of sexual discrimination and work to prevent it. Other advocacy agencies frequently use the acronyms LBGT and LBGTQ, which stands for .Lesbian, Gay, Bisexual, Transgender. (and .Queer. or .Questioning. when the Q is added).

Sociologically, it is clear that gay and lesbian couples are negatively affected in states where they are denied the legal right to marriage. In 1996, The Defense of Marriage Act (DOMA) was passed, explicitly limiting the definition of .marriage. to a union between one man and one woman. It also allowed individual states to choose whether or not they recognized same-sex marriages performed in other states. Imagine that you married an opposite-sex partner under similar conditions—if you went on a cross-country vacation the validity of your marriage would change every time you crossed state lines. In another blow to same-sex marriage advocates, in November 2008 California passed Proposition 8, a state law that limited marriage to unions of opposite-sex partners.

Over time, advocates for same-sex marriage have won several court cases, laying the groundwork for legal ized same-sex marriage across the United States, including the June 2013 decision to overturn part of DOMA in Windsor v. United States, and the Supreme Court‘s dismissal of Hollingsworth v. Perry, affirming the August 2010 ruling that found California‘s Proposition 8 unconstitutional. In October 2014, the U.S. Supreme Court declined to hear appeals to rulings against same-sex marriage bans, which effectively legalized same-sex marriage in Indiana, Oklahoma, Utah, Virginia, and Wisconsin, Colorado, North Carolina, West Virginia, and Wyoming (Freedom to Marry, Inc. 2014). Same-sex

marriage is now legal across most of the United States. The next few years will determine whether the right to same-sex marriage is affirmed, depending on whether the U.S. The Supreme Court takes a judicial step to guarantee the freedom to marry as a civil right.

6.13.1 Gender Roles

As we grow, we learn how to behave from those around us. In this socialization process, children are introduced to certain roles that are typically linked to their biological sex. The term gender role refers to society‘s concept of how men and women are expected to look and how they should behave. These roles are based on norms, or standards, created by society. In U.S. culture, masculine roles are usually associated with strength, aggression, and dominance, while feminine roles are usually associated with passivity, nurturing, and subordination. Role learning starts with socialization at birth. Even today, our society is quick to outfit male infants in blue and girls in pink, even applying these color-coded gender labels while a baby is in the womb.

One-way children learn gender roles is through play. Parents typically supply boys with trucks, toy guns, and superhero paraphernalia, which are active toys that promote motor skills, aggression, and solitary play. Daughters are often given dolls and dress-up apparel that foster nurturing, social proximity, and role play. Studies have shown that children will most likely choose to play with .gender appropriate. toys (or same-gender toys) even when cross-gender toys are available because parents give children positive feedback (in the form of praise, involvement, and physical closeness) for gender normative behavior (Caldera, Huston, and O‘Brien 1998).

Fathers tend to be more involved when their sons engage in gender-appropriate activities such as sports. The drive to adhere to masculine and feminine gender roles continues later in life. Men tend to outnumber women in professions such as law enforcement, the military, and politics. Women tend to outnumber men in care-related occupations such as childcare, healthcare (even though the term .doctor. still conjures the image of a man), and social work. These occupational roles are examples of typical U.S. male and female behavior, derived from our culture‘s traditions. Adherence to them demonstrates fulfillment of social expectations but not necessarily personal preference (Diamond 2002).

Gender Identity

U.S. society allows for some level of flexibility when it comes to acting out gender roles. To a certain extent, men can assume some feminine roles and women can assume some masculine roles without interfering with their gender identity. Gender identity is a person‘s deeply held internal perception of his or her gender. Individuals who identify with

a role that is the different from their biological sex are calledTransgender. Transgender is not the same as homosexual, and many homosexual males view both their sex and gender as male. Transgender females are males who have such a strong emotional and psychological connection to the feminine aspects of society that they identify their gender as female. The parallel connection to masculinity exists for transgender males. It is difficult to determine the prevalence of transgenderism in society. However, it is estimated that two to five percent of the U.S. population is transgender (Transgender Law and Policy Institute 2007).

Transgender individuals who attempt to alter their bodies through medical interventions such as surgery and hormonal therapy—so that their physical being is better aligned with gender identity—are called transsexuals. They may also be known as male-to-female (MTF) or female-to-male (FTM). Not all transgender individuals choose to alter their bodies: many will maintain their original anatomy but may present themselves to society as another gender. This is typically done by adopting the dress, hairstyle, mannerisms, or other characteristics typically assigned to another gender. It is important to note that people who cross-dress, or wear clothing that is traditionally assigned to a gender different from their biological sex, are not necessarily transgender. Cross-dressing is typically a form of self-expression, entertainment, or personal style, and it is not necessarily an expression against one‘s assigned gender (APA 2008).

There is no single, conclusive explanation for why people are transgender. Transgender expressions and experiences are so diverse that it is difficult to identify their origin. Some hypotheses suggest biological factors such as genetics or prenatal hormone levels as well as social and cultural factors such as childhood and adulthood experiences. Most experts believe that all of these factors contribute to a person‘s gender identity (APA 2008).

After years of controversy over the treatment of sex and gender in the American Psychiatric Association Diagnostic and Statistical Manual for Mental Disorders (Drescher 2010), the most recent edition, DSM-5, responds to allegations that the term .Gender Identity Disorder. is stigmatizing by replacing it with .Gender Dysphoria.. Gender Identity Disorder as a diagnostic category stigmatized the patient by implying there was something .disordered. about them. Gender Dysphoria, on the other hand, removes some of that stigma by taking the word .disorder. out while maintaining a category that will protect patient access to care, including hormone therapy and gender reassignment surgery. In the DSM-5, Gender Dysphoria is a condition of people whose gender at birth is contrary to the one they identify with. For a person to be diagnosed with Gender Dysphoria, there must be a marked difference between the individual‘s expressed/experienced gender and the gender others would assign him or her, and it must continue for at least six months. In children, the desire to be of the other gender must be present and verbalized. This diagnosis

is now a separate category from sexual dysfunction and paraphilia, another important part of removing stigma from the diagnosis (APA 2013).

Changing the clinical description may contribute to a larger acceptance of transgender people in society. Studies show that people who identify as transgender are twice as likely to experience assault or discrimination as nontransgender individuals; they are also one and a half times more likely to experience intimidation (National Coalition of Anti-Violence Programs 2010; Giovanniello 2013). Organizations such as the National Coalition of Anti-Violence Programs and Global Action for Trans Equality work to prevent, respond to, and end all types of violence against transgender, transsexual, and homosexual individuals. These organizations hope that by educating the public about gender identity and empowering transgender and transsexual individuals, this violence will end.

6.14 Conclusion

In conclusion, the exploration of social stratification reveals a multifaceted understanding of societal hierarchies and divisions. Throughout our journey, we delved into the dimensions of inequality, examining the intricate concepts of social differentiation, social ranking, and ultimately, social stratification. The structural and relational approaches provided us with lenses to view the complex interplay of relations in social space, emphasizing the interconnectedness of individuals and groups.

As we navigated the foundational ideas around stratification, the contrasting perspectives of Karl Marx and Max Weber shed light on the dynamics of class societies. Marx's notion of class-in-itself and class-for-itself challenged us to contemplate modifications within the capitalist system, while Weber's identification of distinct classes, coupled with the intertwining elements of status and party, expanded our comprehension of spheres of power.

The discussion on social closure illustrated how groups employ various mechanisms to maintain boundaries, contributing to the perpetuation of social hierarchies. Furthermore, the insights from Durkheim and Parsons underscored the significance of social ordering in understanding the structural underpinnings of stratification.

Zooming into the specific context of caste, we examined it not merely as a rigid social structure but as a cultural phenomenon deeply embedded in the fabric of society. The exploration of caste hierarchy, social mobility, and the intricate web of caste occupations allowed us to appreciate the nuanced complexities within this system. Additionally, the examination of social distance and purity within the caste framework revealed the intricacies of social relations.

In essence, our exploration of social stratification has been a journey through the intricate tapestry of human societies, highlighting the interplay of structures and relations,

power dynamics, and cultural phenomena. As we conclude, it is evident that understanding social stratification requires a holistic approach that considers the historical, cultural, and structural dimensions, emphasizing the need for ongoing dialogue and inquiry into the mechanisms that shape and reshape societal inequalities.

As we conclude this chapter, it becomes evident that our understanding of social stratification necessitates a holistic approach, considering historical, cultural, structural, and gender dimensions. This exploration underscores the imperative for ongoing dialogue and inquiry, emphasizing the need to unravel the intricate mechanisms shaping societal inequalities. By recognizing and addressing the multifaceted nature of social stratification, we pave the way for a more inclusive and equitable societal framework.

6.15 Summary

In summary, our exploration of social stratification has been a comprehensive journey encompassing various dimensions of societal inequality. Beginning with an analysis of social differentiation and ranking, we dived into the structural and relational approaches, which offered lenses to understand the intricate web of relations in social space. Karl Marx's class-in-itself and class-for-itself, alongside Max Weber's nuanced view of distinct classes, status, and party, enriched our comprehension of class societies and power dynamics.

The discussion on social closure illuminated the mechanisms employed by groups to uphold boundaries, perpetuating social hierarchies. Insights from Durkheim and Parsons underscored the importance of social ordering in comprehending the structural foundations of stratification.

Zooming in on the specific context of caste, we viewed it not merely as a rigid structure but as a cultural phenomenon deeply embedded in society. Our exploration of caste hierarchy, social mobility, and occupations provided a nuanced understanding of this system. Examining social distance and purity within the caste framework highlighted the intricacies of social relations.

In essence, our journey has woven together diverse perspectives, emphasizing the complexity of social stratification. The chapter underscores the need for a holistic approach, considering historical, cultural, and structural dimensions. As we conclude this exploration, it is clear that ongoing dialogue and inquiry are crucial for unraveling the mechanisms shaping societal inequalities, ensuring a continuous quest for understanding and addressing the multifaceted nature of social stratification.

Crucially, our journey extended beyond class and caste to encompass gender as a distinct form of stratification. Acknowledging the multifaceted nature of societal hierarchies,

we recognized gender as a pivotal dimension, delving into its unique dynamics and the challenges posed by the intersectionality of gender with other forms of stratification.

6.16 Questions

6.16.1 (MCQ)

1. The term _____ refers to society‘s concept of how men and women are expected to act and how they should behave.
   a. gender role
   b. gender bias
   c. sexual orientation
   d. sexual attitudes
2. Research indicates that individuals are aware of their sexual orientation _____.
   a. at infancy
   b. in early adolescence
   c. in early adulthood
   d. in late adulthood
3. A person who is biologically female but identifies with the male gender and has undergone surgery to alter her body is considered _____.
   a. transgender
   b. transsexual
   c. a cross-dresser
   d. homosexual
4. Which of the following is correct regarding the explanation for transgenderism?
   a. It is strictly biological and associated with chemical imbalances in the brain.
   b. It is a behavior that is learned through socializing with other transgender individuals.
   c. both sex and gender
   d. none of the above Answer

6.16.2 Short Questions:

1. What are the key dimensions of inequality explored in the unit on social stratification?
2. Explain the difference between social differentiation and social ranking.
3. How do the structural and relational approaches contribute to our understanding of social stratification?
4. Briefly summarize Karl Marx’s perspective on class societies.

5. What are the four distinct classes identified by Max Weber in his analysis of power dynamics?
6. How does the concept of social closure contribute to the perpetuation of social hierarchies?
7. What insights do Durkheim and Parsons provide regarding the structural foundations of stratification?
8. In the context of caste, how is it viewed as both a cultural phenomenon and a social structure?
9. Explain the significance of social distance and purity within the caste framework.
10. Why is ongoing dialogue and inquiry crucial for unraveling the mechanisms shaping societal inequalities?
11. How does gender become a form of stratification? Explain.

6.16.3 Long Questions:

1. Discuss the evolution of the concept of social stratification . Highlight key dimensions such as social differentiation, ranking, and the structural and relational approaches.
2. Compare and contrast Karl Marx's notion of class societies with Max Weber's perspectives on stratification.
3. Explore the mechanisms of social closure and their role in maintaining social hierarchies, drawing examples from both historical and contemporary contexts.
4. Evaluate the significance of social ordering as explained by Durkheim and Parsons in shaping the structural foundations of stratification.
5. Analyze the complexities of the caste system, considering it not only as a social structure but also as a cultural phenomenon. Provide examples to illustrate the nuances within the caste hierarchy.
6. Incorporating gender as a form of stratification, discuss the unique dynamics and challenges posed by the intersectionality of gender with other dimensions of social inequality.
7. Reflect on the importance of ongoing dialogue and inquiry in addressing and understanding the multifaceted nature of social stratification, considering historical, cultural, structural, and gender dimensions.

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6.18 Glossary

Gender role: society‘s concept of how men and women should behave

Gender: a term that refers to social or cultural distinctions of behaviors that are considered male or female

Heterosexism:an ideology and a set of institutional practices that privilege heterosexuals and heterosexuality over other sexual orientations

Homophobia: an extreme or irrational aversion to homosexuals

Sex: a term that denotes the presence of physical or physiological differences between males and females

Sexual Orientation: a person‘s physical, mental, emotional, and sexual attraction to a particular sex (male or female)

Transgender: an adjective that describes individuals who identify with the behaviors and characteristics that are other than their biological sex

Transsexuals: transgender individuals who attempt to alter their bodies through medical interventions such as surgery and hormonal therapy.

MODULE 3
Dynamics of Change and Mobility

Unit-VII ❑ Social Change

Definition, Evolution, Diffusion, Development; Progress, Reform and Revolution; Migration, Displacement and Rehabilitation; Transformation and Social Movement

Structure:

7.1 Objectives
7.2 Introduction
7.3 Definition and Meaning of Social Change
7.4 Nature of Social Change
7.5 Causes of Social Change
7.6 Factors of Social Change
7.7 Forms of Social Change
7.7.1 Evolution
7.7.2 Diffusion
7.7.3 Development
7.7.4 Progress
7.7.5 Reform and Revolution
7.7.6 Migration
7.7.7 Displacement
7.7.8 Rehabilitation
7.7.9 Transformation
7.7.10 Social Movement
7.8 Summing-Up
7.9 Questions
7.10 Suggested Readings

7.1 Objectives:

- To understand social change as a concept.
- To explore the factors of social change

- To elaborate the forms of social change
- To highlights the causes of social change

7.2 Introduction:

Change is the fundamental principle of nature. Society, too, is an ever-evolving entity, continuously adapting, growing, decaying, and transforming in response to changing conditions, undergoing significant modifications over time.

7.3 Definition and Meaning of Social Change:

The term "change" refers to a difference in anything noticed over a period of time. Consequently, social change implies noticeable variations in any social phenomena over a given timeframe. Here are some definitions:

(i) 'Social change is a term used to describe variations in, or modifications of, any aspect of social processes, social patterns, social interaction or social organisation'. —Jones

(ii) 'Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of a people, or in the operation of a society'. —H. T. Mazumdar

(iii) 'Social change means that large number of persons are engaging in activities that differ from those which they or their immediate forefathers engaged in some time before'. — Merrill and Eldredge

(iv) 'Our direct concern as sociologists is with social relationships. It is the change in these relationships which alone we shall regard as social change'. —MacIver and Page

(v) 'Social change may be defined as modification in ways of doing and thinking of people'. — M. D. Jenson

(vi) 'Social change refers to the modifications which occur in the life patterns of people'. —S. Koenig

(vii) 'Social change refers to any modification in established patterns of inter human relationships and standards of conduct'. —Lundberg and others

From these definitions, one can conclude that social change involves alterations in the life patterns of individuals. It signifies variations in any aspect of social processes, patterns, interactions, or organization. Essentially, it represents a shift in the institutional and normative structures of society.

7.4 Nature of Social Change:

The main characteristics of the nature of social change are as follows:

i) **Social change is a universal phenomenon:** Social change happens in every society. The pace and magnitude of change can vary from one society to another. Some societies experience rapid transformations, while others evolve more gradually.

ii) **Social change is community change**: Social change does not pertain to changes in the life of an individual or the lifestyle of multiple individuals. Instead, it refers to transformations that affect the entire community. In other words, a change can only be considered social if its impact is felt collectively by the community. Social change is inherently communal, not individual.

iii) **Speed of social change is not uniform:** Although social change takes place in all societies, its pace is not consistent across the board. In many societies, the change happens so gradually that it often goes unnoticed by the inhabitants. Social change tends to progress more quickly in urban areas compared to rural ones.

iv) **Nature and speed of social change is affected by and related to time factor:** The pace of social change varies across different eras within the same society. In contemporary times, social change is occurring more rapidly compared to the period before 1947. Prior to 1947, India experienced limited industrialization; however, post-1947, the country has become increasingly industrialized. Consequently, the rate of social change has accelerated since 1947 compared to earlier periods.

v) **Social change occurs as an essential law**: Change is a fundamental aspect of nature, and social change is no exception. It can occur naturally or as a result of deliberate efforts. As humans, we naturally crave change, and our needs are constantly evolving. Therefore, social change becomes essential to meet our desire for change and our ever-changing needs.

vi) **Definite prediction of social change is not possible:** Predicting the precise nature of social change is challenging. There is no intrinsic law dictating that social change will follow specific patterns. We might suggest that, as a result of social reform movements, untouchability will be eliminated in Indian society; that the foundations and ideals of marriage will evolve due to government-enacted marriage laws; and that industrialization will accelerate urbanization. However, we cannot foresee the exact forms that future social relationships will take. Similarly, we cannot predict what our future attitudes, ideas, norms, and values will be.

vii) **Social change shows chain-reaction sequence:** A society's way of life is a dynamic system of interconnected elements. Thus, changes in one aspect often influence others. For instance, industrialism dismantled the domestic production system, prompting women to move from homes to factories and offices. This shift in employment led to women's liberation from male dependency, transforming their attitudes and perspectives. It ushered in a new social experience for women, ultimately impacting all aspects of family life.

viii) **Social change results from the interaction of several factors:** It is commonly believed that social change is driven by factors such as technological advancements, economic development, or climatic shifts. This perspective, known as monistic theory, attempts to explain social change through a single factor. However, monistic theory falls short in adequately addressing the complex nature of social change. In reality, social change results from a combination of multiple factors.

ix) **Social changes are chiefly those of modification or replacement:** Social changes can be generally classified as either modifications or replacements. These changes can pertain to physical goods or social relationships. For instance, the nature of our breakfast has evolved. While we still consume the same basic ingredients—wheat, eggs, or corn—their forms have transformed. Ready-to-eat cornflakes, bread, and omelettes have replaced the traditional ways these materials were previously consumed. Similarly, there can be alterations in social relationships as well.

The traditional authoritarian family has evolved into a small, egalitarian family, and the one-room schoolhouse has transformed into a centralized school system. Our views on women's rights, religion, government, and co-education have all been revised. Change also manifests as replacement. New materials or ideas supplant old ones. For example, automobiles have replaced horses. Likewise, old concepts have been supplanted by new ones. The germ theory of medicine has overtaken older notions about disease causes, and democracy has taken the place of aristocracy.

7.5 Causes of Social Change:

Social change is a multifaceted phenomenon where cause-and-effect relationships aren't always straightforward. Instead of a single cause leading to a single effect, multiple causes often work together to produce the same result. Harry M. Johnson identifies three types of causes for social change: first, causes inherent in the social system as a whole or in specific types of social systems; second, changes due to influences from the social environment of the referenced social system; and third, changes caused by impacts from

the non-social environment. According to Johnson, these causes interact in various combinations, leading to a series of changes. The interconnected components of the social system mean that a change in one part necessitates adaptive changes in others.

A. Internal Causes of Social Change

1. **Strain and Conflict**. Conflicts of interest are always present to some extent in all social systems, especially in the political realm. The idea of power inherently involves conflicting purposes. In stable social systems, conflicts of interest are generally resolved within established rules. No society is entirely free from conflicts. Efforts to resolve conflicts inevitably lead to some form of change. There is always an underlying conflict between those who benefit more from the existing system and those who benefit less. This conflict becomes visible if the disadvantaged perceive that the current order is not the only feasible one.

2. **Social Problems**. Issues such as caste prejudices, prostitution, juvenile delinquency, overpopulation, unemployment, poverty, beggary, and the necessity for slum clearance exemplify social conflicts that drive societal change. These issues, classified as social problems, predominantly arise due to inherent deficiencies. Consequently, addressing or mitigating these problems necessitates modifications in the existing social order. Efforts to resolve these social issues inevitably contribute to social change. For instance, to curb the population growth in India, individuals must be persuaded of the importance of birth control measures and family planning. This may, in turn, influence India's value system, marriage and family structures, and moral framework.

3. **Revolutions and Upheavals**. The most intense form of societal conflict occurs during a revolution, driven by various internal factors. For instance, the American Revolution, the French Revolution, and the Russian Revolution were precipitated by numerous factors including exploitation, suppression of liberty, hunger, tyranny, inadequate infrastructure, commercial restrictions, corruption, military or diplomatic defeats, famine, high prices, low wages, and unemployment. These revolutions resulted in profound and extensive changes.

4. **Cultural Change**. Cultural innovation plays a significant role in driving social change. An innovation represents a novel combination of existing elements, which may originate from the innovator's society or another. The spread of culture within a society and between societies has been a major catalyst for social and cultural transformation across all societies.

7.6 Factors of Social Change:

Social change has been a constant in all societies and throughout all historical periods, but the speed of this change varies between societies. In some societies, the rate of change

is rapid, while in others, it is inherently slow. Numerous factors influence both the rate and the direction of social change.

A. Heredity:

In nature, every act of reproduction involves parents passing on certain biological or psychological traits to their offspring. This collection of traits is referred to as heredity. However, since every living being develops in a specific environment that surrounds and influences it from conception, understanding human behavior requires us to separate environmental factors from inherent ones and determine their respective impacts as fundamental elements of social change.

The Mechanism of Heredity: Human biological heredity begins with the union of the sperm, released by the male, and the egg cell in the mother's womb. This initial union forms the first cell, from which a new organism develops, contributed by both parents. This cell, known as a germinal cell, continuously divides into thousands and millions of cells, even after the human body is fully developed. The germinal cell contains 23 pairs of chromosomes, representing the human species, with each parent contributing half. Therefore, every human cell contains the same number of chromosomes, except for reproductive cells, which each have 23 unpaired chromosomes for the purpose of creating new life.

Each chromosome from both parents contains thousands of tiny particles called genes, which carry heredity and determine the new being's physiological traits. It's important to note that not all inherited characteristics are visible at birth; some, like baldness or deafness, may emerge later in life.

Contrary to common belief, not every inherited trait corresponds to a specific gene. Instead, it has been clearly demonstrated that some inherited traits result from a combination of multiple genes. This complexity makes it challenging to calculate the ratios in which genes combine. However, thanks to the contributions of Gregor Mendel, Thomas Hunt Morgan, Hugo de Vries, and others, fundamental ratios for determining heredity have been established. Experiments reveal that when two traits, one from each parent, combine, the offspring becomes a hybrid, embodying both traits—one dominant and one recessive. The dominant trait prevails over the recessive one. For example, Mendel's experiments on rats, mice, and most fur-bearing animals showed that black fur is dominant over white, smooth hair over curly, and short hair over long. Similarly, in humans, brown eyes are dominant over blue eyes. Thus, if a father has brown eye genes (BB) and a mother has blue eye genes (bb), their children will have the combination (Bb), with brown eyes being dominant and blue eyes being recessive. Externally, all children will have brown eyes, but each will carry the recessive gene (b) for blue eyes in their chromosomes.

In the case of brown eyes combined with blue eyes, three out of four children will have

brown eyes, and only one will have blue eyes. Among the brown-eyed children, two will carry the recessive gene (b), while in the third, it will be absent; the fourth child will have only the dominant brown eye gene combination (BB). If later, two individuals with the same unmixed combination marry, their offspring will consistently retain this combination; the same holds true for the (bb) combination. However, if both parents have mixed genes (Bb), the outcome will follow the established pattern.

These laws have proven valuable for agriculturists and cattle breeders since the genetic makeup of plants and animals is much simpler than that of humans, making it more suitable for experiments and combinations.

Not all traits we are born with are strictly inherited. Many arise from external or environmental factors, even while the child is still in the womb. For a trait to be truly inherited, or endogenous, it must originate from cell genes and be capable of being transmitted through them. Only experience can determine which traits are genuinely inheritable. According to H. S. Jennings, the following somatic characteristics can be strictly inherited:

Sex, color of eyes and hair, complexion, form of the features, form and distribution of hair, fingerprints and palms and sole patterns, structure and form of the hands and feet, form of the body (stoutness, slenderness, stature, and the like), chemical composition of the blood, the blood types, the glandular types to which individuals belong, the senses and their efficiency, efficiency of the brain, vigor and weakness of constitution, susceptibility and immunity to various diseases, and many other physical and physiological peculiarities.

B. Environmental Factors:

This concept is crucial for social scientists and social workers, who should understand that societal improvements aren't achieved through biological inheritance, nor should they fear its decline through the same means. Enhancements occur within the present generation and are passed on through cultural or social inheritance, which isn't as predictable or deterministic as biological heredity. Social heritage can fluctuate, reaching its zenith in one generation and its nadir in the next. While biologically, humanity is shaped by germ cells and their direct outcomes, the human experience is defined by culture and society.

Although nature seems to perform wonders in the heredity process, it's unrealistic to think that every time you take a course or enhance a mental pathway, the genes in your germ cells responsible for mental mechanisms would also strengthen. Similarly, spending hours in the gym won't increase the vigor of the genes responsible for muscle-building.

Notion and Types of Environments: After explaining heredity, we must now explore the concept of the environment, as the interaction between these two factors is fundamental in driving social change. Environment, by definition, refers to anything that surrounds an

object and has a direct influence on it. For human beings, the environment consists of elements or agencies that, although separate from us, impact our lives or activities in some way. Therefore, four types of environments can be identified for every individual: natural, artificial, social, and psychological.

i). **Natural Environment:** The natural environment consists of external material objects or phenomena that are beyond human control. Examples include winds, rains, the sun, stars, mountains, and seas. While humans may modify some aspects, these elements remain largely beyond their control.

ii). **Artificial Environment:** The artificial environment consists of all material objects significantly altered by human activity. This includes the extensive farmlands cultivated, the dams and embankments constructed to control rivers and streams for practical purposes, and the vast industrial and technological systems developed through human ingenuity. The natural and artificial environments together form the physical environment, distinct from the social and psychological environments.

The **biological environment**, encompassing numerous animals and plants that influence human life, is typically classified as described. If these organisms exist in the wild, they are considered part of the natural environment. Conversely, tamed or domesticated animals and cultivated plants are regarded as part of the artificial environment. In practice, however, the terms natural and physical environments are often used interchangeably.

iii). **Social Environment:** The social environment is made up of the society of our fellow human beings and their influence on us. Society impacts not only the physical and economic aspects of life but also, and perhaps most importantly, our mental and moral development. It is the most pervasive of all environments and so essential to human life that some authors exaggerate its importance, suggesting that an individual's life can be completely explained by society. This environment also affects our artificial environment, as advancements in arts, science, and technology would not have been possible without societal cooperation. Additionally, it has a profound impact on our psychological well-being.

iv). **Psychological Environment:** The psychological environment, often overlooked in modern discussions, consists of habits and dispositions shaped by past experiences that influence an individual's behavior without always determining it. When we reflect on our psychological actions, we often notice that our decisions are influenced by previous experiences and training, but ultimately, we make choices through self-determination and take full responsibility for them. These free acts, challenging to explain in a mechanistic universe, are the most genuine expressions of human personality, demonstrating psychological activity, creativity, and self-direction. The internal forces that influence and condition the self

are not identical with the self but are part of its internal or psychological environment, closely connected to, yet distinct from, the social environment. This power of self-determination, acting upon past experiences and current tendencies, has become so significant that it has given rise to two new philosophical theories, 'personalism' and 'existentialism,' now popular in Europe and America.

These types of environments are so intertwined in their effects that it can be difficult to differentiate one from another. Determining the extent of their influence on individuals or society is a constant challenge for sociology and philosophy, a topic that we will explore further in detail.

C. Biological Factors

Biological factors influencing social change include:

(i) Plants and animals within a region and

(ii) Human beings themselves.

The non-human biological environment significantly impacts human, social, and cultural life. People utilize available plant and animal life according to cultural practices. For instance, Indians worship snakes and holy fig trees. Numerous plants are used medicinally, giving rise to the Indian system of medicine. Among Hindus, cows are considered sacred. Humans employ various means to combat bacteria, poisonous plants, insects, pests, and dangerous animals.

Geographic changes such as climate shifts, soil composition alterations, or the drying of lakes and streams can eliminate some organisms and foster the emergence of others. These environmental changes influence human survival strategies. The human biological environment also encompasses factors that determine the numbers, composition, selection, and hereditary quality of successive generations. Comparing ourselves to our parents reveals differences in makeup, ideas, and many other aspects. Each new generation is distinct from the previous one.

Changes in population size and composition significantly impact society. Population growth has led to various social issues, such as unemployment, child labor, contraceptive use, wars, competition, and the production of synthetic goods. It has also spurred urbanization with its associated problems. As the death rate has decreased, there are more elderly people now than a century ago, leading to shifts in social attitudes and beliefs. Controlling population growth could result in a higher standard of living, the emancipation of women from child-bearing burdens, better care for the young, and ultimately a better society.

When population growth threatens the standard of living, it prompts changes in societal

attitudes. For example, contraceptives, once deemed immoral in the nineteenth century, are now encouraged and accepted by society. With smaller family sizes, changes have occurred in marriage and divorce, husband and wife relationships, parent-child dynamics, child upbringing, the mother's role in the household, and the family's economic self-sufficiency. Hence, changes in population numbers and composition have led to numerous changes in social relationships.

Furthermore, there is a significant correlation between population growth and the physical health and vitality of individuals. With many mouths to feed, inadequate nutrition becomes common, leading to widespread malnutrition and associated diseases. This, in turn, results in physical incompetence, apathy, and a lack of initiative. It is worth noting that subsistence populations globally tend to be socially backward and unprogressive, with their reluctance to improve material welfare largely stemming from their low levels of physical well-being.

The following are the defects of population growth:

(i) High birth rate
(ii) High death rate
(iii) Greater number of children
(iv) Greater number of old people
(v) Great number of widows and widowers
(vi) Disproportionate number of male and female population
(vii) Large number of disabled people
(viii) Large number of rural people
(ix) High rate of infant mortality
(x) Short span of age

All these shortcomings negatively impact the quality of the population and, consequently, have adverse effects on the social structure and institutions. Due to high population growth, Indian society is experiencing a challenging period marked by severe poverty, unemployment, moral decline, criminality, and general backwardness.

D. Physical Factors

The Earth's surface is constantly changing, with gradual geographical shifts and occasional natural events such as storms, earthquakes, and floods. These environmental changes can significantly impact society. For example, floods in India may lead to the creation of model villages to replace those destroyed or prompt the construction of dams to prevent future floods. The 1923 volcanic eruption in Yokohama resulted in new architectural styles in Japan, while the Great Fire of London led to its transformation.

It's important to recognize that the physical environment influences social conditions. Every culture develops within a specific physical setting, which either limits or permits the growth of civilization. In extreme climates like the poles and deserts, little art or learning can flourish, as most time is spent on survival. In more temperate climates, societal changes occur more rapidly. The absence of resources such as coal, iron, and oil can prevent a nation from becoming a military power, but the physical environment alone does not determine culture. It merely sets the stage for social life.

While the climate of Europe remained relatively unchanged over the past five centuries, the social system underwent tremendous transformation due to the industrial revolution. The same geographical environment can support vastly different civilizations, and similar civilizations can exist in diverse physical settings.

E. Technological Factors

Technology has a significant impact on society, leading to variations in institutions and customs. Technological advancements have transformed our attitudes, beliefs, and traditions. Industrialization replaced the domestic production system and moved women from homes to factories and offices. Increased industrial efficiency allowed a portion of the population to shift to service roles, resulting in the growth of professions like engineers, bookkeepers, and sellers.

Changes in production and trade introduced new political challenges and expanded the role of law, increasing the number of lawmakers, bureaucrats, and lawyers. The application of science to various sectors led to the emergence of new service activities. Observing our surroundings reveals the profound societal changes brought by technological inventions. The most notable invention, atomic energy, has greatly influenced our lives, causing immense destruction during war but also promising an era of prosperity in peace.

The automobile has extended social interactions and reduced neighborhood cohesion. Advances in production technology have raised living standards, transformed class structures, and impacted local traditions and family systems. Urban ways dominate rural ones, women's conditions have improved, and new ideologies like communism and socialism have emerged.

Advancements in agricultural techniques have significantly impacted rural communities. The introduction of new agricultural tools and chemical fertilizers has boosted agricultural production, improving the standard of living for rural residents. Consequently, fewer individuals are needed for farming, prompting many agricultural laborers to migrate to cities in search of employment.

The primary function of communication devices is to overcome the limitations of time and space. The rapid cultural changes in modern times can largely be attributed to the

increased use of printed media as a means of communication. The press has shaped entertainment, education, politics, and trade, exposing rural inhabitants to urban life and often inspiring them to seek city experiences or relocate there.

Similarly, the inventions of the radio, telegraph, and telephone have influenced business, leisure activities, and public opinion, fostering the development of new organizational structures.

Changes in transportation methods have significantly influenced social relationships. The ease with which people can travel and interact with others from different places to exchange goods or ideas is determined by transportation. The importance of transportation in modern life cannot be overstated. Modern humans rely heavily on transportation, enabling them to live in suburbs while working in cities, make quick trips to the station, and enjoy a variety of goods for breakfast, thanks to ships and trains that connect different parts of the world. If transportation were to halt even for a single day, modern society would face significant disruptions.

Rapid advancements in transportation have significantly boosted intercontinental trade and fostered global interdependence. The mingling of people from different countries has helped eliminate misunderstandings, replacing hatred and jealousy with sympathy and cooperation, thereby promoting a sense of universal brotherhood. Modern inventions like airplanes have enabled the swift delivery of goods. The rise of cities, along with their urban challenges, is another result of transportation development. Today, increased population mobility is largely due to modern, rapid transportation, which has also broken-down cultural isolation.

Technological changes have significantly impacted social values and norms. Family ties have weakened, shifting from loyalty to family and community towards individualism. Bureaucracy has expanded in size and influence, making human relations more impersonal and secondary.

The effects of technology on major social institutions may be summed up as follows:

- **Effects on family life**: Modern technology has transformed family organization and relationships in several key ways:
    1. It has contributed to the breakdown of the joint family system.
    2. Women's employment in factories and offices has altered husband-wife dynamics and impacted family structure and functions.
    3. It has played a role in women's liberation.
    4. Technology has influenced the rise of love marriages, inter-caste marriages, and later marriages.

5. Birth control inventions have led to smaller family sizes.
6. Divorce rates have increased.
7. The family's role as a social control agency has diminished.

- **Effects on economic life:**
  (i) Industry has moved out of households, leading to the rise of new economic organizations such as factories, agencies, stores, and banks, making the economy global.
  (ii) This shift has concentrated industries in large, densely populated cities.
  (iii) It has led to the emergence of capitalism and its associated issues.
  (iv) It has improved living standards.
  (v) Technology has introduced division of labor and specialization.
  (vi) It has also caused economic downturns, unemployment, industrial conflicts, accidents, and diseases.
  (vii) The trade union movement originated as a result.
  (viii) It has created a middle class of white-collar workers.
- **Effects on social life:**
  (i) Modern technology has led to a decline in community life.
  (ii) It has fostered a sense of individualism.
  (iii) It has caused housing and slum issues in urban areas.
  (iv) Recreation has become commercialized.
  (v) The basis of social stratification has shifted from birth to wealth.
  (vi) The caste system gap has narrowed.
  (vii) It has increased psychological conflicts and diseases, causing modern humans to experience mental strain, emotional instability, and economic insecurity.
  (viii) It has contributed to the rise of consumerism.
- **Effects on state:**Technology has impacted the state in several ways:
  1. Many family functions have shifted to the state, and the concept of a social welfare state has emerged, expanding the scope of state activities.
  2. The influence of pressure groups on the state has grown.
  3. Functions have increasingly moved from local government to central government.
  4. Nationalism barriers have been broken, and the idea of a world state is becoming more popular.

5. Democracy has become the prevalent form of government.
6. The state has become more secular.
7. The size and power of bureaucracy have increased.

- **Effects on religious life:**As scientific knowledge has advanced; the influence of superstitions has diminished. This has led to increased religious tolerance, with followers of various religions becoming less orthodox and more integrated with one another. Consequently, religion has become more secular and grounded in scientific principles.

F. Cultural factor on Social Change

It is universally recognized that there is a strong connection between our beliefs, institutions, values, and social relationships. Social and cultural changes are closely intertwined, meaning that all cultural change leads to social change. Marxism's social philosophy took control of the economic and political orders in Russia, while Gandhism influenced economic and social orders in India. Some thinkers believe religion is the primary driver of social change. Max Weber, in his *Sociology of Religion*, highlighted the direct relationship between a community's practical ethics and its economic system. He found a close relationship between certain forms of Protestantism and early capitalism. Hinduism and Buddhism greatly influenced Indian social institutions.

Our religious beliefs shape the structure of our institutions, and no institution can endure without the support of contemporary beliefs and attitudes. Social systems are created by cultural values, and any change in these values affects social institutions. As Hobhouse stated, there is a broad correlation between the system of institutions and the mentality behind them. Changing views on the role of sex in human life have altered family organization and interests. Therefore, changing attitudes and beliefs are closely linked to changing social forms.

It is important to note that culture not only shapes our social relationships but also guides the direction and nature of technological change. Our beliefs and social institutions must align with technological advancements, but they also determine how these inventions will be utilized. For instance, atomic energy can be used for warfare or for productive purposes. Industrial plants can produce either armaments or essential goods. Steel and iron can be employed to build warships or tractors. This flexibility in the use of production means highlights the significant role of culture in influencing technology. As Dawson and Gettys aptly state, "Culture tends to give direction and momentum to social change, setting limits beyond which social change may not go."

Even if a massive catastrophe were to erase all material objects in the world, the various societies would endure. The survivors would retain the skills to rebuild houses,

roads, cities, machines, and cultivate fields. In other words, as long as the non-material aspects of a culture, such as knowledge and traditions, persist, so will society. Therefore, the non-material elements of a culture are arguably more important than its material components. The burning of ancient Rome didn't obliterate Roman society, and the physical devastation of Europe hasn't destroyed European civilization.

G. Social Inventions

Technological advancements can also lead to what Ogburn refers to as social inventions. These are inventions that are neither material nor discoveries in natural science. Examples of social inventions include boycotts, women's suffrage, non-cooperation movements, proportional representation, old age pensions, juvenile courts, matrimonial bureaus, civil service, bonuses for wage earners, visiting teachers, psychological clinics, rotary clubs, research institutes, and the United Nations. Essentially, social inventions are non-material innovations. While mechanical inventions may sometimes contribute to the creation of social inventions, their influence is often minimal, negligible, or even absent. For instance, boycotting as a social invention does not rely on any immediate mechanical invention, nor does women's suffrage. Therefore, it should not be assumed that mechanical elements are necessary for social inventions. Nonetheless, similar to mechanical inventions, social inventions arise from the recognition of a need for adjustment.

Social inventions bring social changes: Social inventions undeniably bring about social changes. The invention of language, arguably the most significant of all inventions, enabled the development of sciences, which in turn facilitated many important modern physical inventions. A graduated income tax redistributes wealth. Bonuses for wage earners improve workers' standards of living. Women's suffrage has integrated women into the political sphere, impacting family life. Legislation mandating school attendance has diminished parental control over children. Prohibition altered the population's drinking habits. The Hindu Code's enactment changed marriage and divorce customs. The control system led to the creation of the black market, the anticorruption department, and new moral concepts.

The two world wars affected a wide range of social institutions, impacting virtually every industry. Farmers experienced labor shortages, and both marriage and birth rates declined. News censorship increased, and prices rose. Therefore, it can be concluded that social inventions, like mechanical inventions, have profound and far-reaching effects on society.

Opposition to social inventions: Just as technological inventions have faced opposition; social inventions have also encountered persistent and long-lasting resistance. Adopting old practices is often easier than creating or embracing new ones. In the United States, the abolition of slavery faced strong resistance, and in Britain, the introduction of women's suffrage was similarly opposed. The abolition of slavery was only achieved after a

prolonged and devastating war. It took centuries for democratic governance to become established.

In India, there was opposition to the enactment of the Hindu Code, and there is ongoing resistance to the implementation of a uniform civil code. The Vajpayee government had to back down on this issue. In France, government reform was so vigorously opposed by those in power that it culminated in the revolution of 1789. As Ogburn and Nimkoff note, it is a curious phenomenon that some of humanity's greatest blessings have been bitterly resisted, sometimes even at the cost of bloodshed, before society could benefit from them. It seems as though there are internal obstacles to progress, as if many of us do not wish to increase our blessings.

7.7 Forms of Social Change:

7.7.1 Evolution:

During the process of evolution, the social structure experiences numerous changes. These changes pertain to work types, the nature of social organization, values, beliefs, and various human institutions. Unlike biological evolution, social change can also be reversible. For instance, a village may evolve into a city or town during development, but if economic or locational advantages are lost, the city may decline back into a small village. This illustrates a reversible process. Conversely, biological evolution from one stage to a higher one is irreversible.

The term 'evolution' is derived from the Latin word 'evolvere,' meaning 'to develop,' 'unfold,' or 'unroll.' It signifies changes from within rather than from external factors, indicating that it is spontaneous but not automatic. Evolution must occur on its own, implying continuous change that accompanies the growth of an organism. The concept is similar to the Sanskrit word 'Vikas,' meaning development. Evolution literally refers to gradual development, particularly within a structure, and applies more accurately to internal processes.

Meaning of Social Evolution: The term 'evolution' has been adapted from biological science to sociology. In sociology, 'organic evolution' has been replaced by 'social evolution.' While 'organic evolution' refers to the evolution of organisms, 'social evolution' pertains to the development of human society, particularly the evolution of social relations. The theory of social evolution aims to explain the origin and development of humanity.

Anthropologists and sociologists sought a meaningful explanation for how society evolved, rather than merely describing it. They were inspired by the concept of organic evolution, which effectively explains how one species evolves into another, and hoped to

apply this concept to the social realm. Consequently, the concept of social evolution has become quite popular in sociological discussions.

Our understanding of social evolution revolves around two key questions: (i) How does society evolve? (ii) How did our civilization develop into what it is today?

The prevailing belief is that society evolved because of human actions, with society's advancement reflecting the degree of human evolution. Thus, societies with less evolved individuals had primitive cultures, while those with more evolved individuals had advanced societies. Society is understood through social behavior, which is influenced by biological structure. Consequently, individuals with more advanced biological structures could foster more complex societies.

When examining the factors that explain social evolution, another question arises: "What is evolving in the social world?" The answer is typically 'society.' Within society, it is the cultural element, rather than the biological, that undergoes change. According to anthropologists like R.H. Lowie and A. Kroeber, this cultural element is central. Therefore, social evolution is essentially 'cultural evolution,' with the development of groups over time being part of the evolution of culture.

What are the factors that have driven the significant evolution of our culture from its simple beginnings to its current state of magnificence? The answer lies in four key factors: accumulation, invention, diffusion, and adjustment.

Social evolution as a means of Social Change: Social evolution refers to the gradual development and transformation of societies over time. It is a process that encompasses changes in social structures, institutions, behaviors, and cultural norms. Social evolution is driven by various factors, including technological advancements, economic development, political changes, and cultural shifts. Here are some ways in which social evolution can lead to social change:

Gradual Development:

- **Complexity of Societies**: Social evolution involves the increasing complexity of societies, including the development of more advanced social structures, institutions, and technologies. This can lead to improved governance, economic systems, and social services.
- **Technological Innovations**: Advances in technology drive social evolution by changing how people communicate, work, and interact. For example, the invention of the internet has revolutionized access to information and social connectivity.

Adaptation to New Challenges:

- **Environmental Adap tation**: Societies evolve by adapting to environmental

changes, such as climate variations or natural disasters. This can lead to the development of new agricultural practices, building techniques, and disaster management strategies.

- **Economic Adaptation**: Economic shifts, such as industrialization or globalization, lead to changes in social structures and employment patterns. Societies adapt by developing new skills, industries, and economic policies.

Cultural Evolution:

- **Cultural Diffusion**: Social evolution is influenced by the exchange of cultural elements between societies, leading to the blending and adaptation of customs, traditions, and beliefs. For example, the spread of democratic ideals and human rights concepts across the world.
- **Value Systems**: Changes in societal values and norms, such as the increasing emphasis on equality and social justice, drive social evolution. Movements for civil rights, gender equality, and environmental protection exemplify this process.

Institutional Evolution:

- **Political Systems**: The evolution of political systems, such as the transition from monarchies to democracies, leads to changes in governance and citizen participation. This can result in more inclusive and representative political institutions.
- **Legal Frameworks**: Changes in legal frameworks and policies, such as the abolition of slavery or the establishment of labor laws, reflect the evolving values and priorities of societies.

In summary, social evolution is a continuous process of development and transformation that shapes the way society's function and interact. It encompasses a wide range of factors, including technological, economic, cultural, and institutional changes, and plays a crucial role in driving social change over time.

7.7.2 Diffusion:

Diffusion is the process through which cultural elements, ideas, practices, technologies, or innovations spread from one individual, group, or society to another. This transmission can occur through various channels such as communication, trade, migration, or mass media.

1. **Types of Diffusion**:
   - **Direct Diffusion**: Occurs through direct contact between individuals or groups, such as through trade, migration, or war.
   - **Indirect Diffusion**: Occurs without direct contact, often through intermediaries or via media, such as books, the internet, or television.

- **Stimulus Diffusion**: An idea or innovation spreads to another culture or region, but is adapted and modified to fit the new context.

2. **Mechanisms of Diffusion**:
   - **Communication**: Ideas and practices can spread through interpersonal communication, social networks, and mass media.
   - **Trade and Commerce**: Goods, technologies, and cultural practices can spread through trade routes and commercial exchanges.
   - **Migration and Travel**: People moving from one place to another can bring their cultural elements and ideas with them, influencing new areas.
3. **Factors Influencing Diffusion**:
   - **Cultural Similarity**: Similar cultures may adopt new ideas and practices more readily than dissimilar ones.
   - **Social Networks**: Strong social networks can facilitate the spread of innovations and ideas.
   - **Economic and Political Conditions**: Stable and prosperous conditions can support the spread and adoption of new ideas and technologies.

Example:

- **Spread of the Internet**: The internet is a prime example of diffusion, as it spread rapidly across the globe, influencing communication, commerce, education, and social interactions. It diffused through both direct and indirect channels, facilitated by technological advancements and global interconnectedness.

In summary, diffusion is a key process in cultural and social change, enabling the spread of ideas, practices, and innovations across societies and contributing to the dynamic and interconnected nature of human cultures.

Impact on Social Change:

1. **Cultural Blending**: The exchange of cultural elements leads to the blending of customs, traditions, and practices, creating new cultural norms.
2. **Technological Advancements**: The spread of new technologies can revolutionize how people live and work, leading to economic and social transformations.
3. **Social Norms and Behaviors**: The adoption of new ideas and practices can change societal norms and behaviors, leading to shifts in values and attitudes.

Example:

- **The Spread of the Internet**: The diffusion of the internet has revolutionized communication, commerce, education, and social interactions globally. It has

facilitated the rapid spread of information, connected people across the world, and brought about significant social changes.

In summary, diffusion is a powerful driver of social change. It involves the spread of cultural elements, ideas, and technologies, leading to transformations in cultural, economic, and social structures. This process highlights the dynamic and interconnected nature of human societies.

7.7.3 Development

Development is a distinct form of social change, implying transformations deemed desirable by society's members. L.T. Hobhouse, in his work *Social Development* (1924), proposed a four-fold criterion for development, encompassing increases in scale, efficiency, mutuality, and freedom. Each of these criteria represents a state or condition in society that enhances its desirable aspects.

In contemporary sociological literature, the term 'development' is used to distinguish between highly industrialized, developed societies and predominantly rural, agricultural societies with lower income levels, i.e., developing societies. Additionally, it refers to the process by which developing societies are becoming industrialized. Development is, therefore, a strategy of social change in a direction considered desirable by society's members. This desirability may vary from one society to another,

depending on socio-cultural, political, and geographical contexts, but the general connotation remains the same. It implies growth in education, agriculture, industry, and other sectors simultaneously. Growth is an integral part of development, as development cannot occur without growth.

Development objectives are framed in terms of specific social and economic policies, reflecting a preferred direction of social change. Development, as a concept, gained prominence with the rise of the welfare state. It became recognized that societies must plan and organize their social change processes to enhance people's welfare. For instance, India's development objectives include modernization, economic growth, self-sufficiency, and equality. The Five-Year Plans in India have established social, economic, and physical targets to introduce societal changes through fiscal, industrial, and agrarian policies.

Development as a Means of Social Change: Development refers to the process of improving the economic, social, and cultural conditions within a society. It involves planned and organized efforts to achieve specific goals that are considered desirable by the members of a society. Development is a special form of social change that aims to enhance the well-being of individuals and communities. Here are some ways in which development drives social change:

Economic Growth:

- **Industrialization**: The transition from agrarian economies to industrialized ones leads to increased productivity, job creation, and higher incomes.
- **Infrastructure Development**: Building roads, bridges, schools, and hospitals improves access to essential services and stimulates economic activity.

Education and Skills:

- **Access to Education**: Expanding educational opportunities for all, including marginalized groups, leads to higher literacy rates and a more skilled workforce.
- **Vocational Training**: Providing vocational training helps individuals acquire the skills needed for better employment opportunities.

Social Equity:

- **Poverty Alleviation**: Development programs often focus on reducing poverty and improving living standards through social safety nets and income support.
- **Gender Equality**: Promoting gender equality and empowering women through education and economic opportunities leads to more inclusive and equitable societies.

Health and Well-being:

- **Healthcare Access**: Improving access to healthcare services reduces mortality rates, increases life expectancy, and enhances overall well-being.
- **Sanitation and Clean Water**: Ensuring access to clean water and proper sanitation improves public health and prevents the spread of diseases.

Environmental Sustainability:

- **Sustainable Practices**: Promoting environmentally sustainable practices ensures the responsible use of natural resources and reduces environmental degradation.
- **Renewable Energy**: Investing in renewable energy sources reduces dependency on fossil fuels and mitigates the impact of climate change.

Institutional Development:

- **Good Governance**: Strengthening institutions and promoting transparency, accountability, and participation in governance leads to more effective and responsive governments.
- **Legal Reforms**: Implementing legal reforms to protect human rights and ensure justice for all members of society.

Example:

- **India's Five-Year Plans**: India has formulated sets of social, economic, and

physical targets through its Five-Year Plans, aiming for modernization, economic growth, self-sufficiency, and equality. These plans include fiscal, industrial, and agrarian policies to introduce changes in society and enhance the welfare of the people.

In summary, development as a means of social change involves planned efforts to improve economic, social, and cultural conditions within a society. It encompasses various aspects such as economic growth, education, social equity, health, environmental sustainability, and institutional development. The ultimate goal of development is to enhance the well-being and quality of life for all members of society.

7.7.4 Progress

Progress refers to the idea of moving towards an improved or more advanced state in a direction that is considered desirable by society. It is a concept that involves value judgments, as what one group may consider progress, another might see as decline. Progress is often driven by a collective sense of achieving certain goals or ideals, and it encompasses various dimensions, including economic, social, and cultural aspects.

Definitions of Progress:

1. **Ogburn**: Progress is "a movement towards an objective thought to be desirable by the general group for the visible future."
2. **MacIver**: "By progress we imply not merely direction, but direction towards some final goal, some destination determined ideally not simply by the objective consideration at work."
3. **Ginsberg**: Progress is "a development of evolution in a direction that satisfies rational criteria of value."

Our concept of social progress involves several key attributes that highlight its complexity and subjectivity. Here are the main points:

Attributes of Social Progress:

1. **Change in Progress**: The idea of social progress presupposes the presence of change. Progress cannot occur without some form of change.
2. **Desired Goal**: Not all changes imply progress. A change is considered progress only if it fulfills or is in the process of fulfilling a desired end that is beneficial and supportive of human welfare.
3. **Communal Nature**: Social progress is communal in nature, meaning it concerns the welfare of the entire group or society rather than just individual happiness. It emphasizes collective well-being.

4. **Value-Based**: Progress is defined in terms of values. Our value system determines whether a particular change is considered progress. These values guide us towards a goal or desirable end.
5. **Subjectivity**: Progress does not have a definite measuring rod and is more subjective than objective. What one person or group considers progress; another may see as decline. Additionally, the notion of progress can change over time for the same individual.
6. **Diverse Interpretations**: The concept of progress is subject to diverse interpretations, as systems of values differ from society to society and over time. Goals and ideals change, and with them, the idea of progress evolves.

Social progress indicates a change or advance towards a desirable end, but it is inherently subjective and value-laden. It involves changes that are deemed beneficial to society as a whole and is often interpreted differently depending on cultural, social, and temporal contexts.

How Social Progress Drives Social Change:

1. **Improvement in Social Conditions**:
   - **Health and Well-being**: Enhancements in healthcare, sanitation, and nutrition lead to improved public health and longer life expectancy.
   - **Education**: Expanding access to quality education fosters literacy, skills development, and critical thinking.
2. **Economic Advancements**:
   - **Job Creation**: Economic progress results in job creation, higher incomes, and improved living standards.
   - **Infrastructure Development**: Building infrastructure such as roads, bridges, and public services stimulates economic activity and accessibility.
3. **Social Equity and Justice**:
   - **Civil Rights**: Advancements in civil rights promote equality and protection against discrimination for marginalized groups.
   - **Gender Equality**: Efforts to achieve gender equality lead to more inclusive and equitable societies.
4. **Cultural and Ethical Development**:
   - **Cultural Integration**: Embracing diversity and cultural exchange enriches societal values and norms.
   - **Ethical Standards**: Progress in ethical standards leads to more humane and just societies.

5. **Political and Institutional Reforms**:
   - **Democratic Governance**: Promoting democratic governance ensures greater participation and representation in decision-making processes.
   - **Legal Reforms**: Implementing legal reforms to protect human rights and ensure justice for all members of society.

Example:

- **The Civil Rights Movement**: This social movement led to significant social progress in the United States by advancing civil rights and reducing racial discrimination. It brought about legislative changes and shifted societal norms towards greater equality and justice.

In summary, social progress as a means of social change involves advancing societal conditions towards desirable goals based on the values of the society. It encompasses improvements in health, education, economic conditions, social equity, cultural integration, and political reforms, driving transformative changes that enhance the well-being and quality of life for all members of society.

7.7.5 Reform and Revolution

Reform:

- A process of making changes to an existing system, institution, or practice to improve it without completely overthrowing the current system.
- Typically involves gradual changes through legal and political processes.
- Example: Amendments to labor laws to improve workers' rights.

Revolution:

- A radical and often rapid change that seeks to completely overthrow and replace the existing system.
- Can involve significant conflict and upheaval.
- Example: The French Revolution, which led to the overthrow of the monarchy and the establishment of a republic.

There are many notable examples of both reform and revolution throughout history. Here are a few:

Notable Reforms:

1. **The Civil Rights Movement (1950s-1960s, USA)**: This movement aimed to end racial segregation and discrimination against African Americans and secure legal recognition and federal protection of the citizenship rights enumerated in the

Constitution and federal law.

2. **The Suffragette Movement (late 19th - early 20th century, UK and USA)**: This movement fought for women's right to vote, leading to significant changes in voting laws.
3. **The Meiji Restoration (1868, Japan)**: This was a series of reforms that transformed Japan from a feudal society into a modern industrialized nation.

Notable Revolutions:

1. **The French Revolution (1789-1799)**: This revolution led to the overthrow of the monarchy, the establishment of a republic, and radical social change based on the principles of liberty, equality, and fraternity.
2. **The Russian Revolution (1917)**: This revolution led to the overthrow of the Tsarist autocracy and the rise of the Soviet Union.
3. **The American Revolution (1775-1783)**: This revolution resulted in the thirteen American colonies gaining independence from British rule and forming the United States of America.

Reform and revolution are related in that both aim to achieve social, political, or economic change, but they differ in their methods and the extent of the changes they seek. Here are some ways in which they are related and differ:

Similarities:

1. **Goal of Change**: Both seek to bring about change in society, whether it is to improve conditions, address injustices, or transform existing systems.
2. **Response to Dissatisfaction**: Both are driven by dissatisfaction with the current state of affairs and a desire to address issues and problems within society.

Differences:

1. **Approach**:
   - **Reform**: Involves making gradual, incremental changes within the existing system. It works through legal and political processes to amend laws, policies, and institutions.
   - **Revolution**: Involves a complete and often rapid overhaul of the existing system. It aims to create a new order and can involve significant conflict and upheaval.
2. **Extent of Change**:
   - **Reform**: Focuses on improving specific aspects of the system without dismantling it entirely.

- **Revolution**: Seeks to fundamentally transform or replace the entire system.

3. **Methods**:
   - **Reform**: Typically involves peaceful and legal means, such as lobbying, advocacy, and legislative changes.
   - **Revolution**: Can involve more radical and sometimes violent means, including uprisings, protests, and armed conflict.

In summary, while both reform and revolution aim for change, reform works within the framework of the existing system, seeking gradual improvements, whereas revolution seeks to completely replace the system with a new one, often through more drastic measures.

Reform and revolution are catalysts for social change, each in their own way. Here's how they can lead to significant transformations in society:

Reform:

1. **Gradual Improvement**:Reform seeks to improve existing systems by making gradual, incremental changes. For example, reforms in education policy can lead to better access to quality education and increased literacy rates over time.
2. **Addressing Inequality**:Reforms can help address social inequalities by introducing policies that promote equal rights and opportunities for marginalized groups. For instance, reforms in labor laws can improve working conditions and wages for workers, thereby reducing economic disparities.
3. **Strengthening Institutions**:Reforms can strengthen democratic institutions and governance by promoting transparency, accountability, and participation. For example, electoral reforms can lead to more fair and inclusive electoral processes.

Social Reform as a Means of Social Change: Social reform involves making gradual and systematic changes to existing social structures, institutions, and practices with the aim of improving society. It addresses social issues and injustices within the framework of the current system, rather than seeking to overthrow it entirely. Here are some ways in which social reform can drive social change:

Addressing Inequality:

- **Legislation and Policy**: Social reform often involves the introduction of new laws and policies to address social inequalities and protect the rights of marginalized groups. For example, civil rights legislation aimed at ending racial discrimination.
- **Education and Awareness**: Reform movements can raise public awareness about social issues, leading to changes in attitudes and behaviors. Educational campaigns on gender equality can challenge and change societal norms.

Improving Social Institutions:

- **Healthcare**: Reforms in healthcare can lead to better access to medical services, improved health outcomes, and reduced disparities in health care.
- **Education**: Educational reforms can ensure better access to quality education, reduce dropout rates, and promote equal opportunities for all students.

Enhancing Social Welfare:

- **Social Safety Nets**: Reforms can lead to the establishment or improvement of social safety nets, such as unemployment benefits, social security, and welfare programs, which provide support to vulnerable populations.
- **Labor Rights**: Labor reforms can improve working conditions, ensure fair wages, and protect workers' rights, leading to a more just and equitable workforce.

Promoting Social Justice:

- **Criminal Justice Reform**: Changes in the criminal justice system can address issues such as mass incarceration, police brutality, and racial profiling, leading to a fairer and more just legal system.
- **Environmental Justice**: Reforms aimed at addressing environmental issues can promote sustainable practices, reduce pollution, and protect natural resources.

Community Empowerment:

- **Grassroots Movements**: Social reform often starts at the grassroots level, with community-based organizations advocating for change. These movements can empower individuals and communities to take an active role in shaping their own futures.
- **Public Participation**: Reforms that encourage public participation in decision-making processes can lead to more inclusive and democratic governance.

Example:

- **The Suffragette Movement**: This was a social reform movement that fought for women's right to vote. Through persistent advocacy, education, and legal changes, the movement succeeded in achieving voting rights for women, leading to greater gender equality and participation in politics.

In summary, social reform as a means of social change involves implementing gradual and systematic improvements within existing social structures. It addresses issues of inequality, enhances social institutions, promotes social justice, and empowers communities, leading to a more equitable and just society.

Revolution:

1. **Radical Transformation**: Revolution involves a complete and often rapid overhaul of the existing system, leading to significant and fundamental changes. For example, the French Revolution dismantled the monarchy and established a republic, radically changing the political landscape.
2. **Empowerment of the Masses**: Revolutions can empower the masses by overthrowing oppressive regimes and creating new systems that reflect the will of the people. The Russian Revolution, for example, led to the establishment of a socialist state that aimed to address the needs and rights of workers and peasants.
3. **Cultural Shifts**: Revolutions can lead to profound cultural shifts by challenging and changing societal norms, values, and ideologies. For example, the Iranian Revolution of 1979 resulted in a significant shift in cultural and religious values in the country.

Interconnection:

- Often, reforms and revolutions are interconnected. A series of failed reforms can lead to revolutionary movements when people feel that gradual changes are insufficient to address their grievances.
- Conversely, revolutions may give rise to periods of reform as new regimes implement changes to stabilize and legitimize their rule.

In summary, while reforms work within the existing system to bring about gradual improvements, revolutions seek to completely overhaul the system to create rapid and radical change. Both approaches can lead to significant social change, impacting various aspects of society such as governance, equality, and cultural values.

7.7.6 Migration

The movement of people from one place to another with the intent of settling temporarily or permanently in the new location. This can be internal (within a country) or international (across countries). **Example**: Moving from rural areas to urban centers for better job opportunities.

Migration as a means of social change: Migration, or the movement of people from one place to another, plays a significant role in bringing about social change. Here are some ways in which migration can lead to social change:

Economic Changes

- **Labor Market Dynamics**: Migration can influence local labor markets by either filling gaps in the workforce or creating competition for jobs.

- **Remittances**: Migrants often send money back to their home countries, which can improve the economic conditions of their families and communities.

Cultural Changes

- **Cultural Exchange**: Migrants bring their customs, traditions, and cultural practices to new places, leading to cultural diversity and exchange.
- **Innovation and Ideas**: Exposure to different cultures and lifestyles can lead to the spread of new ideas, technologies, and innovations.

Social Structures

- **Urbanization**: Migration, especially from rural to urban areas, can lead to the growth of cities and changes in social structures and lifestyles.
- **Community Dynamics**: The influx of new populations can lead to changes in community structures, social networks, and relationships.

Demographic Changes

- **Population Growth**: Migration can affect population growth and demographic patterns in both sending and receiving areas.
- **Aging Population**: Migration of younger individuals can impact the age structure of both the areas they leave and the areas they move to.

Political Changes

- **Policy Development**: Migration can influence government policies on issues like immigration, labor, and social services.
- **Advocacy and Rights**: Migrant communities often advocate for their rights and contribute to social movements and political change.

Environmental Changes

- **Land Use and Resources**: Migration can lead to changes in land use, demand for resources, and environmental impacts in both sending and receiving areas.

In summary, migration is a powerful force that can drive economic, cultural, social, demographic, political, and environmental changes, shaping the development and transformation of societies.

7.7.7 Displacement:

Displacement involves the forced movement of people from their homes or habitual residence due to conflict, natural disasters, development projects, or other reasons. It often results in a need for humanitarian assistance.

- **Causes**: Conflict, natural calamities (like earthquakes, floods), infrastructure projects (like dams, highways).
- **Impact on Social Change**:
  - ❖ **Community Disruption**: Displacement disrupts social networks and community cohesion, leading to changes in social structures.
  - ❖ **Cultural Changes**: Displaced populations may integrate into new cultural settings, leading to the blending or loss of traditional practices.
  - ❖ **Economic Impact**: Displacement often affects livelihoods and can lead to economic instability and shifts in local economies.

Displacement as a Means of Social Change: Displacement involves the forced movement of people from their homes or habitual residence due to conflict, natural disasters, development projects, or other reasons. It can lead to significant social change in several ways:

Breaking Down Traditional Structures:

- **Community Disruption**: Displacement disrupts established social networks and community cohesion, leading to the formation of new social structures and relationships in the new location.
- **Cultural Change**: Displaced populations often integrate into new cultural environments, leading to cultural blending and sometimes the erosion of traditional practices.

Economic Impact:

- **Labor Market Shifts**: Displaced individuals may enter new labor markets, bringing new skills and contributing to economic diversity. However, they may also face challenges in finding employment and economic stability.
- **Resource Redistribution**: Displacement often leads to a redistribution of resources, as both displaced populations and host communities adapt to new economic realities.

Urbanization:

- **Growth of Urban Areas**: Displacement, especially due to development projects or natural disasters, often leads to urban migration, contributing to the growth and expansion of cities.
- **Infrastructure Development**: The influx of displaced populations can prompt the development of new infrastructure, such as housing, transportation, and public services, in urban areas.

Social Justice and Policy:

- **Awareness and Advocacy**: Displacement raises awareness about social inequalities and injustices, prompting advocacy and policy changes to address the needs and rights of displaced populations.
- **Legal and Policy Frameworks**: Governments and international organizations may develop new legal and policy frameworks to protect displaced individuals and ensure their rehabilitation and integration.

Rehabilitation Efforts:

- **Community Building**: Rehabilitation programs aim to help displaced individuals rebuild their lives by providing housing, employment, healthcare, and education. These efforts can lead to the formation of new, resilient communities.
- **Empowerment and Support**: Rehabilitation initiatives often focus on empowering displaced populations by providing them with the skills and resources needed to become self-sufficient and contribute to their new communities.

In summary, displacement as a means of social change involves significant disruptions and adaptations that reshape social, economic, and cultural landscapes. It highlights the resilience and adaptability of individuals and communities in the face of challenges and fosters the development of more inclusive and supportive social structures.

7.7.8 Rehabilitation:

Rehabilitation is the process of helping displaced individuals or communities to restore their lives, livelihoods, and well-being after displacement. This includes providing housing, employment, healthcare, and other necessary support.

- **Goals**: Restore living conditions, provide psychological support, ensure social and economic stability.
- **Impact on Social Change**:
  - **Urbanization**: Rehabilitation projects can lead to the development of new urban areas or the expansion of existing ones.
  - **Economic Integration**: Successful rehabilitation programs can integrate displaced persons into new economic activities, contributing to regional development.
  - **Social Justice**: Rehabilitation efforts highlight issues of equity and justice, promoting policies and practices that address the rights and needs of displaced populations.

In essence, both displacement and rehabilitation serve as powerful mechanisms that

reshape societies by altering demographic, economic, and cultural landscapes. They also emphasize the importance of resilience and adaptation in the face of challenges.

Rehabilitation as a Means of Social Change: Rehabilitation involves the process of restoring individuals or communities to a condition of health, functioning, and well-being after experiencing displacement, trauma, or disruption. It plays a crucial role in driving social change in the following ways:

Restoring Livelihoods:

- **Economic Stability**: Rehabilitation programs often focus on restoring livelihoods by providing job training, employment opportunities, and financial assistance to displaced individuals. This helps them regain economic stability and contribute to local economies.
- **Sustainable Livelihoods**: Emphasis on sustainable livelihoods ensures that the rehabilitated communities can support themselves in the long term, reducing dependency on external aid.

Rebuilding Communities:

- **Infrastructure Development**: Rehabilitation involves rebuilding essential infrastructure such as housing, schools, healthcare facilities, and transportation networks. This not only improves living conditions but also fosters community cohesion.
- **Social Services**: Providing access to education, healthcare, and social services helps address immediate needs and promote long-term well-being.

Promoting Social Integration:

- **Inclusivity**: Rehabilitation efforts often aim to integrate displaced individuals into their new communities, promoting inclusivity and reducing social tensions.
- **Cultural Preservation**: Respecting and preserving cultural practices and traditions of displaced communities during rehabilitation fosters a sense of identity and belonging.

Empowerment and Capacity Building:

- **Skill Development**: Training programs enhance the skills and capabilities of displaced individuals, enabling them to become self-reliant and contribute meaningfully to society.
- **Community Empowerment**: Involving communities in the decision-making process empowers them to take charge of their own development and advocate for their rights.

Enhancing Resilience:

- **Disaster Preparedness**: Rehabilitation includes measures to enhance community resilience against future disasters, ensuring that they are better prepared to cope with potential challenges.
- **Mental Health Support**: Providing psychological support and counseling helps individuals overcome trauma and build resilience.

Policy and Advocacy:

- **Policy Reforms**: Rehabilitation initiatives often highlight gaps in existing policies and advocate for reforms to better address the needs of displaced populations.
- **Human Rights**: Promoting the rights of displaced individuals and ensuring their protection under national and international laws.

Example:

- **Post-Disaster Rehabilitation**: After the 2004 Indian Ocean Tsunami, extensive rehabilitation efforts were undertaken to rebuild affected communities. These efforts included reconstructing homes, restoring livelihoods, and providing psychological support to survivors, ultimately leading to the revitalization of the affected regions.

In summary, rehabilitation as a means of social change involves comprehensive efforts to restore and empower individuals and communities, fostering social cohesion, economic stability, and resilience. It addresses immediate needs while promoting long-term development and integration.

7.7.9 Transformation

Transformation refers to a profound and often fundamental change in the structure, culture, or functioning of a society. It involves significant shifts that can alter the way society operates, and it can result from various processes, including social movements, policy changes, technological advancements, and cultural evolution. Here are some ways in which transformation can drive social change:

Economic Transformation:

- Industrialization: Shifts from agrarian economies to industrial ones lead to urbanization, new job opportunities, and changes in social structures.
- Technological Advancements: Innovations like the internet and digital technology have transformed communication, commerce, and access to information.

Cultural Transformation:

- Cultural Movements: Movements such as the Renaissance or the Enlightenment

have led to significant changes in art, science, and societal values.

- Globalization: The exchange of ideas, customs, and goods across borders leads to cultural blending and changes in social norms.

Political Transformation:

- Policy Reforms: Introduction of new policies and laws can lead to social equity, improved governance, and protection of rights.
- Revolutions: Overthrow of existing political systems can result in new forms of government and societal structures.

Social Transformation:

- Social Movements: Movements advocating for civil rights, gender equality, and environmental protection can result in lasting societal changes.
- Education: Increased access to education and awareness can transform societal attitudes and behaviors.

Environmental Transformation:

- Sustainable Practices: Adoption of sustainable practices and policies can lead to healthier environments and improved quality of life.
- Climate Change Initiatives: Efforts to combat climate change can drive shifts in energy usage, transportation, and consumption patterns.

In essence, transformation as a means of social change involves comprehensive and often systemic shifts that reshape various aspects of society, leading to new ways of thinking, living, and interacting. It is driven by a combination of factors, including technological progress, cultural evolution, political developments, and social advocacy.

7.7.10 Social Movement:

A social movement is a collective, organized effort to promote or resist change in society. It involves a group of people with a common ideology who work together to achieve specific goals, often related to social, political, or cultural issues. **Example**: The Civil Rights Movement in the United States, which aimed to end racial segregation and discrimination and achieve equal rights for African Americans.These concepts are often interconnected, as social movements can drive transformation by challenging existing systems and advocating for significant changes in society.

Social Movement as a Means of Social Change: Social movements are collective efforts by groups of people to drive, resist, or undo social change. They aim to address various issues, whether they relate to political, economic, social, or cultural concerns.

Social movements play a crucial role in shaping society by challenging existing norms, advocating for rights, and proposing new ideas. Here are some ways in which social movements can drive social change:

Raising Awareness:

- **Public Education**: Social movements educate the public about issues that may have been ignored or marginalized. They use campaigns, protests, and media to spread awareness.
- **Changing Perceptions**: Movements can shift public opinion and change societal perceptions on issues like civil rights, gender equality, and environmental protection.

Advocacy and Policy Change:

- **Influencing Legislation**: Social movements often lobby for changes in laws and policies to address their concerns. For example, the civil rights movement in the U.S. led to landmark legislation like the Civil Rights Act of 1964.
- **Policy Reforms**: Successful movements can result in policy reforms that institutionalize changes, such as improved labor laws or environmental regulations.

Mobilizing Communities:

- **Empowerment**: Movements empower individuals and communities by giving them a voice and a platform to express their grievances and demands.
- **Building Solidarity**: They create a sense of solidarity and collective identity among members, fostering unity and mutual support.

Social Justice and Equality:

- **Addressing Inequality**: Social movements often focus on addressing social inequalities and injustices, such as racial discrimination, gender inequality, and economic disparities.
- **Promoting Inclusion**: They work towards creating a more inclusive society by advocating for the rights of marginalized and underrepresented groups.

Cultural Shifts:

- **Challenging Norms**: Movements challenge and change societal norms and values. For example, the feminist movement has significantly influenced gender roles and expectations.
- **Creating New Discourses**: Movements introduce new ideas and discourses that can lead to cultural shifts and changes in societal attitudes.

Example:

- **The Environmental Movement**: This global movement advocates for the protection

of the environment and sustainable development. It has led to significant changes in environmental policies, increased awareness about climate change, and the adoption of green practices.

In essence, social movements are powerful drivers of social change. They raise awareness, influence policies, mobilize communities, promote social justice, and initiate cultural shifts. Through collective action and advocacy, social movements have the potential to reshape society and create lasting impact.

7.8 Summing-Up:

We often think that modern industrial civilization has displaced the old culture. Every new invention disrupts the existing balance. Changes in technology have led to transformations in class structures, the breakdown of traditional family systems, and the erosion of social closeness, all of which seem to threaten our culture. Machines brought ugliness, poor quality, haste, and standardization. They caused congestion, slums, new hazards, diseases, and industrial fatigue. However, culture began to reassert itself and guide civilization. It refused to accept the inhumanity of the new civilization and infused beauty into machines. New forms of art emerged from the remnants of the old.

7.9 Questions

Answer in shorts

i) Define social movement.

ii) Examine the effect of technological factors in social change.

iii) Write a short note on culture as a factor of social change.

Answer in details

i) hat is social change? In what sense are heredity and environment agencies of social change?

ii) Describe briefly the numerous factors of social change.

iii) Explain the various forms of social changes in society.

iv) Explain the factors responsible for social change in India.

7.10 Suggested Readings:

Abraham, M. Francis, *Modern Sociological Theory: An Introduction* (2002), Oxford University Press

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Unit-VIII ❑ Social Mobility

Social Mobility and Forms of Social Mobility; Sanskritization (De-Sanskritization)

Structure

8.0 Learning Objectives

8.1 Introduction

8.2 TYPES AND FORMS OF MOBILITY

- **8.2.1 Horizontal Social Mobility**
- **8.2.2 Vertical Social Mobility**

8.3 VARIOUS SIDES OF MOBILITY

- **8.3.1 Intragenerational Mobility and Intergenerational Mobility**
- **8.3.2 Range of Mobility**
- **8.3.3 Downward Mobility**
- **8.3.4 Possibilities of Mobility**

8.4 Modern Analyses of Social Mobility

- **8.4.1 'Liberal Theory' of Industrialism**
- **8.4.2 Lipset and Zetterberg's Theory**
- **8.4.3 Reformulation of Lipset and Zetterberg's Hypothesis**
- **8.4.4 Problems in Studying Social Mobility**

8.5 Conclusion

8.6 Summary

8.7 Questions

8.8 Reference

8.9 Glossary

8.0 OBJECTIVES

After having studied this unit, you will be able to:

- Elucidate the concept of social mobility
- Explain the various types and forms of mobility

- To highlight the features of mobility and its implications
- To analyse the contemporary forms of mobility

8.1 INTRODUCTION

By social mobility is meant any transition from one social position to another. Change in social position involves generally significant change in life chances and lifestyles. The concept of social mobility is classically defined by Pitirim A. Sorokin. According to Sorokin, the shift of position may be undertaken by an individual or social object or value. That is to say, anything that has been created or modified by human activity can experience social mobility.

The importance of social mobility as a concept in sociology is quite obvious. Any change of position in society experienced by an individual or a group has its impact not only on the individual or the group, but also on the society at large.

- Implicit in invoking the concept of social mobility is the recognition of gradation in a society. The gradation is normally done in terms of power, prestige, and privileges. That is to say, a hierarchical structure then operates in such societies. This opens up the possibility of sociological investigation of whether or how an individual or a group gain or loses power, prestige, and privileges in a society. In other words, along the line of hierarchy whether one moves up or falls down signifies change of social position i.e., social mobility.

Time taken to effect the change of social position may vary from society to society. The dimensions of social mobility are many. Sociology of social mobility is right with the contributions of various scholars who have theorized on the concept on the basis of their respective field studies and data collected thereby.

It is quite obvious that a change of position may take place either along a horizontal axis or a vertical axis. So, the shift of social position can also be analytically understood in terms of two basic types, viz., horizontal mobility and vertical mobility.

We will now turn to a description of types and forms of social mobility.

8.2 TYPES AND FORMS OF MOBILITY

8.2.1 Horizontal Social Mobility

Horizontal social mobility means movement by individuals or groups from one position to another in society that does not involve a shift into a higher or lower stratum. According to Yorokin, horizontal social mobility means the transition of an individual or social object from one social group to another situated on the same level. With respect to the American society, transitions of individuals, as from the Baptist to the Methodist religious group, from

one citizenship to another, from one family (as husband or wife) or another by divorce and remarriage, from one factory to another in the same occupational status, are all instances of horizontal social mobility.

Since horizontal mobility does not involve a major movement up or down the hierarchical ladder, the horizontal dimension of social mobility cannot throw much light on the nature of stratification present in any society. Nevertheless, it does indicate the nature of divisions existing in a society. Such divisions do not primarily indicate any major status differentiation in a society. More contemporary sociologist Anthony Giddens considers that there is a great deal of mobility along the lateral direction in modem societies. He prefers to define horizontal mobility as lateral mobility involving geographical movement between neighborhoods, towns, or regions.

8.2.2 Vertical Social Mobility

In sociological literature, most attention is given to vertical mobility, simply put, an upward or downward change in the rank of an individual or group. Examples of vertical social mobility-are far too many. A promotion or demotion, a change in income, marriage to a person of higher or lower status, and a move to a better or worse neighborhood all serve as examples of vertical mobility. Essentially, vertical mobility involves a movement that ensures the enhancement or lowering of rank. It is important to remember that some movements may be both horizontal and vertical at the same time.

Classically, P. Sorokin defines vertical social mobility as the relations involved in a transition of an individual (or a social object) from one social stratum to another. According to the direction of the transition, there are two types of vertical social mobility: ascending and descending, or 'social climbing' and 'social sinking,' respectively.

Anthony Giddens refers to vertical mobility as movement up or down the socio-economic scale. According to him, those who gain in property, income, or status are said to be upwardly mobile, while those who move in the opposite direction are downwardly mobile.

Interestingly, Giddens comments that in modern societies, vertical and horizontal (lateral) mobility are often combined. Often one form of mobility is combined with the other. For instance, an individual working in a company in one city might be promoted to a higher position in a branch of the firm located in another town, or even in a different country.

8.2.3 Forms of Mobility

Analytically, one can conceptualize various modes or forms of the change of social position experienced by an individual or a group. Drawing evidence from American society,

P. Sorokin states that both the ascending and descending currents of economic, political, and occupational mobility exist in two principal forms.

They exist as:

i) An infiltration of the individuals of a lower stratum into an existing higher one; and

ii) A creation of a new group by such individuals and the insertion of such a group into a higher stratum instead of, or side by side with, the existing groups of this stratum. Correspondingly, the descending or downward mobility has also two principal forms as:

iii) Dropping of individuals from a higher social position into an existing lower one, without a degradation or disintegration of the higher group to which they belonged; and

iv) Degradation of a social group as a whole, in an abasement of its rank among other groups, or in its disintegration as a social unit.

A more recent treatment on forms of mobility is advanced by Ralph H. Turner. Contrasting the predominant modes of mobility of England and the United States of America, Turner has suggested two ideal-typical normative patterns of upward mobility. They are:

i) Contest Mobility is a system in which elite status is the prize in an open contest and is taken by the aspirants on efforts. The term elite is used by Turner in a simplified sense to mean high class category. While the "contest" is governed by some rules of fair play, the contestants have wide choices in the strategies they may employ. Since the "prize" of successful upward mobility is not in the hands of an established elite to give out, the latter cannot determine who shall attain it and who shall not.

ii) Sponsored Mobility is one where the established elite or their agents recruit individuals into their fold. In this case, elite status is given on the basis of some criterion of supposed merit and cannot be taken by any amount of effort or strategy. Upward mobility is like entry into a private club where each candidate must be "sponsored" by one or more of the members. Ultimately the members grant or deny upward mobility on the basis of whether they judge the candidate to have these qualities they see in fellow members.

As long as in a society there is a gradation of social positions, there is a scope, at least theoretically, to conceptualize a transition from one social position to another. Such changes are undertaken or experienced by an individual, a group, or even a social value object. Such a change of social position is called social mobility.

You can try this activity.

I Try to locate examples of horizontal and vertical mobility among the people you know. Note yourresults and discuss with other students in your study center.

If such a change is experienced laterally, it is called horizontal social mobility. A

movement along a vertical axis would be a case of vertical mobility. In sociology, most attention is given to the various aspects of vertical mobility, which could be either upward or downward.

Analytically, one. can talk about various forms of social mobility also. The important forms are contest mobility and sponsored mobility. In the case of contest mobility, an individual or a group, through its own efforts and achievements, actualizes mobility. Whereas, under sponsored mobility, instead of the strivings and efforts of the depressed categories, it is being granted or offered by either already entrenched higher social groups or government/society at large in terms of certain criteria.

Check Your Progress 1

i) Describe in about five lines the concept of horizontal social mobility

ii) Outline in about five lines the idea of 'sponsored' mobility.

8.3 VARIOUS SIDES OF MOBILITY

In order to operationalize the concept of social mobility and to study its various forms, we need to discuss the various dimensions of the concept. Subsequently, these dimensions are all linked with the basic character of any society. In this section, we identify the important dimensions of social mobility and also indicate their implications in terms of the wider social structure.

8.3.1 Intragenerational Mobility and Intergenerational Mobility

There are two ways of studying social mobility. Either way, one can study an individual's own careers—how far they move up or down the social scale in the course of their working lives. This is usually called Intragenerational mobility. Alternatively, one can analyze how far children enter the same type of occupation as their parents or grandparents. Mobility across the generation is called Intergenerational mobility.

In other words, study from the standpoint of changes over the lifespan cf an individual is a case of intragenerational mobility-study. If the study is undertaken from the standpoint of changes within a family over two or more generations, it would be a case of intergenerational mobility study.

Intragenerational mobility is also popularly called career mobility. To find out about career mobility, people are asked to identify the jobs they held at various points in their lives. Studying the American occupational structure, Blau and Duncan have found that a person's chances of moving up the occupational ladder are strongly influenced by.

i) mount of Education

ii) The nature of the person's first job

iii) Father's occupation

Less obvious factors also play a part in occupational attainment. Small families can give each child more resources, attention, and encouragement. Those who postpone marriage are more likely to succeed than those who marry early. Willingness to postpone marriage may be a sign of an underlying personality trait, etc.

The study of career mobility, or intragenerational mobility, which deals with the changes during a person's working life, covers a rather short period and does not throw much light on how class is inherited. Also, such a study throws less light on the nature of the society as such. To judge the extent to which a society is open or closed, it is always better to compare the positions of parents and children at similar points in their careers or at similar ages. That is, intergeneration mobility studies are more found in sociological research.

8.3.2 Range of Mobility

When people move up or down the social scale, they may travel through one or many strata. The social distance thus covered is denoted by the term 'range.'. It could be movement covering a short social distance, i.e., a short-range shift. Also, a big slide across a number of strata (up or down) is also possible. This is a case of long-range mobility. For example, when Blau and Duncan collected information on a national sample of 20,000 males, they concluded that there is much vertical mobility in the United States. Interestingly, nearly all of this is between occupational positions quite close to one another. 'Long-range' mobility is rare. On the contrary, Frank Parkin stresses instances of 'long-range' mobility.

8.3.3 Downward Mobility

Anthony Giddens proposes that, although downward mobility is less common than upward mobility, it is still a widespread phenomenon. According to his findings, over 20 percent of men in the UK are downwardly mobile intergenerationally, although most of this movement is short-range. Downward intragenerational mobility is also common. This trend is most often linked up with psychological problems and anxieties, where individuals fail to sustain the lifestyles to which they have become accustomed. Redundancy can also be the cause of downward mobility. Middle-aged men who lose their jobs, for example, find it hard to gain new employment at all, or can only obtain work at a lower level of income than before.

In terms of intra-generational mobility at any rate, many of the downwardly mobile are women. It is so, as many women abandon their promising careers at the birth of a child.

After spending some years bringing up a family, such women return to the paid workforce at a later date, often at a lower level than that at which they left.

Facts-01

Social Mobility

Acquiring wealth and property is the major means of moving up in modern societies, but other channels are also there. Entering an occupation with honor (judge, etc.), receiving a doctorate degree, or marrying into an aristocratic family are a few such channels. Popularly, it is being held that the family serves as that social unit through which an individual is placed into the class structure of a society. Through the family, the child can inherit property, occupation, educational opportunity, lifestyle, family connections, and even titles and legal privileges. In non-industrial societies, these may constitute the major process for locating individuals in the social structure. In industrial societies, inheritance processes do not guarantee transmission of social status by kinship to nearly the same extent, but such societies still do not eliminate inheritance as a significant process. Important here to note that imitations of higher-class life-styles and behavior (at times crude, or otherwise) have also served as useful means of upward mobility in traditional as well as in modern societies.

8.3.5 Possibilities of Mobility

Studies of social mobility invariably lead one to the question of the openness and closeness of a society. Mobility is not possible if a society is rigid enough to allow any movement within its graded structure. On the other hand, mobility is facilitated if a society exhibits flexible character. Very little vertical mobility is possible in a closed society. Pre-modem Colombia and India more or less approximate such a type. In contrast, an open society allows for greater vertical social mobility. However, even in open societies, people cannot move from one stratum to another without resistance. Every society has established criteria—which might be proper manners, family lineage, education, or racial affiliation, etc.—which must be satisfied before people can move to a higher social level. Most open societies tend to be highly industrialized. As societies industrialize, new skills are demanded, and occupations are created that are pervasively unnecessary. New occupations mean more opportunities for a wide section of people. Additionally, urbanization contributes to vertical social mobility because ascriptive criteria become less important in the anonymity of the city. People become achievement-oriented, competitive, and status-striving. In industrial societies, most often governments also undertake welfare programs that foster mobility.

What makes mobility a reality is a change in occupation structure, enlarging the range and proportion of middle- and upper-level occupations while reducing the proportions of lower ones. Mobility created by changes in the occupational structure of the society is called structural mobility (sometimes also called forced mobility).

Do you know?

It is important to appreciate that modern society has moved beyond the crucial transition from agricultural to industrial society. Advanced industrial countries move beyond the predominance of manufacturing occupations to develop the tertiary branch of the economy, viz., trade, transportation, communications, and personal and professional services. That is to say, overall, there is a predominance of the 'service' sector in any advanced industrial society. Such a situation was forecasted by Daniel Bell almost three decades back. Agricultural employment declines both proportionately and absolutely, while manufacturing declines proportionally. This change increases white-collar and middle-class occupations. These developments, rather than individual effort, account primarily for social mobility. Many scholars have pointed out that the overall impact of capitalism's path of industrialization has resulted in widespread downward mobility. White-collar occupations do not provide sufficient scope for vast sections of the population for upward mobility. Marxist theory-inspired scholars have shown that there is systematic 'degrading,' rather than upgrading, of labor under the compulsion of late capitalism. The consequence has been large-scale downward mobility of a collective kind.

8.3.6 Comparative Social Mobility

Once social mobility as a concept is clarified and we are acquainted with the theoretical implications, it would be useful to take note of actual empirical studies of social mobility. The findings and inferences of such studies covering diverse societies would help us to relate the concept and forms of social mobility with real determinate social situations. We can indicate the most representative studies.

Facts 8.02

Originally, through Sorokin's study (1927), it is popularly believed that the chance to be mobile is greater in the United States than in any European society. Having instances from industrial societies of the European continent, Seymour Lipset and Reinhard Bendix (1959) showed that there is little difference from one industrial country to another. They divided their data into a simple manual-non-manual distinction for a number of industrial societies.

Gerhard Lenski computed a manual-non-manual index based on data from a variety of sources. His study shows the United States as first with a mobility rate of 34%, but five other European countries are close behind: Sweden, 32%; Great Britain, 31%; Denmark, 30%; Norway, 30%; and France, 29%. So, we can observe that the mobility rate is fairly similar in industrial societies.

Frank Parkin made a subtle yet substantive study to throw new light on social mobility. He sought out data from erstwhile communist-run societies of Eastern Europe and attempted some comparison.

i) The dominant class of managers and professionals, like such classes in capitalist societies, is able to transmit competitive advantage to their own children, and

ii) The privileged classes assure high positions for their children; there is nevertheless much social mobility for peasants and manual workers in these societies.

Parkin cited a study of Hungary to show that 77% of managerial, administrative, and professional positions were filled by men and women of peasant and worker origin, and that 53% of doctors, scientists, and engineers were from such families.

The increase in white-collar positions as a consequence of industrial expansion had provided in Eastern Europe a level of mobility for those lower in occupational rank that exceeds that in the United States and Europe. This fact instilled higher aspirations among the working classes.

These studies indicate that social mobility - its possibilities and implications, are all being connected to specific social contexts. In the next section, we would take up the more recent studies of social mobility that have been conducted with more rigorous theorization on the concept of social mobility and the use of sophisticated techniques of research. There are various dimensions in any study of social mobility. If a change of social position is diagnosed over the life span of an individual, it is a case of intra-generational mobility. If the change is across two or more generations, then it is called intergenerational mobility.The change of social position may be across short, long 'social distance.' Range of mobility takes care of this phenomenon.

As against popular belief, downward mobility is also widespread in modern industrial societies. In modern industrial societies, it is mainly the 'achievement'-oriented criteria that determine upward mobility. Most modern societies are believed to be more 'open' to facilitate social mobility. Nevertheless, every society has its own criteria and mobility. Attempts are also resisted differently. Generally speaking, all industrial societies exhibit a more or less similar degree of mobility. Communist societies may not be as closed as popularly thought to be so.

Check Your Progress 2

i) Distinguish between intergenerational and intragenerational mobility.

ii) Write a note on 'downward' and 'upward' mobility in about ten lines.

8.4 MODERN ANALYSES OF SOCIAL MOBILITY

Seymour Martin Lipset, Reinhard Bendix, and Hans L. Zetterberg advanced a thesis that mobility rates are much the same in all western industrialized societies. This thesis had generated a debate among scholars of social mobility. With the help of more recent and detailed data, many sociologists have contested the above thesis. To appreciate the thesis of Lipset et. al., it is useful, first, to briefly consider the popular 'liberal theory' of industrialism-inspired mobility studies. We can state its fundamental propositions as well as list down the logic of this thesis. Once we know this, we then can examine the Lipset, Bendix, and Zetterberg theories vis-a-vis the theory of industrialism. Subsequently, we would draw upon the view of other scholars who have strongly debated and reformulated Lipset, Bendix, and Zetterberg's view.

8.4.1 'Liberal Theory' of Industrialism

'The main tenets of the 'Liberal Theory' are that there are certain defining prerequisites for and necessary consequences of industry impacting upon any society. Accordingly, mobility trends in industrial societies, in comparison with pre-industrial ones, are:

i) Absolute rates of social mobility are generally high, and moreover, upward mobility, i.e., from less to more advantaged positions, predominates over downward mobility;

ii) Relative rates of mobility, that is, mobility opportunities are more equal in the sense that individuals of differing social origins compete on more equal terms; and

iii) Both the level of absolute rates of mobility and the degree of equality in relative rates tend to increase over time.

P.M. Blau and O.D. Duncan (1967) are among those leading sociologists who hinted upon the above scenario. The arguments for such a conclusion are:

i) Within industrial society, the dynamism of a rationality developed technology demands continuous, and often rapid, change in the structure of the social division of labor. The structure of division of labour itself gets more differentiated with more specialized jobs. High values of mobility thus follow from generation to generation, as well as in the course of individual lifetimes.

ii) Industrialism transforms the very basis of the selection and allocation of particular

individuals to different positions within the division of labor. Instead of occupation, achievement orientation suits the rational procedures of selection. Moreover, the growing demand for highly qualified personnel promotes the expansion of education and training and also the reform of educational institutions so as to increase their accessibility to individuals of all social backgrounds; and

iii) the new modes of selection will suit the new sectors of the economy—that is, the more technologically advanced manufacturing industries and services, and also within the increasingly dominant form of large-scale bureaucratic organization. So, areas of the economy that are resistant to the industrial way of life get marginalized, and achievement-oriented mobility pervades the expanding areas of the economy.

8.4.2 Lipset and Zetterberg's Theory

Quite conveniently, Lipset and Zetterberg's theory of mobility in industrial society is generally assimilated to the above-mentioned liberal position. Instead, it is interesting to note that they do not seek to argue that mobility steadily increases with industrial development. According to them, among industrial societies, no association is apparent between mobility rates and rates of economic growth. Social mobility of societies becomes relatively high once their industrialization reaches a certain level. Also, they do not consider the high mobility of industrial societies as the result of a tendency towards greater openness. High mobility is then primarily due to the effects of structural change in these societies. Lipset and Zetterberg's central hypothesis is that rates of social mobility display a basic similarity across industrial societies.

8.4.3 Reformulation of Lipset and Zetterberg's Hypothesis

Featherman, Jones, and Hauser researched with advanced tools and techniques to revise Lipset and Zetterberg's proposition. They showed that if relative rates of social mobility are considered, then only the proposition stands. Otherwise, if social mobility is expressed in terms of absolute rates, it would not be true. Cross-national similarity cannot be confirmed if one goes by absolute rates, i.e., going by a set of observable characteristics of individuals or groups. This is so, as these rates are greatly influenced by a whole range of economic, technological, and circumstantial factors that vary widely (the structural context of mobility).

Try Out

Talk to various people in the industry and see how far Lipset and Zetterberg's hypothesis holds for Incia. Compare your notes with other students in the study center. The relative rates of mobility—that is, when mobility is considered as the net of all such

effects—are much more, in this case, only those factors that influence the relative chances of individuals of differing social origin achieving or avoiding, in competition with one another, particular destination positions among those that are structurally given.

Finally, the study of nine European countries conducted by Robert Erickson and John Goldthorpe also refuted the 'liberal theory' of industrialism. They study both western and eastern European societies-and found no evidence of general and abiding trends towards either higher levels of total mobility or of social fluidity within the nations. They did not find any evidence that mobility rates, whether absolute or relative, are changing in any other consistent direction, nor again evidence that such rates show a tendency over time to become cross-nationally more similar.

8.4.4 Problems in Studying Social Mobility

After our exposure to the most elemental knowledge about social mobility, we have also tried to acquaint ourselves with the current, more advanced research findings on social mobility. Before we conclude our understanding of the concept and forms of social mobility, we need to at least indicate some of the basic problems that one encounters in studying mobility.

Following Anthony Giddens, we can list down the possible problems as follows:

i) The nature of jobs alters over time, and it is not always obvious that what are regarded as the 'same' occupations are in fact still such. For example, it is not clear whether mobility from blue-collar to white-collar work is always correctly defined as 'upward.'. Skilled blue-collar workers may be in a superior economic position to many people in more routine white-collar jobs.

ii) In studies of intergenerational mobility, it is difficult to decide at what point of the respective careers to make comparisons. For example, a parent may still be at mid-career when a child begins his or her work life; parents and their offspring may simultaneously be mobile, perhaps in the same direction or (less than) in different directions. Now, the problem arises in terms of whether to compare them at the beginning or the end of their careers.

Still to some extent, these problems can be resolved. When it becomes apparent that the nature and esteem of a job have shifted radically over the period covered by a particular study, we can take care in attending to the grading of occupational categories. The second problem, above mentioned, can be sorted out if the data allows so. This is done by comparing parents and children both at the beginning and at the end of their respective careers.

8.5 Conclusion

Studies of social mobility should also take note of the problems associated with such studies. A particular social position as determined by job status is not immutable because the social value attached to any occupation may change over time. Also, while studying intergenerational mobility, it is to be carefully decided at what point in their careers parents and children should be compared.

8.6 Summary

Modern analyses of social mobility essentially debate the proposition of the 'liberal theory' of industrialism. The 'liberal theory' of industrialism proposes that all industrial societies over a period of time would share similar characteristics of openness. Accordingly, the social mobility rates and patterns would also tend to be similar.

Lipset, Bendix, and Zetterberg's study on social mobility confirms that rates of mobility display a basic similarity across industrial societies. But they also point out that the high mobility of industrial societies is less an effect of greater openness of these societies. "

Instead, they consider the high mobility as primarily caused by structural change of these societies.

Featherman, Jones, and Hauser hold that only if the relative rate of social mobility is considered, then only the similarity of the mobility trend among industrial societies would be confirmed. Erikson and Goldthorpe, through their studies, showed that no common trend of mobility is available among different societies.

8.7 Questions:

Short Questions:

1. What are the two main types of social mobility?
2. Define intragenerational mobility.
3. Explain the 'Liberal Theory' of Industrialism.
4. What challenges are associated with studying social mobility?
5. What is downward mobility?

Long Questions:

1. Compare and contrast horizontal and vertical social mobility, providing examples for each.
2. Discuss the concept of intragenerational mobility and intergenerational mobility,

illustrating how they differ and overlap.

3. Analyze the main points of Lipset and Zetterberg's theory of social mobility, highlighting its significance in understanding modern societies.
4. Evaluate the challenges and limitations in studying social mobility, considering factors such as data collection, cultural biases, and theoretical frameworks.
5. Explore the possibilities of mobility in contemporary societies, considering factors like economic trends, education systems, and technological advancements.

8.8 Reference

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8.9 Glossary

1. Contest Mobility : Refers to mobility which occurs throughopen competition.

2. Horizontal Mobility : Refers to shifts in Position in a society which does not involve movement between strata.
3. Intra-generational Mobility : This is mobility which occurs within different generations of people.
4. Intergenerational Mobility : Refers to mobility within the time span of two or more generations.
5. Sponsored Mobility : This type of mobility refers to upward status shifts which occur due to the decision of the 'sponsor' or member of the elite group into which the individual is invited to join.

Unit-IX ❑ Middle Class and Minority Section

Middle class, Working Class, Women in Work, Minority: SC, ST, PH and OBC, Reservation

Structure

9.1 Objectives

9.2 Introduction

9.3 The history of middle class

- **9.3.1 The condition of Middle Class in Western countries**
- **9.3.2 The emergence of the Middle Class in India**
- **9.3.3 The origin of modern Indian bourgeoisie**

9.4 Historical background of working class

- **9.4.1 The emergence of the Working Class in European Culture**
- **9.4.2 The emergence of working class in India**
- **9.4.3 The importance of Modern Working Class**

9.5 Women at Work: the concept

- **9.5.1 A historical perspective on women empowerment in the labour force of European countries**
- **9.5.2 Women Empowerment in India**
- **9.5.3 The Woman Empowerment in the Modern World**
- **9.5.4 Challenges for women's empowerment**

9.6 Conclusion

9.7 Summary

9.8 Questions

9.9 Suggested Readings

9.1 Objectives

The aim of this unit is to make a potential discussion on the following:

- The history of the emergence of the middle class in European society.
- The historical background of the middle class in Indian society
- The origin of modern Indian Bourgeoisie.

- The definition of the working class and the difference between their historical background in Indian and European context
- The emergence of the working class in Western as well as Indian society
- The importance of the working class in different culture from a sociological point of view
- The history of women empowerment and change in the position of women in different societies.

9.2 Introduction

The social condition of middle class, working-class and working women in the Western as well as Eastern country evolutes largely within a long period of time. The middle class people belong to the socio-economic hierarchy falling between the upperclass and the workingclass. In Western cultures, those people are referred to as the middle class, whose income level is much higher than that of working-class people, to support them in continuing their consumption. In the nineteenth and twentieth century, the society experienced the existence of salaried employees and with the rapid growth of capitalism, the new middle class got introduced as white-collar proletariat in the society. With this change, society experienced expansion of bourgeoisie activities and big business, economic growth and rise of working-class attitude and modern service state. This change was prominent in France, England, German, and many other western countries. The middle-class elites in India supported western culture and British education for the development of Indian society. Scientists, historians, doctors, lawyers, professors, social reformers, sociologists, economists, philosophers, and poets belong to this group to put the effort to make the modern India. They are known as bourgeoisie. The British rule ensured the development of new social economy, education system and administration system in India and this led to emergence of new working class in India. With the socioeconomic term "Working class", a specific social class of people is marked who were provided with low pay to serve laborious work. Their hard work was required for the flourishment of British colonial society in India, and with their limited skill and physical labour, they did a lot of crucial work in Indian community. By the 1970s, women were all set to increase their educational attainment through finding career-centric courses in college that would better equip them for career enhancement. These changes in attitudes were supported by the changing mentality and the changes in society. Women's Rights Act and Anti-Gender Discrimination Act were designed to enhance the workplace protections of women and to stop sexual harassment in the workplace.

9.3. The history of middle class

In the western country, the middle class stands for the bourgeoisie who belonged in between the working class and land-owning class. The industrial revolution in the western country turned the bourgeoisie into industrialist. As per Karl Marx, a new class emerged in the society in the name of petty bourgeoisie and many people like small traders, independent artisans, small businessmen, self-employed came to be known as petty bourgeoisie. Gradually, as time advanced, this class even became the ruling class of the society and the concept of employers and workers got totally changed. During 17th century, the commercial middle class appeared in India which was quasi-westernised and served the British. The clerks, interpreters, cashiers belonged to this group who possessed skill, education and professional training in trade, commerce and managerial administration. This group inherited the westernised culture and continued with that throughout the 18th century in India. In the 19th century, the social reformers and professional group emerged who supported the western education and culture for the growth of the new middle class. This middle-class group started writing poems, drama, novel after being influenced by western education and culture. These group of people were known as intelligentsia. Raja Ram Mohon Roy and his group was the first intelligentsia in India who always supported western democratic doctrine and rationalism. During this time, a distinct social division appeared between the orthodox and modern class of people. The intelligentsias started opposing the prevailing Indian culture and the orthodox group started to safeguard Indian heritage culture. British government during this time started opening lots of educational centres to spread western education so that more people belong to the middle class can be generated to serve British rulers. Consequently, the educated middle-class group enriched with English education emerged in India including teachers, lawyers, doctors, journalists through British wanted the state servants and clerks to be appeared more in society. The emergence of intelligentsia caused the religious and social reform in India and among the intelligentsias, some got involved in nationalism and freedom movement against British.

9.3.1 The condition of Middle Class in Western countries

Karl Marx once described the middle class of western countries as small business owners or the “petti-bourgeoisie”. He referred to this class to provide a mediating effect on the generation of capitalism, and the operations of capitalism widely depended on the activity of the middle class, unlike the functioning of the working class. In several western countries like France, Britain and German, the meaning of the term “middle class” has shifted over time. This class defined the people who were rivals to nobles in that

contemporary period to safeguard the purposes of the working class (Crossick, 2021). This descriptive class comprised all the households and individuals in the society who had the specific characteristics of moderate-income level to enjoy all the required social facilities necessary for survival. This class of people had their own car or could purchase a property. Some were capable to send their kids to college or university for higher education. This class of people could mortgage their home or other property for the need of funds. Some of the people who belonged to the class prefer to have enough disposable income to increase planned savings to back up their future life after retirement, and some try to afford certain luxuries like vacations and dining out with their current savings. The cost of living, the mean of income, and regional disparities in income, impacted a lot on the salary-based measures of middle-class people in nineteenth and twentieth century. Different income barometers described how the income level of middle-class people varied greatly in Western Europe. As per the report published by Pew Research Centre in 2021, almost 50% of the citizens of America are considered to belong to the middle class, which shows a sharp decline in the percentage rate from 61% as measured in 1971. Since the 1970s, the importance of the middle class started to decline due to the change in social structure and increasing economic inequality in Western Europe. An ideal characteristic commonly related to the middle class is that this class can put effort into enhancing their social position successfully through adopting higher education. This can result in career advancement and salary upgradation consequently. The income parameters mainly define the middle class, but it continuously changes depending on various factors (Wacquant, 2019). Due to the variation of different factors, the middle-class people cannot be uniform, but the annual income of the people belonging to the middle-class ranges between $52,000 to $156,000 for the contemporary period. As per the rule of thumb, middle-class people can increase their savings annually by at least three times within the time span of thirty years. As per the social standard, the middle class secures its position in society between the wealthy class and the working class following the economic stratum. The middle class occupies almost half of the population in the United States, and they are engaged in jobs as skilled employees, small businesses, trading, and other white-collar professions.

9.3.2 The emergence of the Middle Class in India

The concept of middle-class emergences in Eastern culture from Western countries much later than it was introduced in Western culture and in Western countries. In the era of British rule, the new group of industrial, commercial, and financial bourgeoisie emerged in India to influence the expansion of trade, banking, commerce and industrial sector. The first European Chamber of Commerce was established in 1834 at Calcutta and then at

Bombay and Madras in 1836. The Bengal National Chamber of Commerce and Indian National Chamber of Commerce were established in 1887. Other most important buildings like the Indian Merchant's chamber, Maharashtra Chamber of Commerce, South India Chamber of commerce, Madras Chamber of Commerce were also established to protect industries and promote trade and commerce. With the flourishment of Indian trade and commercial sector, the conflict between the European commercial class and Indian middle class became prominent. The Indian organisations started to operate independently due to arise of conflict of interest. Both the classes were concern about trade and business but their interest was different. The British traders got preferential treatment from the Indian but they imposed lots of trade restriction for Indian traders on making trade relation with non-British countries. Mr. Haji in this context remarked that, on the coastal trade of India, British had the monopoly which hampered the Indian shipping development. Sir P. C Ray alerted that without the erosion of all unfair condition and preferential treatment on British trade, India couldn't be able to secure their economic stability in own country in future. The industrial middle-class community however was not ready to oppose against British rule as they were contented with the industrial growth in contemporary India. Besides that, the British Government was serious to safeguard the trading interest of British by mitigating the threat of rising Indian industries. The income level of the middle class during this time depended on geographical differences, family size, cost of living and location. The word "middle" sometimes generated a misconception about the income level of this specific class of people that the people in the middle class had the income level of half of the population's entire income distribution, but this suggestion was misleading the whole concept as it couldn't be the actual case in India. The salary structure of middle-class people depended on the social position, but it never exceeded the income of the contemporary European co-workers. The middle-class households were provided with the opportunity to have sufficient earnings to enjoy the life in a subsistent way, but most social benefits were not allowed for them.

9.3.3. The origin of modern Indian bourgeoisie

In the early part of 19th century, a group of educated elite class with modern and liberal opinion emerged in Indian society. They were the pioneer to spread the concept of nationalism among Indian. Indian Intelligentsia was the first national politician group established in 1885 backed by the intelligent bourgeoisies and this group was converted into Indian National Congress to led rational and progressive movement for the sake of the country. They led the peasant movement, trade union movement and finally the national movement to make India free from the British Bondage. Gopal Krishna Gokhale, Mahatma

Gandhi, S. Banerjee were among the bourgeoisies who supported movement against British in a moderate way. Whereas Aurobindo Ghosh, Bipin Chandra Pal. Bal Gangadhar Tilak were among the extremists who directly opposed against British rule. Muslim bourgeoisies joined late in the movement. The rationalism and democratic liberalism conducted by the bourgeoisies transformed the cultural pattern of India. This time also witnessed the regional convergence. Lots of Hindu middle-class people started to convert their religion into Christianity for the upgradation of social status but this change did not make any social upgradation for the lower caste people. As per the study of Kuppuswamy, the non-Brahmin leaders started valuing the western culture to eradicate the monopoly of Brahmins over administrative power. So, they claimed for reservation.

After independence, India accepted reservation for low caste middle class, backward class people as well as for women. Since then, the middle-class people start getting provision in government job in modern India. Women also get to enter in moderate salary based middle-class occupation like nurses, sales assistance, teachers and telephone operators.

9.4 Historical background of working class

In the Marxian point of view presented in the 'Communist Manifesto', the capitalist society can be characterised by two principal classes. One was termed the bourgeoisie, and the other was named the proletariat. The bourgeoisie enjoyed the power to own the means of production and control society, whereas the proletariats were compelled to sell their labour at lower wages to survive in society. Working-class people invested their physical power in various activities depending on their capacities, and this confirmed the status of working-class people in society. With their continuous effort and consistency, the European society succeeded in advancing in the mediaeval period. Since the society tended towards modernity, it started concentrating on the development of women workers as they had to face lots of hardships to secure their social position in different society. Their further advancement had been hampered by so many social barriers. Despite the tremendous progress of society, it is evident that the position of woman workers in society had not changed drastically. In contemporary society, multiple divisions can be seen among the working class, like formal workers in the organised sector and industrial workers in informal, unorganised sectors. The casual general labourers, small peasants and the self-employed workers are also classified as working-class people who do not work for any type of 'common interest'. In the working class, cultural differences, clashes and conflicts are inevitable as they serve their term with distinct interests to lead their individual everyday life. The working-class people do not have any written or vocal

expressions to share their beliefs and ideas (Korpi, 2022). By bourgeoisie, Marks and Engles meant the class of people belonging to modern capitalism, and by the proletariat, they suggested the class of people who depended on daily wages. In the colonial era, workers from colonial countries like India provided their hard labour in offices, factories, shops at a substantial socio-economic scale but at a lower cost for serving the purpose of ruling countries. In post-colonial era, the condition of workers got improved. The transition of working-class job types was very prominent between the 1950s and 1960s. The jobs of the current period are quite different from the type of jobs the working-class people were doing in ancient times.

9.4.1 The emergence of the Working Class in European Culture

The emergence of the working class follows a prominent trend. a) Pre-Capitalism: During this time, the existence of the working class was limited and was witnessed only in the Greek, Roman, and Chinese empires. There has been a limited number of people who were engaged in social construction work and referred to as wage labourers who were seen to be working in industries such as iron and coal mining b) Early Capitalism: With the growth of capitalism, lots of cities were developed, and this increased the demand of working class in a huge amount. People started to be driven out from their land to cities to become labourers and also had a common life experience through working and living close to each other. As the utilisation of machinery and power in small-scale production was not possible, the demand for labourers enhanced during that time. c) Capitalism: In this era, a new class consciousness emerged in society when they started experiencing poverty. They became aware of the deterioration of their condition as the social structure was made for the benefit of owners of the means of production. This consciousness resulted in mass revolt. d) World War: This was a period of revolution which ended with the rise of the working class in power. Socialism was introduced, and the working-class people were assured of enjoying all social rights under socialism. e) Post-war to 70s: This period witnessed the boom of industrialisation and the improvement in the standard of living of the working class around the world. Their status in society rose drastically, but class struggle also started over securing political power over the population in the late 60s. The working class put continuous effort into hammering the concept of capitalist ideologies, but newer forms of class struggle emerged in society. During that time, the social structure became fragmented into cheap housing and cheap mass transport, and the working class started living in a society with their individual families. Huge housing colonies emerged in society, and a new method of social control was introduced by the capitalists in the late 70s through the use of mass media, including television. f) The 80s: During this time, the multi-national

character of capitalism started to be revealed in society, and this had a profound effect on the structure of the working class. The demand for unskilled and semiskilled workers was rising increasingly on a large scale all over the world. They started being involved in mining, heavy engineering, and manufacturing, and many countries shifted their focus to hiring cheaper labourers from third-world countries. As the investment in the manufacturing unit declined, the rate of profit in the manufacturing sector began to be reduced. In this era, lots of 'white collar' jobs were created in society, which helped in the emergence of a new class called the middle class. The demand for working-class people increased in the service sector. The concept of permanent employment was reduced, and contract-based employment rose in the commercial sector. During this time, the number of women workers increased in part-time jobs that were badly paid. g) The Working Class Today: In the contemporary period, the nature of work, as well as the status of the working class, has become quite different from the early period. Now, they are getting the best possible option to form a rainbow alliance after the introduction of international labour law. Their working rights and minimum wage structure have been decided, and working hours have also been fixed to ensure the overall benefit of the working class (historytoday.com, 2023).

9.4.2 The emergence of the working class in India

The British rule ensured the development of new social economy, education system and administration system in India and this led to emergence of new social class in Bengal with the name of Zamindar and Tenants. In the industrial area of Bengal and Bombay, the new social class appeared in the form of industrialist and proletariat. The industrialists started leading the industrial sector of India and the proletariats started to sell their labour in jute and cotton firms. Since 1880, the modern industries started growing in India steadily and this led to increase the number of industrial bourgeoise in industries sectors. The industrial class became sufficiently strong by 1905 and they felt the need of professional working class to serve the business purpose. They started to include the working class widely in industrial activities though still then the British had the monopoly over the industrial sector of India. The development of Indian industrial sector was the consequence of continuous effort of working class and this was made to facilitate the industrial revolution of England. India during this time became the source for Britain to export industrial products to other countries at cheap rate and this led to generate the colonial natured capitalism. Besides the development of industrial sector, India continued to bear the characteristics of agrarian economy. The agrarian economy was controlled by zamindars who had a good relationship with British since Permanent Settlement Act made by Lord Cornwallis. Indian Zamindars were unenterprising and conservative. The actual right on the land lied in the hand of British. The group of money lenders also emerged in Indian agrarian

society during this time. The modern working class emerged in India after the introduction of modern machineries and the social role of the working class changed drastically since this time.

9.4.3 The importance of Modern Working Class

In the current period, most of the people engaged in working-class jobs are found to be working in the services sector, which typically includes retail sales, clerical jobs, low-skilled manual, laborious vocational work, food industry positions and low-level white-collar workers like supervisors, junior managers, etc. Besides them, the property owners, employers and managers can be termed as the working-class people because they belong to the same organisational culture. Sociologists like Joseph Kahl and Dennis Gilbert stated that the working class remains the most populous class in America as more than 50% of the population remains engaged in various types of blue-collar jobs there. As per Dennis Gilbert, the author of the book *"*The American Class Structure," published in *1957*, the growth of capitalism and social development would not be possible without the hard work of working-class people. According to Dennis Gilbert, the working class comprises the population between the 25th and 55th percentile of society.

As per the opinion of other sociologists such as James Henslin, Joseph Hickey, and William Thompson, the working class comprises more than 34% of the world's population, which is roughly the same as the lower middle class. Karl Marx termed this class as the "proletariat" and stated that this class always remained the backbone of society. He described that the growth of every society depended on the hard labour of working-class people, and it was always the working-class people whose effort and labour ultimately enabled the society's flourishment. They provided services to produce goods, and that helped to create the society's wealth. From the Marxists' and socialists' points of view, it can be said that the working class includes all blue-collar workers who can deliver all types of menial and manual work. They are employed by that class of people who have business ownership and derive their income from the labour of others. In spite of belonging to the same organisational culture, the social condition and status can be different for the people of the same working class but the concepts of 'shared consciousness' and 'a common interest' are closely related to the working class. Marxists and socialists stated that the working class can be characterised by the intention of selling their labour and skills because they have nothing to sell but only their skills and labour-power.

However, in recent times, the difference in social conditions of the working-class people has become prominent due to the diverse socio-economic conditions, internal divisions of labour and ethnic backgrounds of working-class people coming from different

social backgrounds. In many places, the demographic components of the working-class population tend to become more diverse. Their social condition also keeps changing over time depending on the place and organisation. Previously, in some places, working-class people were paid less than $15 per hour with no health benefits (Henly et al., 2021). In some places, they were provided a salary with accommodation, but those jobs offered very low wages. Approximately 59% of the working-class population had to compromise their wages due to faulty salary structures, but now the situation has changed in a positive way. The introduction of labour law has safeguarded the labour's right to minimum wages for particular labour hours. Currently, 21% of the working class remain in the world, which has been safeguarded by international labour law (historytoday.com, 2023).

9.5 Women at Work: the concept

It is high time to celebrate the major contribution of women in the labour market as their effort into work has always become a major factor in the development and prosperity of society over the past century. Women made a long way to establish themselves in their occupations in certain industries. They continued to make too many struggles to make a career advancement by combining all the important aspirations in life. They had to balance work and family to prove their potential in the professional world (Webber & Giuffre, 2019). Today, with their continuous effort and consistency, society has succeeded in advancing further, but despite the tremendous progress of society, it is evident that women's position in society has not changed drastically. Some entrepreneurs hesitate to employ women in the workforce, considering them to be weaker than male workers, and this creates a potential barrier for them to get equal opportunities in the workplace. This orthodox mindset can definitely spoil the opportunity for women to participate in economic activity, as contemporary economic growth is related to the increase in production. Fewer women's participation in work must hamper the economy with weak productivity. The earning disparity between men and women is dominant in society, which is the main barrier to women's empowerment. Although all these issues are smaller than in previous years, the existence of gender inequality is still significant in the entire world, and this incurs a substantial loss to the productive capacity of women in society. By reducing these obstacles, the potentiality of women can be enhanced for the further development of society as well as the economy (brookings.edu, 2023).

9.5.1 A historical perspective on women empowerment in the labour force of European country

In the early 20th century, only 20 per cent of women in the United States were

categorized by the Census Bureau to be "gainful workers," who participated in the labour force outside their homes. Just 5 per cent of the married women during this time were assigned to this category. Most women in the United States who were primarily young and unmarried were not allowed to work outside the home. They were only expected to be engaged in childrearing and housekeeping. In some cases, women were allowed to be involved in family businesses and serving any home-based goods and service production, such as agricultural products. The engagement rate of African-American women in work was almost twice that of white women at that time because they were more expected to serve the function of slaves even after marriage. Since, the 1930s, women's participation at work started increasing. In the mid-1970s, women's participation increased drastically for the development of the economy. By 1970, 40 per cent of married women and 50 per cent of single women were witnessed to be participating in the labour force. Several factors contributed to the rising consciousness among women. During this time, the substantial advancement of mass high school education was seen, which contributed a lot to enhancing women's education. At the same time, the demand for clerical workers had increased due to the emergence of new technologies, and the newly generated jobs opened the opportunity for highly educated women to be involved in work. Over the period of World War, the formal barriers to women's employment were gradually removed (brookings.edu, 2023).

9.5.2 Women Empowerment in India

With the effort of social reformers in the past like Swami Vivekananda, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and Acharya Vinobha Bhave, the women empowerment process had been started in India. In the past their position in Indian society started to be improved with the abolition of ghastly practices like child marriage and sati. Since then, women worked relentlessly for the upliftment of their position in India. The Indian National Congress was the first political party of India to raise voice against women exploitation and in the year 1917, they demanded to secure the political rights of women. In the year 1950, Article 14 was made to ensure women's equal right to work and Article 15(1) focused to prohibit gender discrimination. Article 15(3) allowed every state to take strong step against women exploitation. The Maternity Benefit Act passed in 1961 to provide maternity benefits to pregnant workers and new mothers. The Equal Remuneration Act was passed in 1976 to ensure equal remuneration to woman workers and in the year 2001, the Government of India launched a national Policy for Women Empowerment to eliminate all forms of discrimination against women. The Sexual Harassment Act for Women at Work Place was passed in 2013 to implement few specific laws to secure

women's rights at work in India. Nevertheless, India passed a long way to exercise the fundamental rights of women so that they can enjoy equal freedom as men.

9.5.3 The Woman Empowerment in the Modern World

Women started to become self-conscious about enhancing their education level with the expectation of working, and the percentage of attending college to pursue higher studies was enhanced. The trend became prominent when women refused to plan for getting married and having families but started planning to prosper in their careers. By the early 1990s, the women's participation rate increased irrespective of age, and it exceeded more than 70 per cent. Women have a zeal to become doctors, lawyers, managers, and professors after increasing their education. They even joined industries and adopted occupations which were formerly dominated by men. Society reaped a great benefit from women's empowerment as their efforts played a great role in improving the economy, but their further advancement has been hampered by many social barriers (Webber & Giuffre, 2019).

9.5.4 Challenges for women's empowerment

Despite the tremendous progress of society, it is evident that women's position in society has not changed drastically. Lots of evidence suggests that many women still remain unable to achieve their professional goals. There is a stereotyped concept that women cannot compete with male co-workers, and this creates a potential barrier for them to get equal opportunities in the workplace. The workplace norms also fail to provide a reasonable work-life balance for women. The earning disparity between men and women is dominant in society, which is the main barrier to women's empowerment. Although the issue is smaller than in previous years, the existence of gender inequality is still significant in the entire world, and this incurs a substantial loss to the productive capacity of women in society. The contemporary economic growth must be hampered by the weak productivity in the economy (brookings.edu, 2023).

9.6 Conclusion

The middle class refers to the class of people whose income level remains moderate to enjoy social security and belong to the socio-economic hierarchy falling between the upper class and the working class; they continue consumption of all socially and economically available products to satisfy their utility but at a moderate rate. Technically, they can get the provision of all necessary products to fulfil their utilities while remaining at their income level. The working-class people generally refer to the industrial workers, but

in the modern competitive world, self-employed workers, people belonging to unorganised sectors and other kinds of wage-earners are also commonly known as the 'working class'. The composition, character, and size of the working class kept changing over a long period of time with the changes in social structure. The history of the emergence of the working class had early roots in the pre-capitalism era, but the history of its evolution can also be divided into several eras. The emergence of the working class was the inevitable trend of changing the social culture from the perspectives of caste, class and gender as an offshoot of capitalism. In ancient Europe, society was developed by the effort of a group made up of different professions. Most of them were part of the labouring class who were involved in trades and different types of occupations like craftsmen, artisans, and peasants. As time advanced, the attitudes of society towards women also changed, and their employment prospects also changed accordingly. The women gained experience working in the competitive labour market, making a proper balance between family and work. As a result, a new model of the two-income family also emerged in society.

9.7 Summary

It is observed in the Western culture that middle class people usually have a higher proportion of own property and educational degrees compared to the people belonging to the working class. In this report, the historical background of the middle class in Indian society has been discussed. During 17th century, the commercial middle class was introduced in India by British to serve them. This new middle class was quasi-westernised who possessed skill, education and professional training in trade, commerce and managerial administration. This group continued with the westernised culture throughout the 18th century in India and in the 19th century, the social reformers and professional group emerged in India to oppose against India's traditional values and culture. After that the modern Indian Bourgeoisie originated in India who got involved in nationalism and freedom movement against British. In the modern western society, the descriptive middle class can be identified with the income level which remains moderate to enjoy social security and subsistent consumption. The working class is considered to be in a lower position than the middle class, and the people belonging to the working class usually struggle a lot to survive in society. Society flourishes with their effort and hard work, but this working-class person cannot get enough materialistic provisions to survive in society easily (historytoday.com, 2023) . The importance of the working class in Western as well as Indian society can also be described from a sociological point of view. Working-class people can invest their physical power in various activities depending on their capacities, and this confirms the status of working-class people in different society. Besides the effort of working class, women empowerment is also needed for the flourishment of the society but the process of

women empowerment had never been easy in different countries. Women continued to make too many struggles to make a career advancement by combining all the essential aspirations in life. They had to balance work and family to prove their potential in the professional world. The historical perspective on women in the labour market needs to be discussed to analyse the evolution history of their social positionand the change in the position in different society.

9.8 Questions

Q A (5 marks each)

- What is the importance of working class for the development of society?
- Define the importance of the middle class from a sociological point of view
- What are the challenges for woman empowerment?
- How the middle class emerged in India?
- Who are Indian Bourgeoise and Intelligentsia?

Q B (10 marks each)

- What was the difference of social status of middle class in the European society and Indian Society?
- Critically compare the women empowerment process in the Western and Eastern Societies.
- Briefly describe the evolution of the Working Class

9.9 Suggested Readings

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Unit-X ❑ Social Processes

Cooperation, Conflict, competition, acculturation, accommodation and assimilation. Modernization and Westernization; Globalization and Glocalization

Structure

10.1 Learning Objectives

10.2 Introduction

10.3 Social Processes: An Overview

- **10.3.1 Cooperation**
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- **10.3.4 Assimilation**
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- **10.3.7 Westernization**
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10.4 Conclusion

10.5 Summary

10.6 Questions

10.7 References

10.1 Learning Objectives

By the end of this unit, students will be able to:

- Understand the concept of social processes and their significance in shaping human interactions.
- Identify and analyze different types of social processes, including cooperation, conflict, competition, assimilation, and accommodation.
- Evaluate the role of these processes in societal development and change.
- Compare and contrast different social processes in various socio-cultural contexts.

10.2 Introduction

Human society is a dynamic entity shaped by various forms of interaction among individuals and groups. These interactions, which define human relationships, are broadly classified as social processes. Social processes refer to the patterns of interactions that occur repeatedly within a society, influencing social structure and change. Some of the fundamental social processes include cooperation, conflict, competition, assimilation, and accommodation. Each of these processes contributes to the complex and multifaceted nature of social life. This unit delves into these processes, examining their characteristics, significance, and impact on social order and change.

10.3 Social Processes: An Overview

Social processes are the fundamental ways in which individuals and groups interact and establish relationships. They encompass the dynamic patterns of interactions that influence societal norms, values, and institutions. These processes are vital for social stability as well as for generating transformative changes in communities and societies. Social processes determine how individuals engage with one another, form social bonds, and navigate differences.

Social processes can be broadly categorized into two types:

- **Associative Processes:** These promote social integration, unity, and cooperation. They include cooperation, accommodation, and assimilation, which contribute to building harmonious social structures and fostering mutual support among individuals and groups. Associative processes ensure social cohesion and collective well-being by facilitating collaboration, shared identity, and peaceful coexistence. The integration of diverse individuals through cooperative ventures, cultural exchange, and mutual adjustments strengthens the social fabric, enabling societies to function smoothly.
- **Dissociative Processes:** These involve elements of opposition, competition, and conflict, which may lead to social differentiation, tension, and transformation. While they can create divisions, they also stimulate change and innovation by challenging established norms and power structures. Dissociative processes are essential for progress, as they provide opportunities for reassessment and reform in social structures. Conflict, competition, and opposition often highlight disparities and inequities, compelling societies to adapt and evolve. While dissociative interactions may lead to polarization, they also promote resilience by encouraging dialogue, negotiation, and the search for new solutions to existing problems.

10.3.1 Cooperation

Cooperation is a fundamental social process in which individuals or groups work together toward a shared goal. It is essential for maintaining social harmony, fostering collective efforts, and achieving common objectives. Cooperation can be seen in various aspects of life, ranging from small-scale personal relationships to large-scale societal collaborations. It is the cornerstone of societal development and ensures that individuals and groups can function effectively within a shared social framework.

Cooperation is categorized into different types:

- **Direct Cooperation:** Individuals engage collectively in activities with a common goal. Examples include teamwork in workplaces, group studies in educational institutions, and collaborative projects in research.
- **Indirect Cooperation:** People contribute separately toward a shared objective without directly interacting. Examples include scientific discoveries made in different labs or coordinated efforts in a supply chain.
- **Primary Cooperation:** Found in intimate and close-knit groups such as families and small communities where members work together based on strong emotional bonds.
- **Secondary Cooperation:** Observed in larger organizations and formal institutions where relationships are based on goal-oriented collaborations rather than personal ties.
- **Tertiary Cooperation:** Involves temporary alliances between groups or individuals to achieve a common goal, such as business partnerships or international diplomatic agreements.

Importance of Cooperation in Society

Cooperation plays a critical role in ensuring societal progress and maintaining stability. Some of its key contributions include:

1. **Promoting Social Cohesion:** Cooperation fosters mutual understanding, trust, and shared responsibilities, reducing tensions and conflicts within society.
2. **Enhancing Economic Productivity:** In industries and workplaces, cooperative efforts improve efficiency, innovation, and overall productivity.
3. **Encouraging Collective Problem-Solving:** Many complex societal issues, such as climate change and poverty, require collaborative approaches to find effective solutions.
4. **Strengthening Communities:** In social and cultural contexts, cooperation helps build strong relationships within families, neighborhoods, and societies at large.
5. **Enabling Political and Diplomatic Stability:** International cooperation among nations leads to peace treaties, trade agreements, and diplomatic resolutions to conflicts.

Challenges to Cooperation

While cooperation is beneficial, several factors can hinder its effectiveness, including:

1. **Lack of Trust:** Mutual suspicion or historical grievances between groups can make cooperation difficult.
2. **Competing Interests:** Different groups may have conflicting objectives that prevent collaboration.
3. **Resource Scarcity:** When resources are limited, competition may overshadow cooperation.
4. **Cultural and Ideological Differences:** Variations in beliefs, traditions, and ideologies can pose challenges to cooperative efforts.

Examples of Cooperation in Various Contexts

- **In Families:** Cooperation is essential for maintaining harmony, sharing responsibilities, and nurturing relationships.
- **In Education:** Students working together in group projects, teachers collaborating on curriculum design, and universities partnering for research demonstrate cooperation in the academic sphere.
- **In Workplaces:** Cooperation between employees enhances productivity and fosters a healthy work environment.
- **In Governance:** Governments collaborate with international organizations to address global issues such as climate change and humanitarian aid.

Thus, Cooperation is a vital social process that strengthens relationships, promotes progress, and ensures social stability. It facilitates collective problem-solving, fosters unity, and enhances productivity in various spheres of life. However, its effectiveness depends on trust, communication, and shared goals among individuals and groups. Understanding cooperation's role in society allows us to appreciate the significance of working together to build a more harmonious and progressive world.

10.3.2 Conflict

Conflict is a fundamental social process that arises when individuals or groups pursue incompatible goals, leading to opposition and struggle. It is an inevitable aspect of human relationships and social life, shaping interactions and driving societal transformations. While conflict is often perceived negatively, it serves as a significant force in stimulating change, fostering innovation, and restructuring social institutions.

Nature of Conflict

Conflict can take various forms, ranging from personal disagreements to large-scale social and political confrontations. It manifests when interests, values, needs, or expectations of individuals or groups are in opposition. Conflict can be constructive when it leads to new ideas, social movements, or institutional improvements, but it can also be destructive when it escalates into violence, war, or long-term hostility.

Types of Conflict

1. **Personal Conflict**: This occurs at the individual level, involving disagreements between people due to differences in personality, beliefs, or interests. Examples include workplace disputes, family disagreements, and interpersonal rivalries.
2. **Group Conflict**: Arises when social groups, communities, or organizations clash over resources, rights, or status. Ethnic and religious conflicts, labor disputes, and inter-group rivalries fall under this category.
3. **Political Conflict**: A struggle for power and governance, often seen in electoral competitions, policy disputes, or ideological confrontations between political parties or factions.
4. **Economic Conflict**: Rooted in competition over economic resources, wealth distribution, and labor conditions. Examples include class struggles, employer-employee disputes, and trade conflicts between nations.
5. **Social Conflict**: Stemming from cultural, racial, or gender differences, social conflicts emerge when marginalized groups challenge discriminatory practices, advocate for rights, or resist societal inequalities.
6. **International Conflict**: Encompasses conflicts between nations, such as territorial disputes, diplomatic tensions, trade wars, and military confrontations. Examples include historical conflicts like World Wars, Cold War rivalries, and contemporary geopolitical disputes.

Causes of Conflict

Conflict arises from multiple factors, including:

1. **Scarcity of Resources**: Limited access to essential resources such as land, water, jobs, or wealth often leads to disputes between individuals or groups.
2. **Power Struggles**: Competition for authority, control, or influence fuels political and organizational conflicts.
3. **Cultural and Ideological Differences**: Variations in beliefs, values, and traditions can lead to misunderstandings and social tensions.

4. **Social Inequality**: Economic and social disparities often cause resentment and clashes between different social classes or ethnic groups.
5. **Miscommunication and Misperceptions**: Poor communication, misunderstandings, and stereotypes contribute to escalating conflicts.
6. **Historical Grievances**: Past injustices, colonial legacies, and unresolved disputes can resurface as sources of conflict.

Consequences of Conflict

Conflict has both positive and negative consequences, depending on how it is managed and resolved.

Positive Consequences

1. **Social Change and Reform**: Conflict challenges outdated norms and stimulates movements advocating for change, such as civil rights movements and labor rights struggles.
2. **Innovation and Growth**: Disagreements can foster creative solutions and progress in various fields, including science, politics, and economics.
3. **Strengthening Group Identity**: Groups involved in conflict often develop a stronger sense of unity and purpose.

Negative Consequences

1. **Destruction and Violence**: Prolonged conflicts can lead to wars, loss of lives, and destruction of property.
2. **Social Polarization**: Conflicts can create divisions within societies, deepening mistrust and hostility between groups.
3. **Economic Disruptions**: Trade conflicts, labor strikes, and political instability can hinder economic growth and development.
4. **Psychological and Emotional Impact**: Individuals involved in conflicts often suffer from stress, anxiety, and trauma, particularly in cases of war or prolonged disputes.

Conflict Resolution and Management

Addressing conflicts effectively requires adopting strategies that minimize harm and promote constructive outcomes. Some key methods include:

1. **Negotiation**: Involves direct discussions between conflicting parties to reach a mutually acceptable agreement.
2. **Mediation**: A neutral third party assists in facilitating communication and proposing solutions.
3. **Arbitration**: A third party makes binding decisions based on evidence and

arguments presented by the conflicting sides.

4. **Dialogue and Reconciliation**: Encouraging open conversations and understanding between opposing groups to foster peace.
5. **Legal and Institutional Measures**: Governments and international organizations establish laws, policies, and mechanisms to resolve conflicts and prevent escalation.
6. **Conflict Transformation**: Instead of merely resolving a dispute, this approach focuses on changing the underlying social structures that generate conflict, addressing root causes like inequality and injustice.

Thus, conflict is an inherent aspect of social life, influencing both individual relationships and broader societal structures. While often perceived negatively, conflict can be a driving force for progress, prompting necessary social, economic, and political changes. Effective conflict resolution strategies can transform discord into opportunities for growth, cooperation, and development. Understanding the dynamics of conflict helps in managing disputes constructively and fostering a more harmonious society.

10.3.3 Competition

Competition is a fundamental social process where individuals, groups, or organizations contend for limited resources, status, power, or recognition. It is a universal phenomenon observed in various aspects of life, including economic, political, social, and cultural domains. Unlike conflict, competition generally occurs within the framework of established norms and rules, making it a structured and regulated process. It serves as a driving force behind progress, innovation, and efficiency while simultaneously creating inequalities and social divisions.

Nature and Characteristics of Competition

Competition is characterized by several key features:

1. **Struggle for Scarce Resources:** Competition arises when there is a limited availability of resources, whether tangible (such as land, jobs, or wealth) or intangible (such as prestige, recognition, or social status). Individuals and groups strive to secure these resources to enhance their social and economic standing.
2. **Implicit or Explicit Rivalry:** While some forms of competition are overt and recognized by all participants (such as sports or elections), others can be subtle and indirect, occurring through unspoken social expectations and pressures.
3. **Adherence to Established Rules:** In most cases, competition follows a structured framework of rules and norms, whether in economic markets, political campaigns, or social achievements.

4. **Individual and Group Competition:** Competition exists at both individual and collective levels. Individuals may compete for academic excellence, career opportunities, or social prestige, while groups compete in business, politics, and cultural representation.
5. **Positive and Negative Outcomes:** While competition fosters excellence, innovation, and motivation, it can also lead to stress, exploitation, and social disparity.

Types of Competition

Competition manifests in multiple forms depending on the domain in which it occurs:

1. Economic Competition

Economic competition is a crucial force in capitalist societies, where businesses, entrepreneurs, and workers strive for financial success. This type of competition includes:

- **Market Competition:** Businesses compete to attract consumers by offering better products, services, and pricing.
- **Labor Market Competition:** Job seekers compete for employment based on skills, experience, and qualifications.
- **Technological Competition:** Companies innovate to develop superior technologies, leading to advancements in industries such as healthcare, electronics, and communication.

Economic competition stimulates efficiency, innovation, and economic growth. However, it can also result in monopolies, worker exploitation, and income inequality when left unchecked.

2. Political Competition

Political competition plays a crucial role in democratic systems, where candidates and parties vie for public support and governance. It includes:

- **Electoral Competition:** Politicians and parties compete for votes through campaigns, debates, and policy promises.
- **Geopolitical Competition:** Nations compete for global influence, economic dominance, and strategic advantages in international affairs.
- **Policy Competition:** Governments and political ideologies compete in shaping societal structures and governance models.

While political competition encourages democratic participation and accountability, it can also lead to divisiveness, misinformation, and power struggles that hinder national stability.

3. Social Competition

Social competition occurs in various aspects of human life, where individuals or groups strive for prestige, recognition, and higher social status. This includes:

- **Educational Competition:** Students compete for academic excellence, scholarships, and prestigious university placements.
- **Professional Competition:** Individuals seek promotions, career advancement, and leadership positions within organizations.
- **Cultural and Artistic Competition:** Artists, musicians, and writers compete for critical acclaim, audience reach, and industry recognition.

Social competition fosters ambition and personal growth but can also lead to stress, mental health issues, and social inequalities.

4. Competitive Sports and Recreation

Sports and recreation provide a structured form of competition where individuals and teams strive for victory within predefined rules. Competitive sports include:

- **Individual Sports:** Events like tennis, swimming, and athletics where individuals compete based on personal performance.
- **Team Sports:** Football, basketball, and cricket involve collective competition, teamwork, and strategic play.
- **Esports and Gaming:** Digital gaming competitions have gained prominence, offering global platforms for competitive play and skill development.

Sports competition promotes discipline, teamwork, and fitness while fostering a spirit of fair play and excellence.

Impact of Competition on Society

1. Positive Aspects of Competition

- **Encourages Innovation and Progress:** In fields like science, business, and technology, competition leads to groundbreaking advancements that improve quality of life.
- **Enhances Efficiency:** Organizations and individuals strive to optimize performance and productivity in competitive environments.
- **Fosters Motivation and Excellence:** Healthy competition pushes individuals to develop skills, acquire knowledge, and set higher goals.
- **Promotes Meritocracy:** In competitive systems, talent and hard work are rewarded, encouraging social mobility.

2. Negative Aspects of Competition

- **Leads to Social and Economic Inequality:** Excessive competition can create disparities in wealth, opportunities, and access to resources.

- **Causes Stress and Mental Health Issues:** Intense pressure to succeed in competitive environments can lead to anxiety, depression, and burnout.
- **Encourages Unethical Practices:** In pursuit of victory or profit, some individuals and organizations resort to corruption, cheating, or exploitation.
- **Undermines Cooperation and Solidarity:** Extreme competition can foster individualism at the expense of collective well-being, weakening social bonds.

Balancing Competition and Cooperation

While competition drives progress, it is crucial to balance it with cooperation to ensure societal well-being. Effective policies and ethical frameworks help regulate competition in various sectors:

- **Fair Trade and Economic Regulations:** Governments impose regulations to prevent monopolies and promote fair competition in markets.
- **Educational Reforms:** Ensuring equal access to education reduces disparities in academic competition.
- **Workplace Ethics and Employee Well-being:** Organizations adopt policies that promote healthy work environments and prevent excessive stress.
- **Diplomatic and Global Cooperation:** Countries engage in diplomatic negotiations and alliances to balance geopolitical competition with peace and stability.

Future Trends in Competition

With globalization and digital transformation, the nature of competition is evolving:

- **Technological Advancements:** Artificial intelligence, automation, and digital platforms are reshaping economic and job market competition.
- **Sustainability and Ethical Competition:** Businesses and institutions are shifting towards sustainable and ethical practices to address environmental and social concerns.
- **Global Talent and Remote Work:** The rise of remote work has expanded the competitive landscape, allowing individuals to compete globally for jobs and opportunities.
- **Geopolitical Shifts:** Emerging economies and shifting alliances continue to influence political and economic competition on a global scale.

Thus, competition is an inherent aspect of human interaction, influencing economic, political, and social structures. While it fosters progress, efficiency, and personal growth, it also presents challenges such as inequality, stress, and ethical dilemmas. A balanced approach that integrates competition with cooperation ensures that societies benefit from

its positive aspects while mitigating its drawbacks. As competition continues to evolve with technological and global advancements, maintaining ethical standards and social equity remains essential for sustainable progress.

10.3.3.1 Difference between Conflict and Competition

Human interactions are shaped by various social processes, two of the most significant being conflict and competition. Both involve opposing interests and struggles, yet they differ in nature, intent, and consequences. While competition is a structured and rule-based endeavor that often results in innovation and progress, conflict is a direct confrontation that may disrupt social harmony. Understanding the fundamental differences between these two processes is crucial for comprehending social dynamics and their impact on individuals and societies. Conflict and competition are both forms of social interaction that arise from opposing interests. However, they have distinct characteristics.

- **Conflict** is a social process where individuals or groups oppose, resist, or struggle against each other due to differences in goals, values, or interests. It is often emotional, can be aggressive, and sometimes leads to social instability. Conflict can take various forms, such as personal disputes, ethnic clashes, political struggles, or wars.
- **Competition** is a social process where individuals or groups vie for limited resources, status, or rewards. Unlike conflict, competition usually adheres to social norms and rules, allowing participants to strive for success without necessarily harming or eliminating their opponents. It exists in economic markets, educational institutions, sports, and workplaces.

Key Differences between Conflict and Competition

1. Purpose and Intent

- **Conflict** arises when individuals or groups see their interests as incompatible and attempt to assert dominance or resolve the dispute in their favor. It often involves hostility and direct confrontation.
- **Competition**, on the other hand, is primarily driven by the desire to achieve success, recognition, or resources. It is not necessarily aimed at harming others but rather at excelling in a given domain.

2. Rules and Structure

- **Conflict** may lack formal rules and can take unpredictable or even destructive forms. It often involves violations of social norms, aggressive behavior, and an attempt to overpower the opponent.
- **Competition** follows established guidelines and fair-play principles. Whether in

business, sports, or academics, competition ensures that participants abide by structured systems that determine the winner based on merit rather than force.

3. Relationship between Opponents

- **Conflict** tends to strain relationships and may create long-term divisions between individuals or groups. It can foster resentment, hostility, and even violence.
- **Competition** does not necessarily harm relationships; in fact, it can encourage mutual respect, camaraderie, and motivation for self-improvement. Even rivals in competitive settings often acknowledge each other's strengths.

4. Outcome and Impact on Society

- **Conflict** may lead to violence, destruction, and a breakdown of social order. In some cases, conflict may be necessary for social change, such as in revolutions or civil rights movements, but it often results in instability.
- **Competition**, by contrast, promotes efficiency, innovation, and progress. It drives individuals and groups to improve their performance, contributing to economic growth, scientific discoveries, and advancements in various fields.

5. Emotional Involvement

- **Conflict** is often fueled by strong emotions such as anger, resentment, or hatred. These emotions can escalate the situation and lead to long-lasting negative consequences.
- **Competition**, while it can be intense, is generally less emotionally charged. Participants may feel motivation, frustration, or excitement, but these emotions do not usually result in deep personal animosity.

Examples of Conflict and Competition

Examples of Conflict

- **Political Conflicts:** Rival political parties may engage in conflicts over policies, elections, or governance, sometimes leading to protests, civil unrest, or even wars.
- **Ethnic and Religious Conflicts:** Historical and contemporary conflicts between different ethnic or religious groups, such as the Israeli-Palestinian conflict, illustrate how deep-rooted differences can escalate into prolonged struggles.
- **Workplace Conflicts:** Disputes among employees or between employees and management over issues such as promotions, wages, or working conditions.

Examples of Competition

- **Business Competition:** Companies competing for market dominance, such as Apple and Samsung in the smartphone industry, drive technological advancements and consumer benefits.

- **Academic Competition:** Students competing for scholarships, grades, or admissions to prestigious universities.
- **Sports Competitions:** Events like the Olympics, where athletes compete for medals while adhering to fair rules and sportsmanship.

Interconnection Between Conflict and Competition

Although conflict and competition are distinct processes, they are sometimes interconnected. For example:

- A competitive environment can lead to conflict if one party perceives unfair treatment or resorts to unethical behavior to gain an advantage.
- Conflict can sometimes be resolved through competition. Political disputes, for instance, are often settled through democratic elections, where candidates compete for votes rather than resorting to violence.
- In economic settings, companies competing for market dominance may engage in conflicts such as legal battles over patents or trade disputes.

Positive and Negative Aspects

Positive Aspects of Conflict

- **Promotes Social Change:** Historical conflicts such as the Civil Rights Movement in the U.S. or India's independence struggle have led to significant societal advancements.
- **Clarifies Issues:** Conflict can bring hidden tensions to the surface, allowing for negotiation and resolution.
- **Encourages Adaptation:** Societies evolve by addressing conflicts through dialogue, compromise, or institutional changes.

Negative Aspects of Conflict

- **Leads to Violence and Destruction:** Wars, riots, and interpersonal violence are detrimental to societies and individuals.
- **Creates Social Divisions:** Prolonged conflicts can deepen racial, ethnic, or ideological divides.
- **Drains Resources:** Conflict, especially armed struggles, depletes economic and human resources.

Positive Aspects of Competition

- **Encourages Innovation and Progress:** Healthy competition in science, business, and technology leads to new discoveries and efficiency improvements.

- **Motivates Individuals and Organizations:** People strive to perform better, leading to overall societal improvement.
- **Ensures Fair Resource Distribution:** Economic competition can prevent monopolies and promote consumer benefits.

Negative Aspects of Competition

- **May Lead to Inequality:** In extreme cases, competition can create significant disparities between winners and losers, exacerbating social inequalities.
- **Causes Stress and Pressure:** Excessive competition, especially in academics or corporate environments, can lead to burnout and mental health issues.
- **Encourages Unethical Behavior:** Some individuals or organizations may resort to dishonest means to gain an advantage, undermining the integrity of competition.

Thus, conflict and competition are integral to social interactions, shaping human behavior and societal evolution in different ways. While conflict involves direct opposition and can lead to discord, competition fosters structured efforts toward achievement and progress. Despite their differences, both processes contribute to change and development in society. Conflict, when managed constructively, can lead to meaningful transformations, while healthy competition promotes efficiency and innovation. Understanding these distinctions allows individuals and societies to navigate social interactions more effectively, fostering progress while minimizing unnecessary strife.

10.3.4 Assimilation

Introduction to Assimilation

Assimilation is a fundamental social process through which individuals or groups gradually adopt the cultural traits, values, norms, and practices of another group, often the dominant one in a given society. This process leads to a blending of cultures and social identities, fostering greater unity and reducing intergroup differences. Assimilation can occur voluntarily, as individuals seek to integrate into a new social environment, or it may be enforced through socio-political mechanisms, often resulting in the loss of distinct cultural traditions.

As a crucial mechanism of social integration, assimilation helps societies function smoothly by minimizing cultural conflicts and fostering shared understandings. However, it can also raise concerns about cultural erosion, identity loss, and power imbalances. Understanding assimilation requires an examination of its types, stages, factors influencing the process, advantages, challenges, and real-world implications.

Types of Assimilation

Assimilation can be classified into several types based on its nature and the degree to which it occurs:

1. **Cultural Assimilation (Acculturation):** This occurs when individuals adopt the cultural traits, language, customs, and traditions of another group, usually the dominant one. For example, immigrants adapting to the lifestyle, dress, and language of their host country exemplifies cultural assimilation.
2. **Structural Assimilation:** This involves the integration of minority groups into the social structures and institutions of the dominant society. It occurs when individuals from different cultural backgrounds participate in shared institutions such as schools, workplaces, and government structures, breaking down social barriers.
3. **Psychological Assimilation:** This takes place when individuals begin to identify themselves with the dominant culture and internalize its values and norms. Over time, they may develop a sense of belonging to the mainstream society rather than their original cultural group.
4. **Biological Assimilation (Amalgamation):** This refers to intermarriage and biological blending between different ethnic or racial groups, leading to a new, integrated population. Historical examples include the blending of European, African, and Indigenous populations in Latin America.
5. **Forced Assimilation:** This occurs when a dominant group imposes its culture, language, and social norms on a minority group, often through coercion or institutional policies. Examples include colonial-era policies that sought to eradicate indigenous languages and traditions.

Stages of Assimilation

Assimilation is not an instant process but unfolds in a series of stages:

1. **Contact:** The initial stage involves interaction between different cultural or ethnic groups, facilitated by migration, trade, or conquest.
2. **Conflict and Resistance:** Differences in customs, traditions, and beliefs may create resistance, leading to social tensions or conflicts before integration occurs.
3. **Adaptation:** Individuals begin to adopt aspects of the dominant culture while retaining elements of their original identity.
4. **Full Assimilation:** Over generations, the distinct identity of the minority group gradually disappears as it merges into the dominant culture.
5. **Acceptance and Integration:** Once fully assimilated, individuals or groups are no

longer distinguished by their original cultural traits and are fully accepted as part of the mainstream society.

Factors Influencing Assimilation

Several factors determine the speed and extent of assimilation:

- **Language Acquisition:** The ability to speak and understand the dominant language greatly accelerates assimilation by facilitating communication and participation in social life.
- **Economic Participation:** Employment opportunities in mainstream society enhance structural assimilation and create greater interdependence between cultural groups.
- **Education:** Access to formal education in the dominant language and curriculum aids in cultural and psychological assimilation.
- **Intermarriage:** Social relationships, particularly intermarriage between different cultural groups, promote assimilation by blending traditions and identities.
- **Social Policies:** Government policies, such as citizenship laws and affirmative action, can either facilitate or hinder assimilation.
- **Cultural Similarities:** Groups with shared values and traditions assimilate more easily than those with starkly different cultural backgrounds.

Benefits of Assimilation

1. **Social Cohesion:** Assimilation fosters unity and harmony in diverse societies by reducing cultural divisions and promoting a shared identity.
2. **Economic Opportunities:** Integrated individuals have better access to jobs, education, and resources in mainstream society.
3. **Political Stability:** Assimilation reduces ethnic and racial tensions by creating a sense of belonging and shared national identity.
4. **Cross-Cultural Exchange:** While assimilation leads to cultural blending, it also results in hybrid cultures enriched by elements from multiple traditions.

Challenges and Criticism of Assimilation

1. **Loss of Cultural Identity:** Critics argue that assimilation often erases unique cultural traditions, languages, and histories, leading to cultural homogenization.
2. **Power Imbalance:** Assimilation is often dictated by the dominant culture, making it an unequal process where minority groups are expected to conform.
3. **Marginalization:** Even after adopting mainstream culture, some groups still face discrimination, exclusion, or stereotyping.

4. **Resistance and Conflict:** Some groups resist assimilation to preserve their cultural heritage, leading to social conflicts or identity-based movements.

Case Studies of Assimilation

1. Immigrant Assimilation in the United States

The United States has historically been a melting pot of cultures, where successive waves of immigrants have assimilated into mainstream society. Early European immigrants, such as the Irish, Italians, and Germans, initially faced discrimination but gradually assimilated through education, employment, and intermarriage. More recently, Hispanic and Asian communities have also undergone assimilation, though often retaining bilingual and bicultural identities.

2. Indigenous Assimilation Policies in Canada and Australia

Both Canada and Australia implemented forced assimilation policies targeting indigenous populations. The Canadian residential school system and Australia's Stolen Generations were attempts to integrate indigenous children into Eurocentric cultures, often at the cost of their native languages and traditions. In recent decades, these nations have taken steps to acknowledge and rectify the harms of forced assimilation.

3. The Indian Caste System and Cultural Assimilation

In India, assimilation within the caste system has been complex. Lower-caste groups have historically sought upward mobility by adopting upper-caste practices (a process known as Sanskritization). Meanwhile, modern economic and social reforms have facilitated greater structural and psychological assimilation across caste lines.

Thus, assimilation is a powerful social process that shapes the cultural, social, and economic landscape of societies. It facilitates integration and social unity but also raises concerns about cultural preservation and power dynamics. While voluntary assimilation promotes harmony and inclusion, forced assimilation often leads to conflict and resistance. Understanding assimilation in historical and contemporary contexts allows for more inclusive policies that balance integration with cultural diversity.

10.3.5 Accommodation

Introduction to Accommodation

Accommodation is a crucial social process that enables individuals and groups to adjust to one another, despite differences in culture, values, or interests. It is a mechanism through which conflicting parties or distinct social groups develop a working arrangement that allows them to coexist peacefully without necessarily eliminating their differences. Unlike assimilation, which involves a gradual merging of cultures, accommodation allows

groups to retain their distinct identities while finding ways to interact in a cooperative and less antagonistic manner.

Accommodation plays a fundamental role in ensuring social stability by reducing conflict and fostering mutual understanding. It is a necessary process in diverse societies where cultural, religious, or ideological differences exist. The process can be temporary or long-term, voluntary or enforced, depending on the socio-political context.

Types of Accommodation

Accommodation can take various forms, depending on the nature of the interaction and the extent to which differences are managed:

1. **Compromise:** This occurs when conflicting parties make mutual concessions to reach a common ground. It is often used in negotiations, diplomacy, and dispute resolution where both sides sacrifice certain demands to maintain peace and cooperation.
2. **Toleration:** In this form, different groups acknowledge their differences but agree to coexist without interfering in each other's affairs. Toleration is often seen in pluralistic societies where various religious, ethnic, or ideological groups maintain distinct identities without seeking to impose their beliefs on others.
3. **Arbitration and Mediation:** When conflicts arise, an impartial third party may step in to help negotiate a resolution. Arbitration involves a legally binding decision, while mediation focuses on facilitating dialogue and voluntary agreements between disputing parties.
4. **Colonial and Political Accommodation:** Historically, colonial powers have accommodated indigenous or local customs to maintain stability and governance. Similarly, modern political systems accommodate diverse groups through representation, federalism, and inclusive governance structures.
5. **Institutional Accommodation:** This occurs when social institutions such as schools, workplaces, or governments modify their structures to incorporate diverse groups. Examples include policies supporting workplace diversity, religious accommodations in education, and affirmative action programs.
6. **Segregation as a Form of Accommodation:** While often viewed negatively, segregation can sometimes be a form of accommodation when it allows different groups to maintain autonomy and avoid conflict. However, enforced segregation can lead to discrimination and systemic inequalities.

Factors Influencing Accommodation

Several factors determine the effectiveness and longevity of accommodation in a society:

- **Social Diversity:** The more diverse a society, the greater the need for accommodation mechanisms to maintain harmony.
- **Legal Frameworks:** Laws and policies play a crucial role in institutionalizing accommodation, such as anti-discrimination laws, affirmative action, and multicultural policies.
- **Economic Stability:** Economic inequalities can either hinder or promote accommodation. Equitable resource distribution fosters cooperation, while economic disparities can exacerbate tensions.
- **Cultural Attitudes:** Societal openness to diversity and inclusivity determines the success of accommodation efforts.
- **Political Will:** Governments and leaders play a critical role in promoting policies that foster accommodation through dialogue, representation, and legal protections.

The Role of Accommodation in Social Harmony

Accommodation contributes to social harmony by reducing tensions between conflicting groups and fostering a culture of coexistence. In multicultural societies, it allows different communities to maintain their traditions while participating in collective social life. Political accommodation ensures minority representation in governance, reducing the likelihood of social unrest. Economic accommodation, such as labor laws that protect diverse groups, promotes workplace inclusivity and stability.

Challenges and Criticism of Accommodation

1. **Superficial Harmony:** Some argue that accommodation only provides a temporary solution to deeper societal issues. If structural inequalities remain unaddressed, conflicts may resurface.
2. **Power Imbalance:** In some cases, accommodation may favor dominant groups while forcing marginalized communities to accept disadvantageous terms.
3. **Resistance to Change:** Certain groups may resist accommodation efforts due to deep-seated prejudices, cultural rigidity, or fear of losing power and privilege.
4. **Legal and Policy Limitations:** Inadequate laws or weak enforcement mechanisms can undermine the effectiveness of accommodation efforts.

Case Studies of Accommodation

1. Religious Accommodation in India

India is home to multiple religious communities, and its legal framework provides accommodations for different religious practices. For example, the Indian Constitution allows different religious communities to follow their own personal laws regarding marriage,

inheritance, and family matters. This accommodation helps maintain religious harmony and social cohesion among the diverse communities.

2. Political Accommodation in Belgium

Belgium has a complex linguistic and political structure that accommodates both the Flemish-speaking and French-speaking populations. The country's federal system ensures representation for both groups, allowing them to coexist despite linguistic and political tensions.

3. Workplace Accommodation for Persons with Disabilities

Many countries have enacted laws requiring employers to provide accommodations for individuals with disabilities, such as wheelchair accessibility, flexible work arrangements, and assistive technologies. These measures promote social inclusion and economic participation for marginalized groups.

Thus, accommodation is an essential social process that enables societies to function despite differences in culture, ideology, or interests. It fosters social stability, prevents conflicts, and promotes inclusivity by creating mechanisms for peaceful coexistence. However, the effectiveness of accommodation depends on factors such as legal structures, economic conditions, and societal attitudes toward diversity. While it may not eliminate deep-rooted conflicts, it provides a necessary framework for managing diversity in a harmonious and constructive manner.

10.3.6 Modernization

Modernization is a complex process of societal transformation that changes the social, cultural, economic, and political structures of a society, moving away from traditional ways. It began with the Enlightenment, which introduced philosophies like reason, empiricism, science, progress, freedom, and universalism. Key historical events such as Britain's Industrial Revolution and the political revolutions in England, France, and the US introduced new values of capitalism, citizenship, democracy, and development, all contributing to modernization.

According to **James O'Connell** (1976), modernization is a process where a traditional or pre-technological society evolves into one characterized by machine technology, rational and secular attitudes, and highly differentiated social structures. This transformation often involves adopting Western political and economic institutions. **Daniel Lerner** (1958) describes modernization as a process of social change where less developed societies acquire traits common to more developed societies, driven by international or intersocietal communication. Economic development is a key component of modernization, leading to an increase in output per person.

Lerner identifies certain features of modern societies resulting from modernization:

i) self-sustaining economic growth,

ii) public political participation through electoral democracy,

iii) secular and rational cultural norms,

iv) increased social mobility, and

v) the emergence of a "mobile personality" defined by rationality, empathy, and other-directedness, where individuals seek approval from others to validate their self-image.

Huntington (1976), in his essay "The Change to Change: Modernization, Development, and Politics," describes modernization as a revolutionary process that transforms rural agrarian societies into urban industrial ones. **Alvin Toffler** (1980) refers to modernization as the shift from the "First Wave" (agricultural society) to the "Second Wave" (industrial society), and discusses the transition from the "Second Wave" to the "Third Wave" (post-industrial society) in developed countries. Modernization is seen as a systemic process influenced by various factors: economic (global capitalist economy), political (rise of the secular state), social (formation of classes and advanced social division of labor), and cultural (shift from religious to secular culture).

During the Industrial Revolution and the period of industrialization, classical sociologists developed theories of social change, focusing on the process of modernization. Marx analyzed the modes of production in capitalism, highlighting how it led to oppression, exploitation, and alienation, and he believed that true progress would be achieved through socialism. Durkheim argued that the division of labor and differentiation would drive societal development, with greater differentiation leading to more functional dependence, resulting in organic solidarity and higher modernity.

Max Weber saw the rise of an industrial society leading to a bureaucratic-rational society, with societal progress driven by rationality. Modernity, according to Weber, moves away from the transcendental and emphasizes science and rational calculation in social actions. Simmel examined modernity in the context of the city and the money economy, noting that modernity is experienced in urban life and through the spread of money. He viewed the modernization process as one of creating value, where money facilitates the development of the market, modern economy, and capitalist society.

The term "development" is crucial for understanding modernity, and several contemporary theorists, including Giddens, Ritzer, Bauman, and Habermas, have contributed to its study. Many scholars consider modernity to be an ongoing and incomplete project. Anthony Giddens (1990) described modernity as a "juggernaut" and identified its four institutional dimensions: capitalism, industrialism, coordinated administrative power through surveillance, and military power.

Both Anthony Giddens and Ulrich Beck describe the contemporary world as a "risk society." This marks a transition from classical modernity—defined by industrialization and traditional structures—to late or advanced modernity, where society is characterized by pervasive risks and uncertainties. According to Ulrich Beck (1992:10), the risk society emerges as modernity begins to reflexively confront the hazards it has generated.

In this new phase, the very processes that once fueled progress and prosperity now produce unintended consequences that threaten global well-being. Technological advancements, environmental degradation, economic instability, and political upheavals are not just isolated incidents but systemic risks inherent in modern society's fabric. Beck argues that these risks are global in nature and cannot be contained within national boundaries, necessitating new forms of cooperation and governance.

Giddens complements this view by emphasizing how modernity is self-transformative. He suggests that as societies become more advanced, they continually reshape their institutions and practices in response to new challenges. The shift to a risk society implies that we must rethink traditional notions of security, responsibility, and progress.

This transformation has profound implications:

- **Economic Structures**: Traditional industries give way to knowledge-based economies, but with that comes financial volatility and job insecurity.
- **Political Systems**: Governments must navigate complex global risks, leading to changes in policy-making and increased emphasis on supranational organizations.
- **Social Dynamics**: Communities grapple with issues like climate change, health pandemics, and technological disruptions, which require collective action and adaptability.

Understanding Beck and Giddens' concept of the risk society encourages us to reflect on how modern advancements can simultaneously offer benefits and generate new challenges. It highlights the importance of proactive risk assessment and management in shaping a sustainable future.

Implications of Modernization in Today's World:

Modernization's impact on today's world is massive, touching just about every aspect of our lives. Here's how it's playing out:

1. Socio-Economic Inequality: Modernization brings technological advancements and economic growth, which can improve living standards and create new opportunities. But it can also widen the gap between the rich and the poor. Access to education, technology, and resources often favors those already in privileged positions. The digital divide is a clear example—some people have constant access to the internet and digital tools, while others are left disconnected, limiting their opportunities.

2. Urbanization and Megacities: As people move from rural areas to cities seeking better jobs and lifestyles, urban centers expand rapidly. This urbanization can drive innovation and economic development but also leads to overcrowding, inadequate housing, and the rise of slums. Cities like São Paulo and Mumbai showcase both the vibrancy of urban life and the challenges of providing services to massive populations.

3. Environmental Impact and Sustainability: The push for industrial growth has taken a toll on the environment. Increased pollution, deforestation, and greenhouse gas emissions contribute to climate change. However, there's a growing emphasis on sustainable development. Movements advocating for renewable energy, conservation, and eco-friendly practices aim to balance modernization with environmental stewardship.

4. Cultural Transformation: Modernization often leads to the spread of global culture, sometimes at the expense of local traditions and languages. While this can promote understanding and exchange, it can also result in cultural homogenization. Preserving indigenous cultures and customs becomes a challenge as global media and consumerism become more dominant.

5. Technological Dependence and Innovation: Technology has revolutionized how we communicate, work, and live. Innovations like artificial intelligence, biotechnology, and the Internet of Things are reshaping industries. But this dependence raises concerns about privacy, cybersecurity, and the ethical use of technology. Automation and AI might displace certain jobs, necessitating new skills and education.

6. Social Change and Mobility: Modernization breaks down traditional social structures, promoting individualism and new social norms. This can lead to greater personal freedom and social mobility but may also weaken community ties and family structures. The shift can impact mental health, as people navigate changing expectations and societal pressures.

7. Political Evolution and Governance: There's a global trend toward democratic values, transparency, and human rights. Modernization encourages citizen participation and accountability. Yet, rapid changes can lead to political instability if institutions can't adapt quickly enough, sometimes resulting in conflicts or authoritarian backlashes.

8. Globalization and Interdependence: Countries are more interconnected through trade, communication, and shared challenges like pandemics or climate change. This globalization can drive economic growth and cultural exchange but also makes economies vulnerable to global market fluctuations and crises.

9. Education and Lifelong Learning: The demands of a modern economy make education more critical than ever. There's a need for continuous learning and skill development to keep pace with technological changes. Education systems are evolving to emphasize critical thinking, creativity, and digital literacy.

10. Ethical Considerations and Responsibility: Advancements raise important ethical questions. Issues like data privacy, gene editing, and AI decision-making require society to consider the moral implications of new technologies. Creating frameworks for responsible innovation is essential.

Given the keen interest in socio-economic issues and sustainable development, it's worth exploring how modernization can be guided to promote equity and sustainability. Engaging in initiatives that focus on reducing the digital divide, supporting sustainable urban planning, and advocating for inclusive policies can make a significant difference.Additionally, considering the concept of the **risk society** that thinkers like Ulrich Beck and Anthony Giddens discuss, it's important to recognize that modernization brings new risks and uncertainties. From environmental crises to technological disruptions, being proactive in risk assessment and management is crucial.

10.4 Conclusion

Social processes are fundamental in shaping human interactions and societal structures. They define the ways in which individuals and groups relate to one another, influencing both social stability and change. Associative processes such as **cooperation, assimilation, and accommodation** contribute to unity, fostering collective growth and social harmony. These mechanisms encourage individuals to work together, adapt to new cultural settings, and develop mutual respect despite differences. On the other hand, dissociative processes like **competition and conflict** introduce tension and differentiation but also serve as catalysts for social transformation, innovation, and the redistribution of power.

While cooperation ensures collaboration and shared success, competition fuels motivation and individual excellence. Conflict, although often perceived negatively, is sometimes necessary for addressing grievances and restructuring social hierarchies. Assimilation facilitates the blending of cultures and ideas, whereas accommodation allows diverse groups to coexist while preserving their distinct identities. The interplay of these social processes is essential in balancing stability with progress, ensuring that societies remain dynamic yet cohesive.

Understanding these processes provides insight into how societies evolve and adapt. Effective governance, legal frameworks, and inclusive social policies play a crucial role in managing these interactions to foster equity and sustainability. Whether in politics, economics, education, or interpersonal relationships, social processes determine how individuals navigate the complexities of coexistence. Thus, the study of social processes remains essential for building more inclusive, resilient, and progressive societies.

10.3.7 Westernization

The Westernization of India's caste system began with the vigorous efforts of Christian missionaries aiming to convert as many Indians as possible to Christianity, alongside the arrival of the East India Company. Initially coming to India for trade, the East India Company gradually expanded its political power, ultimately establishing British imperial rule by 1858. British rule brought about radical and lasting changes in Indian society and culture. The British introduced new technologies, institutions, knowledge systems, beliefs, and values, which became significant sources of social mobility for both individuals and groups.

In this context, sociologist M.N. Srinivas introduced the term "Westernization" to explain the transformations that occurred in Indian society and culture due to extended Western contact during British rule. According to Srinivas, Westernization refers to "the changes brought about in Indian society and culture as a result of over 150 years of British rule," encompassing shifts in technology, institutions, ideology, and values. Compared to Sanskritization, Westernization is considered a simpler concept as it specifically addresses the impact of Western, particularly British, influence on India.

Srinivas used "Westernization" to describe how non-Western countries like India underwent significant changes after prolonged interaction with Western societies. This process involves adopting certain value preferences, including "humanitarianism," which signifies an active concern for the welfare of all human beings, regardless of caste, economic status, religion, age, or gender. Westernization not only introduced new institutions but also fundamentally altered existing ones. For instance, while India had educational institutions long before British arrival, the schools introduced under British rule differed significantly in structure and curriculum. Other institutions such as the army, civil services, and law courts were also transformed in similar ways.

Interestingly, the rise of Westernization did not impede the process of Sanskritization; instead, both processes occurred simultaneously and, to some extent, Westernization accelerated Sanskritization. For example, advancements like postal services, railways, buses, and newspapers—fruits of Western influence—facilitated more organized religious pilgrimages, meetings, and caste solidarities than were possible in the past.

The interplay between Westernization and Sanskritization highlights the complex dynamics of social change in India during British rule. Westernization brought about technological and institutional transformations, while Sanskritization involved adopting practices and values from higher castes within the traditional hierarchy. Together, these processes reshaped Indian society, leading to both the adoption of new ideas and the reinforcement of indigenous cultural practices.

Impact of Westernization on Indian Society

Westernization profoundly influenced India's education reform, legal systems, and social movements during British rule, leaving lasting legacies that continue to shape the country today. Let's explore each of these areas:

1. Education Reform:

The British introduction of Western education marked a pivotal shift in India's educational landscape:

- **English as Medium of Instruction:** In 1835, Lord Macaulay's *Minute on Education* advocated for English to be the medium of instruction, aiming to create a class of Indians who were "English in taste, in opinions, in morals, and in intellect." This policy diminished the prominence of traditional education systems like *gurukuls* and *madrasas*.
- **Establishment of Modern Institutions:** Universities modeled after British institutions were founded in Calcutta, Bombay, and Madras in 1857. These universities emphasized liberal arts, sciences, and humanities, introducing subjects like mathematics, philosophy, and Western literature.
- **Creation of an Educated Middle Class:** Western education led to the rise of a new Indian intelligentsia. Exposed to Enlightenment ideals—liberty, equality, and democracy—they became the torchbearers of social reforms and the independence movement.
- **Impact on Social Mobility:** Education became a vehicle for social mobility, allowing individuals from various backgrounds to attain positions in administration, law, and academia, challenging traditional caste barriers.

2. Legal Systems:

British colonial rule introduced significant changes to India's legal framework:

- **Codification of Laws:** The British established a unified legal system with codified laws like the Indian Penal Code (1860) and the Criminal Procedure Code (1861). This replaced the patchwork of customary laws and practices that varied regionally.
- **Introduction of Rule of Law:** The concept that everyone is equal before the law was revolutionary. It aimed to provide impartial justice, though in practice, colonial interests often took precedence.
- **Modern Judicial Institutions:** High Courts were set up in major cities, and a hierarchy of subordinate courts was established. British legal procedures, advocacy systems, and court practices were adopted.

- **Reforms Against Social Practices:**
  - ❖ **Abolition of *Sati* (1829):** Led by reformers like Raja Ram Mohan Roy and enacted by Governor-General Lord William Bentinck, this law prohibited the practice of widow immolation.
  - ❖ **Legislation for Women's Rights:** Laws were introduced to prevent child marriage and encourage widow remarriage, influenced by Western notions of individual rights and humanitarianism.
- **Impact on Indigenous Legal Practices:** Traditional dispute resolution mechanisms and customary laws were marginalized. While this introduced standardized justice, it also led to the erosion of local legal traditions.

3. Social Movements:

Western ideas catalyzed various social and religious reform movements:

- **Challenge to Orthodox Practices:** Exposure to Western liberal thought led Indian intellectuals to question and critique orthodox practices like caste discrimination, child marriage, and gender inequality.
- **Formation of Reformist Organizations:**
  - ❖ **Brahmo Samaj (1828):** Founded by Raja Ram Mohan Roy, it aimed to reform Hindu society by discarding idol worship and caste distinctions, promoting monotheism and rationalism.
  - ❖ **Arya Samaj (1875):** Established by Swami Dayananda Saraswati, it sought to revive Vedic ideals while rejecting social evils, advocating for education and women's rights.
- **Women's Emancipation:** Pioneers like Ishwar Chandra Vidyasagar worked tirelessly for women's education and legal rights, leading to the Widow Remarriage Act of 1856.
- **Nationalist Movements:** Western political philosophies inspired a sense of nationalism. Figures like Dadabhai Naoroji and Bal Gangadhar Tilak used ideas of self-rule and democracy to rally against colonial oppression, setting the stage for the Indian National Congress's formation in 1885.
- **Cultural Renaissance:** There was a revival and reinterpretation of Indian art, literature, and philosophy, blending Eastern and Western ideas. This period saw the rise of luminaries like Rabindranath Tagore, who engaged deeply with both traditions.

Reflective Thoughts:

Understanding how Westernization impacted these specific areas illuminates the

complex interplay between adopting foreign concepts and retaining indigenous identities. It prompts us to consider:

- **Cultural Resilience vs. Assimilation:** How did India balance Western influences with its rich cultural heritage, and what lessons does this offer in today's globalized world?
- **Education as Empowerment:** The role of education in driving social change is evident. In what ways can modern education systems continue to promote equality and innovation?
- **Legal Pluralism:** With India's diverse society, how can the legal system accommodate customary laws while upholding universal rights?
- **The Role of Education in Contemporary India:** How does the legacy of Western education influence current challenges like literacy rates, access to education, and skill development?
- **Legal Reforms and Social Justice:** How are modern legal initiatives addressing historical injustices, and what impact do they have on marginalized communities?
- **Social Movements in the Digital Age:** With technology as a catalyst, how are new social movements shaping India's socio-political landscape?

Modernization and Westernization have set in motion processes that continue to evolve. By analyzing these historical influences, we gain valuable insights into present-day challenges and opportunities, empowering us to contribute thoughtfully to India's ongoing development.

10.3.8 Globalization and Glocalization

Globalization has become the buzzword of our time. Interestingly, it's rarely highlighted that globalization involves numerous local impacts. In fact, specific manifestations of global processes can be observed in concrete localities, making the strict division between the global and the local inaccurate. The main goal is to discuss the socioeconomic connections between global processes and local places. Considering current socioeconomic developments, we're increasingly justified in discussing the process of **glocalization**, which encompasses both global and local aspects. Global and local represent two sides of the same coin, and the nature of contemporary spatial and temporal processes can be better understood by recognizing and analyzing the socioeconomic aspects of glocalization.

It's fascinating how glocalization bridges the gap between expansive global trends and the nuanced realities of local communities. Instead of viewing globalization as a force that erases local identities, glocalization shows us that localities actively engage with global

processes, adapting and reshaping them to fit their unique cultural and socioeconomic contexts.

For instance, in urban development, a city might adopt global sustainable development goals but implement them through local initiatives that address specific challenges like slum rehabilitation or localized poverty. This approach not only preserves cultural integrity but also makes global strategies more effective on the ground.

Understanding glocalization is crucial for tackling issues like urbanization and poverty. It allows us to see how global solutions can be tailored to local needs, leading to more sustainable and inclusive development. By analyzing socioeconomic aspects of glocalization, we gain deeper insights into how societies can navigate the complexities of our interconnected world.

Definition:

IMF (International Monetary Fund) defined, "Globalization refers to the growing economic interdependence of countries worldwide through the increasing volume and variety of cross-border transactions in goods and services and of international capital flows, and also through the more rapid and widespread diffusion of technology."**Jan Aart Scholte** defines, "Globalization refers to processes whereby social relations acquire relatively distanceless and borderless qualities so that human lives are increasingly played out in the world as a single place."**Immanuel Wallerstein defines,** "globalization represents the triumph of a capitalist world economy tied together by a global division of labor."**According to Anthony Giddens,** "Globalization means that we all increasingly live in a world where individuals, groups and nations are interdependent."

Globalization is the process by which businesses, technologies, ideas, and cultural practices spread around the world, leading to increased interconnectedness and interdependence among nations. It's driven by advances in communication, transportation, and information technology, which reduce barriers to the exchange of goods, services, capital, and knowledge. Globalization manifests in various ways:

- **Economic Integration**: The expansion of international trade and investment, where markets operate on a global scale.
- **Cultural Exchange**: The sharing and blending of cultural elements like food, music, fashion, and values across borders.
- **Technological Spread**: Rapid dissemination of technology and innovation worldwide.
- **Political Coordination**: Collaboration among governments through international organizations and agreements.

Imagine how the internet connects people globally, allowing ideas and information to flow almost instantaneously. Products designed in one country are manufactured in another

and sold worldwide, illustrating economic globalization. Cultural globalization is visible when you see global phenomena like yoga, originally from India, being practiced all over the world, or how K-pop has gained massive international popularity.

Glocalization, a blend of "globalization" and "localization," emphasizes that products or services developed and distributed globally are more likely to succeed if they are adapted to meet the specific requirements of local practices, legislation, fiscal regimes, socio-political systems, cultural expectations, local laws, customs, and consumer preferences.

Today, glocalization is understood as the intelligent adaptation of concepts and ideas to local and regional needs, rather than offering identical products and solutions everywhere. This concept explains the interactions between global and local dimensions in various strategies, such as political governance, business marketing, media, and communication strategies. Glocalization also sheds light on why some strong strategies fail when they don't consider cultural diversity and the strength of local factors. Essentially, it involves creating or distributing products or services intended for a global or trans-regional market but customizing them to suit local laws and cultural contexts.

Understanding glocalization is crucial in our interconnected world. It highlights the importance of cultural sensitivity and local relevance in global operations. For instance, multinational companies often tailor their products to local tastes—a fast-food chain might offer region-specific menu items, or a retailer might adjust clothing lines to reflect local fashion trends. This approach not only enhances customer satisfaction but also fosters brand loyalty by respecting and valuing local identities.

Moreover, glocalization extends beyond business. In political governance, policies crafted with glocalization in mind can better address local needs while aligning with global standards. Media organizations that produce content resonating with local audiences while maintaining global appeal exemplify glocalization in communication strategies.

By embracing glocalization, organizations and governments can navigate the complexities of globalization more effectively. It allows them to leverage global efficiencies while remaining responsive to local nuances, ultimately leading to more sustainable and inclusive growth.

Key aspects of glocalization include:

- **Product Adaptation**: Multinational companies customizing their offerings to meet local tastes and needs.
- **Cultural Hybridization**: The fusion of global and local cultural elements to create new, unique expressions.
- **Local Agency**: Local communities actively shaping how global influences are incorporated into their context.

For example, fast-food chains like McDonald's tailor their menus in different countries to reflect local culinary preferences. In Japan, you might find a Teriyaki Burger; in India, there's the McAloo Tikki Burger catering to local vegetarian diets. This strategy allows global companies to resonate with local customers by respecting and integrating cultural nuances.

Another example is the use of social media platforms globally, where users create and share content that's relevant to their local context, even though they're using a global technology. Local activists might use Twitter or Facebook to raise awareness about community issues, blending global tools with local concerns.

10.5 Summary

Social processes are the foundational ways through which individuals and groups interact, shaping the structure and evolution of societies. They can be broadly categorized into **associative** and **dissociative** processes. Associative processes, such as **cooperation, assimilation, and accommodation**, promote unity, collaboration, and social integration, contributing to stability and harmonious coexistence. Cooperation is essential for collective progress, enabling individuals and groups to work together towards shared goals. Assimilation facilitates the blending of cultures, allowing individuals to adopt the dominant culture's values and practices over time. Accommodation, on the other hand, enables diverse groups to coexist while maintaining their distinct identities through mutual adjustment and institutional mechanisms. These processes help societies function cohesively despite differences in culture, religion, or ideology.

Dissociative processes, such as **competition and conflict**, introduce elements of tension, struggle, and differentiation. Competition drives motivation and individual excellence by fostering a sense of challenge, often leading to social mobility and innovation. However, when competition becomes intense and unregulated, it can lead to inequalities and social discontent. Conflict, though often seen negatively, can be a necessary force for social change. It arises from disagreements over resources, power, or ideology, and while it may lead to division, it can also serve as a catalyst for restructuring social hierarchies, resolving injustices, and fostering new societal norms.

Accommodation plays a particularly important role in diverse and multicultural societies, where social harmony depends on the ability of different groups to adjust to one another. It manifests in various forms, including political accommodation, institutional adjustments, and legal frameworks that protect the rights and identities of minority groups. However, it is not without challenges—imbalances of power, resistance from dominant groups, and inadequate legal enforcement can limit its effectiveness.

Overall, social processes shape human interactions in ways that balance stability with change. While associative processes ensure cohesion and integration, dissociative processes introduce dynamism and transformation. Understanding these interactions is crucial for policymakers, social scientists, and institutions striving to create inclusive, equitable, and progressive societies. By recognizing the complexities of cooperation, conflict, competition, assimilation, and accommodation, societies can better navigate the challenges of diversity, governance, and social evolution.

10.6 Questions

Short Questions

1. Define social processes.
2. What is the difference between associative and dissociative social processes?
3. Explain the concept of cooperation in social interactions.
4. How does competition differ from conflict?
5. What is assimilation in the context of social processes?
6. What are the key characteristics of accommodation?
7. Give an example of religious accommodation in India.
8. What is arbitration in the process of accommodation?
9. How does political accommodation function in Belgium?
10. What role does economic stability play in fostering accommodation?

Long Questions

1. Discuss the significance of social processes in shaping human interactions.
2. Explain the role of cooperation in societal development with relevant examples.
3. Compare and contrast competition and conflict as social processes.
4. Analyze the process of assimilation and its impact on cultural identities.
5. Elaborate on the different types of accommodation with real-world examples.
6. How does accommodation contribute to social harmony, and what challenges does it face?
7. Explain the factors influencing accommodation and how they affect societal coexistence.
8. Discuss the importance of political accommodation in managing diverse societies.
9. Evaluate the effectiveness of workplace accommodations for marginalized groups.
10. How do legal and policy frameworks shape the success of accommodation in different societies?

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10.8 Glossary

a. **Accommodation**: A social process in which individuals or groups adjust to one another without losing their distinct identities.
b. **Assimilation**: The process by which individuals or groups adopt the cultural traits of another group, leading to cultural homogeneity.
c. **Cooperation**: A social interaction where individuals or groups work together towards a common goal.
d. **Competition**: A social process where individuals or groups strive for the same resource, status, or recognition.
e. **Conflict**: A dissociative process that arises from opposing interests, leading to struggle and opposition.
f. **Compromise**: A form of accommodation where conflicting parties make mutual concessions.
g. **Toleration**: The acceptance of diversity and coexistence of different beliefs or practices without interference.
h. **Arbitration**: A conflict resolution method where a third party makes a binding decision.
i. **Mediation**: A negotiation process facilitated by a neutral third party to resolve disputes.
j. **Social Diversity**: The presence of varied cultural, religious, or ideological groups within a society.

MODULE 4

Contemporary Sociological Methods and Issues

Unit-XI ❑ Social Problems

Anomie and Deviance; Crime: Violent and White Collar. Legal Measures

Structure

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- **11.4.1 Meaning and Definition**
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11.6 White Collar Crime

- **11.6.1 The Concept**
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11.0 Objectives

The objective of this unit is:

- To get a wholesome idea of crime, anomie, deviance and criminal laws.
- To understand the significance of both violent and non-violent crimes and their various types.
- To examine different theories of crime and deviance.
- To know about the colonial-era laws in India to deal with all sorts of crime and deviance and the steps taken to replace them.

11.1 Introduction

Social problem can be defined as a condition or behavior pattern that has so much negative consequences for a fairly large section of the population that it needs to be addressed. One interesting point about social problem is that it can be explained both objectively and subjectively. Objectively perceived, as a condition or a type of social behavior social problems genuinely disrupt the lives of a large number of people irrespective of people's awareness of the conditions or the behaviors as problematic or not. On the other hand, subjectively speaking the problematic situation or the type of behavior needs to be perceived as a real social problem. Thus emerges the social constructivist view that holds that the mere presence of any negative condition or behavior does not amount to social problem, it becomes a problem when policy –makers label it as such.Thus, recognizing a social problem becomes important.

Generally speaking, social problems are undesirable conditions or behavioral patterns that require attention and remedy.These are undesirable because these disturb the social order by hindering its peaceful environment and disrupting the smooth functioning of the social institutions. If neglected, these problems may take deep roots in society and thus may develop beyond the bounds of people's tolerance causing a demand for its urgent remedy. Over the times, social problems may change their character andexpanse, may travel from one society to another; some problems may wane while some others may earn prominence.

Social problems can be of myriad types and can involve economic, political, legal, cultural and historical factors; some problems may travel from one part of the globe to the other and thus may affect a huge section of the world population.

Though social problems have affected and are still affecting practically all societies of past and present periods it is not at all easy to find any one single, universally recognized definitionfor the problem. Fuller and Myers have defined it as a condition in which a deviation from some cherished social norms occur. Merton and Nisbet believe it is a way of behavior which, to a considerable section of society, involves violation of one or more generally accepted or approved norms. On the other hand, Carr believes, our consciousness of a difficulty, a gap between our preference and the reality creates a social problem. Social problems may involve three types of elements: (a) tension factors that challenge some values of society; (b) social values that face challenge and (c) intense reaction of individuals and groups to challenge. Though disintegrative and disruptive in character, social problems have certain functional value as their cure may lead to social development. Due to its special character, the study of social problem is a part of the science of sociology to find out proper solutions; in fact, we can say that it is a historical responsibility of sociology. The study of social problem not only helps us understand the concepts like anomie, deviance, crime and other related issues but also gives us a clue to their remedies. The following sections contain brief discussions of anomie, deviance, types of crime and the legal ways to combat these problems.

11.2 Anomie

11.2.1 Meaning of Anomie

Anomie, also spelled as anomy, is a social condition in which breakdown of moral values or guidance for individuals occurs.It speaks of a sense of alienation and hopelessness in a society or a group caused by social upheavals.The term ‘anomie’ literally means ‘normlessness’or absence of proper moral values and social guidelines that may evolve from conflict of belief system leading to breakdown of social bonds between a community and its members. Anomie also refers to the confusion arising out of the lack of social norms and regulations in the society. With the help of this concept of normlessness and its causes and consequences in society, sociologists explain deviant or criminal behavior. The term has originated from the Greek word ‘anomia’ meaning lawlessness.

The term ’anomie’ was first used by the French philosopher Jean-Marie Guyau much before Durkheimin two of his books published in 1885 and 1887 respectively. After Guyau, some other French philosophers and sociologists like Gabriel Tarde too used the

word occasionally; but it gained wider acknowledgement and popularity when French sociologist Emile Durkheim used the term 'anomie' first in Division of Labour(1893) and then in Suicide (1893). However, Durkheim did not use the term 'normlessness' as an explanation of anomie, he rather used terms like 'derangement' and 'an insatiable will' or 'malady of the infinite' to mean what harm limitless desire could bring to society. In this way, anomie is not a simple absence of norms, it is a mismatch of individual's actions and a system of social norms and practices. Out of this mismatch many social problems like moral deregulation and absence of legitimate aspirations can emerge.Excessive rigidity and little individual discretion or too much of flexibility can produce social instability, personal unrest, alienation and uncertainty resulting from a breakdown of standards and values.

After Durkheim, the next important contribution in anomie theory came in the 1960s from American sociologist Robert Mertonwho used the term to describe how the gaps between socially accepted goals and the availability of means to achieve these goals may lead to anomic experiences for those who may face serious obstacles in the fulfillment of their aspirations. Though anomie theory has been criticized for its generality, it can explain many forms of deviance. It also puts emphasis on the role of social forces in creating deviance.

11.2.2 Anomie Theory of Durkheim

Durkheim's anomie theory is based on his observations of 19th century Europe and he argued that when in a rapidly changing society weakening of traditional institutions like family, education and work occurs along with the weakening of traditional authorities and the principles supporting social inequality, anomie takes place. Under a normless or anomic condition criminal and deviant behavior increases as there occurs a lack of social cohesion and solidarity often aided by rapid social change.

Durkheim introduced his concept of anomie in 1893, in his doctoral thesis titled *The Division of Labor in Society*, as an abnormal form of the division of labor in which an absence or insufficiency of the appropriate regulation needed for ensuring cooperation between different specialized social functions. In fact, his anomie theory describes the mismatch of collective guild labourto evolving needs of the society and its impact on society. In the pre-modern era both the society and the guild had been homogeneous; he equated this state as mechanical solidarity, a state in which adaptation was hindered. In society's transition from mechanical to organic solidarity assisted by increasing division of labor, industrialization and urbanization,there will be social pathologies known as anomie. In the opinion of Durkheim, such social pathology is an outcome of abnormal and unhealthy consequences of the state of social solidarity. He believes that anomie is caused either by

a lack of moral regulation or by over-regulation in the form of forced division of labour and it produces a feeling of alienation and purposelessness especially when the economic fortune of a given society faces drastic change for better or for worse.

A few years later, in 1897, Durkheim further developed his concept of anomie in Le Suicide (Suicide) and connected anomie with suicide on the one hand and with insufficient social regulation of individual aspiration on the other.He has observed that people commit suicide under the pressure of social factors like integration and regulation. When society's regulation over its members is weak, the number of suicide due to anomie (anomic suicide) increases. In a situation of weak social regulation, one's relationship with society faces so much changes that its values and norms loose relevance. Feeling bereft of the societal values and standards upon which they used to rely traditionally, people often experience feelings of disappointment, frustration and disillusionment which may compel them to commit suicide. Anomic suicides are also associated with significant widespread change like period of social revolution.His concept also touched issues like economic anomie as a product of economic expansion and conjugal anomie caused by divorce. He has further observed that unlimited desire not only leads to frustration but also causes anomie. However, anomie was not a permanent theme in Durkheim's thought as he was more concerned with social integration.

After Durkheim, American sociologist Robert King Merton used the concept of anomie to develop Strain theory to explain goal-attainment and deviance in American society.

11.2.3 Robert K. Merton's Anomie Theory

The moot point of Robert K. Merton's anomie theory is that when there is a gap between culturally prescribed goals like wealth, success, etc. and the socially acceptable means to achieve them. Merton'sstrain theory of anomie speaks of pressures arising out of that gap in social structure may turn citizens towards crime.

Merton's concept of anomie was first published in 1938, but at that time it failed to arouse any interest of his contemporary scholars; but as it was republished sixteen years later in 1954 it was able to draw attention from scholarly quarters.His anomie theory has refined Durkheim's remarks by describing the missing social rules that lead to anomie and by linking them to the aspect of value-medium discrepancy. Anomic conditions are believed to appear out of discrepancy between the legitimate social goals and the limited access to the means necessary to achieve them; such discrepancies result in some disorientation of the individuals and causes both psychological stressand social conflicts. Merton's theory can be called utilitarian in nature as it suggests that the absence of better opportunities in life lead people to the path of crime.

Merton has observed that American society attaches excessive importance to people's material success in life and believes in the principle of hard work followed by material gain. In America's open and liberal social structural pattern anybody can achieve the much-cherished success in life with sheer hard work; so American society puts people under constant stress to be successful as per the society's standards. In order to confront that stress people, tend to adapt one of thefive following behavioral patterns:

1. Conformity – People accept socially approved cultural goals and legitimate means to achieve them; they also peacefully adjust with the social changes. This may or may not give them major success in life, yet they remain conforming to both legitimate goals and means. For them non-conformity is not an option.

2. Innovation – This applies when people accept the socially approved cultural goals but do not follow legitimate means to achieve them. For achieving success in life, they can adopt unorthodox practices (if they realize that legitimate routes to success are blocked) which may be legitimate or not.Innovation is likely to involve breaking rules to achieve the objectives of their desire (e.g.,stealing to become rich).

3. Ritualism – It occurs when without any success at achieving culturally approved goals people continue to adhere to social expectations. In the process they may lower or abandon the cultural goals but maintain the legal means to achieve them. Merton has given us the example of lower –level bureaucratswho have low level of success in career but they may adhere to the rules very strictly and thus may over conform by giving more emphasis on following of rules than other goals.

4. Retreatism – It leads to rejection of both socially approved cultural goals and their legal means. In a sense, the retreatists are social 'drop outs' like drug addicts, alcoholics, homeless and vagabonds who live in a world of their own. Not only they reject the social–cultural norms, they are also rejected by the society.

5. Rebellion – Rebellion takes place when both the culturally approved goals are rejected and replaced by the rebels. They substitute conventional goals and means with something unconventional to form a counterculture with a motive to change the world. Hippies, some religious groups and revolutionariesmay be included in this category.People who take part in protests or campaigns to change policies or laws may also belong to the category.

Merton's strain theory and concept of anomie speak of lack of opportunity in life to be a major factor behind crime and deviance.He believes crime is a response to people's experience of stress and strain to achieve the goals and values favored by society; and to examine that response he ventures into enquiring firstly, whether people accept institutionalized means and secondly, whether they accept cultural goals.His strain theory stands on his assumptions regarding these two queries.

Though Merton's theory is not foolproof, it has inspired many follow up researches.

11.3 Deviance

11.3.1 Meaning of Deviance

The term 'deviance' is often used as a synonym of crime; the two are, no doubt, closely related, though there is some difference in theirmeaning and significance.Crime is a deviant behavior, though deviance in all forms is not crime as criminal acts are considered more serious than deviant acts. In short, deviance may be described as any behavior that violates established social norms and earns disapproval from the majority of a society; such violation of norms can be criminal or non-criminal. People who engage in deviant behavior are known as deviants. The nature of deviance may vary from society to society and from time to time as norms vary from group to group; therefore, what is considered normal in one community may be an example of deviance in another community. For example, prior to the legislation of Age of Consent Act, 1891 child marriage was the norm in Indian society, while in many other countries, particularly in the West it was considered a serious act of deviance.

Deviance often occurs when an individual or a group breaks the set expectations of society or community with an activity or action which is considered amoral within that particular society. Society's standard of behavior is not always codified, but understood; therefore, deviance may be committed unknowinglyas people may not always be aware of the norms or about what constitutes deviance and what does not. When an act or event crosses the limits of social- moral standards it becomes known as a deviant. For example, underage drinking is deviance; harassing, bullying other people are also instances of deviance. The nature of deviance may also vary from sections to sections within the same society as the standards of social norm differ leading to different standards of socialization, therefore what is considered deviance in one section, may be quite normal for another section.

11.3.2 Definitions of Deviance

As a sociological concept deviance can be defined as behaviours that violate social rules and norms. Any odd or unacceptable behavior, be it major like theft or minor like smoking in a 'no-smoking' zone, can be termed as deviance. Clinard and Meier (2001) have identified four definitions of deviance like statistical, absolutist, relative or reactive and normative ones.

Absolutist Definition – This definition assumes that the basic norms of behavior in

a society are understood and accepted by the members and they generally agree upon what constitutes deviance. As everybody is supposed to know what the socially approved ways of life are, violation of any of these is termed deviance.

Statistical Definition – From a statistical point of view most of the people in a society behaves in a 'correct' way and deviance can be defined as variation or departure from ''average'' norms of behaviour.

Labeling Definition – In the opinion of Howard Becker, deviance is the consequence of the application of rules and sanctions by others to an 'offender' or to the person on whom the label of 'deviant' has successfully been applied.

Relative or Reactive definition – According to this definition deviance is a situation created by audiences or groups which make the rules and impose negative sanctions upon certain behavior in a society.Following the logic of 'deviance is in the eyes of the beholder', what someone perceives as 'deviant behaviour' may seem to be 'non-deviant' to some others.

11.3.3 Types of Deviance

Deviant behavior can be primarily of two types: formal and informal. The formal type encompasses offences of more serious nature that are punishable by law and the informal type includes deviations from decent codes of conduct like gossiping behind people's back, being late for work, telling inappropriate jokes at work, lying, swearing in public, staring inappropriately, etc.; the informal types may or may not break any law, but these surely hurt the sense of decency and social approval. Any kind of non-conforming behavior belongs to either formal or non-formal type of deviance. Robert K. Merton has classified deviant behavior into five types based on standards of conformity, innovation, ritualism, retreatism and rebellion.

11.3.4 Causes of Deviance

There is no single, identifiable cause of deviance, it is better to understand with reference to a variety of factors like genetics, life experience, personality traits, living environment and social pressure a person or a group faces during day-to-day existence. However, there are causes linked to societal issues like poverty, weakness of morality, broken and disturbed family life, poor socialization, social rejection, influence of mass media and so on;individualized causesmay vary from person to person. In reality there are many factors like genetics, personality, upbringing, environment and societal influences. Sociologists have examined and explained the factors behind deviance with the help of a number of explanationsto include biological, psychological and sociological factors leading to crime.

Biological Explanation – Biological explanations for deviance suggest that genetic influences play a significant role in deviant behavior. For example, substance abuse problem may develop due to genetic reasons; about 40% -60% of the risk for developing an addiction is due to genetics. It (genetics) also influences temperament and overall personality.

Italian physician Cesare Lombroso had observed that some individuals are victims of certain physiological traits in their behavior or genes and he identified them as born criminals. Though rejected later, biological explanation came with the initial understanding of causes of deviant behavior. It has addressed the instincts, inherited qualities and physical structure of individuals as scientific proof behind their deviance and criminal attitude. Some supporters of this explanation believe in the presence of an extra chromosome in the gene of a deviant individual; however, the arguments of the biological school are refuted as absurd and impractical.

Psychological Explanation – This explanation is based on the argument that people's attitude, personality and mindset favoring deviant behavior is a product of a person's living environment; witnessing deviant behavior frequently can ignite deviant tendencies in one's mind. Excessive use of social media may cause increasing sense of despair, inequality, injustice, revenge or an urge for rebellion or for being unique. Anomie or cultural frustration also have deep psychological impact to cause deviance.

Sociological Explanation – In contrast with the biological and psychological viewpoints, sociologists search for factors behind deviance outside the individuals. They are interested in understanding the roleof social influences that provokeor lure people to break norms.Social environment, upbringing, socialization, family problems, social rejection, social- religious beliefs, poverty – all are important causes of deviance. Labeling done by society creates negative emotions among individuals. People regularly face the pressure to be successful in life in a socially approved way. Deviance then becomes the product of various social strains a person experiences in life. Thus, the sociological explanations clearly state that deviant behavior or attitude is not acquired by birth but is caused by one's social environment and surroundings or the external influences like socialization, membership to subcultural groups or 'gangs' and social class. Social class membership indicates people's relative standing in terms of education, occupation, income and wealth. The sociological perspectives are of three variations – symbolic interactionism, functionalism and conflict theory. American sociologist of Functionalist school, Robert K. Merton, through his Strain theory, has presented asociological explanation of deviance. The theory suggests that there exists some tension between a society's aspirations or goals and means that people have to achieve these goals. If the means does not match the goals, people may turn to

illegitimate tactics or deviant behavior (stealing, embezzlement, drug-selling, etc.) to attain the socially acceptable ideal (financial success).

11.3.5 Functions of Deviance

Though deviance or deviant behavior has a negative image and communities try their best to punish the offender/s, functionalist like Emile Durkheim has observed (1893, 1895) that deviance serves certain important purposes in society; for example, it helps define cultural norms, clarifies moral boundaries, bring people together and encourages social change. Functionalist thinkers believe that the elements of the society not only form the whole but also contribute towards the whole's healthy sustenance. Therefore, as a key component of society deviance is functional for society. Durkheim observes that deviance has three important influences:

1. Deviance clearly defines moral boundaries and affirms norms. By moral boundaries he means a group's ideas about expected behavioral and thinking standards; deviance challenges these boundaries. As an after effect of a deviant act, collective conscience gets aroused demanding sanction against the offender and this affirms the group's norms. Thus, punishment reminds everyone what it means to be a part of the group.

2. Deviance increases social unity by encouraging a spirit of 'we feeling' among the people. As all the members come together to denounce the act of deviance and subject the perpetrator to bear the brunt of punishment, a sense of unity pervades among them; at the same time, the rightness of the way is also established.

3. Though deviant behaviors are largely condemned and forbidden, at least some members of the group/ community may find them acceptable. With support from small but significant number of people, such acts may redefine moral boundaries and in due course may change the standard of behavior to a great extent.

11.3.6 Theories of Deviance

Different schools of sociology have explained deviance in a variety of ways. Most important of these are Structural- Functionalism, Social Strain Typology, Differential Association theory Conflict Theory, Control Theory and Labeling theory.

Structural Functionalism: This theory believes that though perceived negatively, deviance actually plays a positive role in society by bringing together different parts of the population within a society. One of its important tasks is to clearly distinguish and demarcate acceptable and unacceptable behavior; by doing this it helps affirm a society's cultural values and norms.

Again, while deviant behavior harms the order and balance within a society, other elements try to restore that balance for readjusting with social norms.Thus, deviant behavior can contribute to social stability in the long term because it challenges norms to promote social unity and bond.

Social Strain Theory: This theory, proposed by Robert K. Merton, has received enough popularity among modern American thinkers. It proposes that deviance behavior can be classified into certain types on the basis of a person's motivations or adherence to cultural objectives and his beliefs about obtaining these goals. The main 'types' of social deviance can be identified as ritualism, innovation, rebellion, retreatism and conformity. A valuable insight of social strain theory is that people can turn to deviance when they are pursuing socially approved values and goals. For example, people can indulge in deceitful means of earning money to become rich and thus to fulfill the socially recognized and culturally accepted value of having a rich and prosperous life. In this way deviance helps one to break one norm to prioritize another.

However, the term 'social strain' suggests that people always face pressures and strains in life caused by social expectations. Referring the American society, Merton says that it traces on people's material success and urges them to be rich. Some may understand the importance of being rich, yet may want to live a simple, law-abiding life with limited success, while some others be reckless in earning money without caring for laws or principles. Some others may not cope well with the pressure exerted by the society and may turn to alcohol addiction or substance abuse as a way to avert the pressure or may rebel against the whole system of socially approved norms and values that force one to be successful.

Opportunity Structures: In the 1960sRichard Cloward and Lloyd Ohlin observed that deviance is more complex than Merton has explained. Deviance is caused not because of poor means to achieve legitimate goals, but also because of absence of access on the one hand, and easy access to illegitimate opportunities. In 1971 Albert Cohen suggested that blocked opportunities lead to delinquent subcultures that nurture deviant attributes which, in turn, lead to a life that is based on criminal habits and techniques.; not always for survival, but often for the 'kick' or the thrill involved in such behavior.

Conflict Theory: This theory views deviant behavior as a bi-product of material inequality between various socio-political groups formed on the lines of gender, religion, race, class and so on.This theory is based on the observations made by Karl Marx and Friedrich Engels about crime in capitalist society. According to their opinion, in a class divided society inequality remain inherent because the poor get little and the rich has more. While the poor would try to get more, the rich would engage their power to obtain more

by controlling the poor as they have a vested interest in it. Groups in society see themselves always in competition with other groups where gain for one means loss for the others. Often groups that find themselves in an unequal social position may adopt deviant behavior to alter the situation, including the structure that gave birth to social inequality. Martin Luther King Jr., one of the most prominent black American civil rights activists of the 1950s, once stated, ‘’a riot is the language of the unheard’ meaning that people who face suppression tend to defy social norms in violent ways to express their grievance and frustration.

Conflict theory emerged as a major criminological explanation in the 1970s-1980s period amidst the background of political activism of the 1960s. The advocates of this theory focus on the inequalities permeating the capitalist society where the legal and the criminal justice systemworks more in the

interests of the rich and the powerful while vagrancy, loitering and drug laws target the poor and powerless people. They also argue that cost of corporate crimes like workplace death and injury due to unsafe working condition, etc. is fairly higher than the costs of street crimes. In spite of that, the latter is highlighted as dangerous, the former one is generally overlooked as shrewd business practices or as mere civil violations.

Differential Association Theory: To explain the power of external influence like people’s experiences in groups as a source of deviance, Edwin Sutherland coined the term differential association in 1939. The core idea of this theory is to show how the different groups we associate with teach us either to conform to or deviate from the society’s norms. Research findings have proved that families with records of crime or prison sentences produce deviant children more often than families without any such history. Similarly, crime –prone neighborhood and peers habituated with crime have higher possibility of turning a person towards the path of crime. Violence remains woven into the neighborhood or gang sub-culture and people adopt the subculture through learning from the persons they are associated with.

Control Theory: This theory was developed by sociologist Walter Reckless in 1973. He has explained that two influences, one inner and the other outer, control our impulse to deviate by breaking society’s norms. Inner control mechanisms are composed of individual’s internalized morality, i.e. conscience, religious principles, ideas of right and wrong, a desire to be a good person, fear of punishment, etc. On the other hand, outer control system is consisted of family, friends, school and education, the police, etc.who teach people not to deviate.

Sociologist Travis Hirschi (1969) pointed that our inner controls are energized by our bonds with the society. Such bonds work on attachments for people who respect the mainstream norms, commitment towards one’s family, workplace, etc., involvement or

participation in approved activities, and beliefs or convictions that some kinds of activities are wrong. Thus, this theory speaks of man's self-control to abstain from the path of vices. This self-control is learnt since childhood within the family through the process of praise and shaming.

Labeling Theory: The Labeling theory focuses not on the deviant behavior as such, but on the response, it evokes from others. The central idea behind this theory is, if someone is labelled as a deviant, it becomes difficult for that person to continue life as a non-deviant. Any number of behavior may be considered normal or labeled as deviant. This theory does not examine the causes of deviance or the means to stop the, but it focuses on the reactions of the community after the occurrence of an act of deviance. When some powerful one labels the act as deviant, the label sticks and it may cause secondary deviance. The labels can be good or bad and the labeled person, too, develops a self-conceptand acts accordingly. Thus, people become deviant when others force their negative perception and a deviant identity on them.

11.4 Crime

11.4.1 Meaning and definition.

Crime has traditionally been linked to violation of formal law and therefore is punishable by law. Dictionaries describe crime as 'violation of law'as 'an act punishable by law'. The English word 'crime' is derived from the Latin term 'crimen' which means 'change' or 'offence'and 'crime' means 'an attack on norms or the law', as well as a violation of norms and laws.

Crime has been defined in a number of ways by different sociologists. For example: Samuel Koenig defines it as 'any act forbidden by law which society expects its authorized officials to enforce.'

F.R. Scarpitti and M.L. Anderson have said that'crime can be defined in terms of the body of law that codifies a society's rules about proper and improper behavior.'

In the opinion of Hall Jerome crime means 'legally forbidden and intentional action which has a harmful impact on social interests, which has a criminal intent, and which has legally- prescribed punishment for it.'

Elliot and Merrill have defined crime as anti-social behavior which the group rejects and to which it attaches penalties.'

Britannica defines it as the intentional commission of an act usually deemed socially harmful or dangerous and specifically defined, prohibited and punishable under criminal law.

The definition of crime or criminal behavior is time and country specific and so what is crime in one country and at one point of time, may not be crime in another country or in the same country in another time.

After going through the definitions, we can assume that crime involves intention, an act of crime is normally punishable when it is committed with an intention. Absence or lack of knowledge of law cannot be an excuse for committing a crime excepting on the ground of insanity.

Criminal responsibility is also an important factor. It applies not only to those who perform criminal acts, but also to those who aid and abet a perpetrator by encouraging or in any way knowingly help in the commission of such an act.

11.4.2 Classification of Crime:

In legal systems crime has been classified in a number of ways for purposes connected with the procedures of the court. Under the British Common Law crime used to be divided into a) Felony or graver crimes punishable byat least one year's prison sentence. In more serious cases life-term or death sentence and forfeiture of the perpetrator's immovable property can be imposed too. Felony crimes include more serious personal crimes like murder, robbery and rape or crime against property, burglary or larceny. b) Misdemeanour, which was punishable by fine or short-term imprisonment due to its lesser severity than felony crimes. Assault, battery, writing bad checks, stealing etc. fall within the category.

However, by the early 19th century, with the growth of the law of the land such distinctions became meaningless and inconsistent with the offences committed. By the late-1960s the age-old classification under the British law was replaced with a newer category like arrestable offence and other offences.

Clinard and Quinney in their book ***Criminal Behavior Systems: A Typology*** (1967) have classified crime in 6 types. These are:

1. Violent/ Personal Crime – Such crime occurs when physical force or sharp or blunt weapons or guns are used to hurt the victims. Examples include murder, rape, physical assault, etc. Society generally has a harsh reaction against such crimes and their perpetrators.

2. Occupational Crime – This type of crime is also known as 'white collar crime' and is committed during the course of one's occupation, with an economic motive. Embezzlement, black-marketing, misleading advertisements are some examples of this crime.

3. Occasional Property Crime- This involves violation of individual property rules; shop-lifting, pick-pocketing are examples of this type of crime.

4. Political Crime – Such crimes are committed by a person with vested political and economic interests. Offences like treason, spying, passing secrets to enemy countries fall within this category.

5. Public Order Crime–This is a type of crime in which violation of rules of conduct in society takes place. Alcoholism, vandalism, prostitution, violation of traffic signals are some examples of this.

6. Conventional crime – This type of crime involves violation of the sacred norms of individual property. Theft, robbery, dacoity, kidnapping, rioting, etc. fall within this category.

Crime can be classified in some other ways. Such as –

Victimless crime (drug addiction, prostitution), white collar crime (committed by persons who otherwise respect the traditional norms and values of the society barring the value of honesty). Accepting bribe to do routine official tasks, underhand financial dealings, etc.), professional crime (when crime becomes the occupation or the primary source of income, a way of life which gives criminals a status in their criminal group.), organized crime (committed by a group of professional criminals as a well- organized teamin a pre-planned way.), cyber-crime (of recent origin, but very widespread with the help of a computer or internet accessible devices), green crime or unjust exploitation of natural resources, ecosystems, humans, animals (Piers Beirn and Nigel South, 2007) etc.

11.4.3 Factors behind Crime

Modern criminological analyses put more emphasis on social factors than biological or psychological factors. Sociologists believe that in general people are law-abiding, they follow the norms of behavior recognized by the society. Emile Durkheim (1898) by applying his functionalist vision did explain how people conform to societal norms by being socialized through education systems, family and religion. Socialization gives people the understanding that if they do not conform, they may be excluded from society or face punishment. But Durkheim also belies that in spite of socialization crime happens because everyone is not socialized with the same norms and values.

Apart from defective socialization within the family, crime is often caused by the influence of a crime-prone neighborhood, peer pressure, weak family-control, poor education, impact of social class and gender. All over the world, more than 70% of crime is committed by males.

We should discuss these and other factors in greater detail.

a) Crime-prone neighborhood- A crime –prone neighborhood produces more criminals and generates both tacit and open support for criminal ways of life. Youngsters

who grow up in such areas get influenced by the practices of veterans in crime-business; they may also emulate the life-style of powerful gang-leaders. Familiarity with crime and criminals makes their moral resistance against crime weak.

b) Poverty- Crime is often committed to escape poverty or to supplement the insufficient income. Though not all poor persons are criminals, poverty and want in life may provoke a person to earn more by using unfair means.

c) Unemployment- unemployment in combination with poverty creates a caucus that often leads to crime. To support own family people without permanent employment may gradually move towards crime. Need for job and income may obliterate moral boundaries. Prolonged unemployment may create widespread resentment among the youth and ignite criminal tendencies as a mark of rebel.

d) Peer- pressure – Peer-pressure woks more in the growing up period, especially during adolescence and teen-age. Peer-group influences may clash with family values, especially when supervision of the guardians is less and family control over the young members is weak.

e) Drugs and other Substances- Crime and drug or other substance abuse are substantially close as people commit crimes under the influence of drugs and alcohols; they do things that they would not otherwise. Drugs or alcohol is a costly habit and needs regular flow of money to sustain dependency on these; it is obvious that people would turn to petty crime for surviving on drugswhen sources of regular supply of money dry up.

f) Stereo-typing – When groups or persons are stereo-typed into a particular category, certain imaginary characteristics are imposed on them which are quite hard to break. For example, when some tribes were identified as 'criminal tribes' by the colonial administrators in India, that almost permanently dented the image the tribes. Their criminal identity created barriers in finding decent occupation and thus forced them to indulge in unlawful activities to earn their livelihood. In this way,negative stereotyping may compel a person or a group or a community to turn to criminal activities for survival.

g) Inequality- In a stratified society where severe disparity is common in social, economic and legal spheres of life, crime becomes a natural outcome. People belonging to the disadvantageous spheres often try to come out of that space by any means, without taking care of rules, regulations, laws and morality. Again, people belonging to the upper crust of the society may exploit the downtrodden without caring for their rights and liberty; they also adopt unfair means like corruption and other white collar crimes to maximize their own economic interests. Another important thing to note here is that in a stratified society, most of the crimes are committed by the poor with lowly income, without proper education and often with a history of criminality in the family.

h) Impact of mass-media – Mass-media has emerged as a very powerful medium to influence people. At the same time, it has also introduced explicit crime scenes to the confines of one's home. Such scenes and news have tremendous effects on the minds of the youngsters specially. Over-exposure to scenes of crime and criminals poison their mindsand makes criminal habits easy to acquire by going against the values cherished by their families.

11.4.4 Effects of Crime

Crime has multiple negative and some positive effects on society, but statistically the effects are often worse if the crime is violent in nature. According to Durkheim, the positive effect of crime is to arouse the collective consciousness against the offence and thus to unite the members of a community. Crime endangers people's safety and security; it disturbs the peace and harmony of the community. A crime prone neighborhood faces crashing of property prices. Crime also involves huge cost, for example, an injured person money for treatment, for maintaining his family and also to fight the case in the court of law.

Crime against property leads to financial losses, sometimes huge, to the victims. Apart from the financial impacts, crime leaves deep mental and emotional trauma for the survivors. It often becomes difficult for the victims of assault, injury, fraud and cheating to come out of their traumatic experiences, they lose faith on other humans and thus the integrity of the society becomes disrupted.

Low level crimes like vandalism, littering, graffitypainting and petty theft need immediate attention from the law-enforcers, otherwise the crime will surely increase.

Stereotyping has also an effect on crime, it limits certain groups within society and influences our perception about the others.

11.5 Violent Crime

11.5.1 Meaning of Violent Crime:

As the name suggests violent crime uses violence to intimidate the victim with either through use of force or with threat to use force. Examples of violent crime include assault, rape or other types of sexual assault, murder, robbery, gunshot wound, injury from use of blunt or sharp weapons, alcohol and drug related violence, gang violence, domestic violence, hate crimes, manslaughter etc. For the police, a crime is violent if the offender clearly intends to harm someone even if there is no physical injury. A violent crime is a specific category of offence and what constitutes violent crime may vary from country to country. For example, under the French law punching a victim is not considered an assault,

but in the United Kingdom it is considered a violent crime.Most violent crimes are felony crimes, that is, these are of very serious nature and carry asentence of imprisonmentfor one year at least.

The FBI (Federal Bureau of Investigation)has enlisted four offences under the headline of violent crime, such as murder and non-negligent man-slaughter, forcible rape, robbery and aggravated assault. Such crimes can be described from two perspectives- one entails crimes in which the violent act is the objective, such as premeditated murder, assault, rape and assassination, as well as crimes in which violence is used as a method of coercion or show of force – such as robbery, extortion, terrorism. Violent crimes may or may not involve use of weapons.

Depending on the jurisdiction, violent crimes may include homicide, murder, assault, rape, robbery, negligence, etc.

11.5.2 Violent Criminals:

Violent criminals often display characteristics such as low anger threshold, absence of impulsivity control, strong dominance or territorial instinct, anti-social personality, mental health issues and aggressive tendencies that allow them to carry out violent acts in an uninhibited way.Easy availability of guns or other weapons is one of the major reasons behind the rising graph of such crimes.Violent criminals who involve themselves in hostile acts towards others include murderers, rapists, active shooters, kidnappers, robbers, muggers, torturers, pirates, car-hijackers, child abusers, hired hitmen, and similar others. Recent years have witnessed several incidents of shoot outs at American schools where kids and teachers have been killed and injured at random by lone gunman, mostly young adults themselves, with history of mental illness or drug use.

11.5.3 Impact of Violent Crime:

Violent crime can take place anytime, anywhere; be it in the open public places like the streets, clubs and pubs, or within the confines of home or workplace. The victim, in most of the cases, knows the perpetrator of the crime. Wherever it might happen, it can be extremely frightening for the survivors of the attack and for the witnesses as well. The injured have to experience not only physical pain but also serious emotional trauma which may take a long time to heal. Again, on the one hand, they feel extreme anger towards the attackers, on the other, from self-blame. They feel they themselves are responsible for the attack. The witnesses to such incidents, too, suffer from deep rooted mental anxiety and emotional trauma; often they too blame themselves for not being able to stop the violent act.

Serious physical injury needs immediate medical assistance and sometimes long stay in hospitals. Side by side with expensive medical treatment for the injuries, both the survivors and the witnesses may need psychological help. Serious psycho- physical injury means temporary or permanent loss of employment, poverty and more psychological trauma.Thus, the violent criminal acts, arrests and trials, court-room experiences where one has to relive the trauma again and again evoking painful memories that are very disturbing and exhausting in nature leave a deep scar in the minds of the survivors and the near and dear ones of the victims.

11.6 White collar Crime

11.6.1 The Concept:

Unlike violent crimes white collar crimes are non-violent in nature and involve various fraudulent practices like bribe –taking, public corruption, healthcare fraud, mortgage fraud, securities fraud, Ponzi schemes, cyber-crime and money –laundering to name a few. The crime is so named because these are usually committed by white collar employees taking advantage of their positions within a company or government agency to extract some financial gain. With the help of their official positions (like being a loan officer in a bank) white collar criminals commit widespread and complex fraud schemes.

The concept of 'white collar crime' was first presented by the American sociologist-criminologist Edwin Sutherland in 1939 to describe crimes committed by persons of respectability and high social status in the course of their occupations; the name of this particular type of crime was also coined by him. Such crimes are committed by an individual or at a corporate level.Prior to Sutherland's exposition of this type of crime, there was a general perception that people of respectability were largely incapable of engaging in any malpractice or criminal activity. Therefore, when Sutherland first published a book on white-collar crime, American corporations demanded the book to be heavily censored.

11.6.2 Classification of White Collar Crime

White collar crimes are usually subdivided into two broad categories: individual crimes and corporate crimes.

A. Individual Crimes – Individual white collar crimes are committed by an individual or a group of individuals like Ponzi scheme that promises the investors to give high returns based on enrolling over large number of people with little or no risk. Identity theft, data hacking, counterfeiting of coins or paper currency and fraud schemes fall within this category.

B. Corporate Crimes -When white-collar crime occurs on a corporate level with the corporate agency itself making its employees get involved in financial scams, money-laundering, etc., it becomes a corporate crime.

11.6.3 Types of White collar Crime.

Depending on the different techniques of cheating people of their hard-earned money, white collar crimes can be of different types including both individual and corporate crimes. We discuss these types below:

(1) Fraud – It is a broad term to include a number of schemes used to cheat people of their money. The fraudster or the brain behind such schemes presents rosy pictures of many false schemes with promises of high return to gullible people. Once they start investing in those schemes, the fraudster pockets all the money without giving back the promised amount.

(2) Insider Trading – It is trading done with the benefit of the trader possessing material, non-public information that gives him or her an advantage in the financial market.

(3) Ponzi Scheme – This is named after Charles Ponzi, the Italian swindler and con artist,who invented the scheme. It is an investment scam that offers investors extremely high returns. To earn the trust of people it pays such returns to the initial investors with the money deposited by the other new investors. When it is no longer possible to attract new clients to pay off the old ones, the scheme collapses leaving many investors in huge loss.

(4) Embezzlement – Embezzlement is a crime of theft or larceny, that can range from an employee stealing a small amount out of a cash-box to a complex scheme to transfer millions of rupees from a company's accounts to the embezzler's accounts.

(5) Counterfeiting – Counterfeiting means printing fake currency notes closely resembling the original ones. This type of crime originated after the invention of printing press and today, with latest range of computersand advanced laser printers, the job of copying has become too easy. To prevent the occurrence of such crime governments, have to change the colours and sizes of the paper currency regularly. It is said that very good quality copies of a new bill may be available within 24 hours of its first appearance in the market.

(6) Money-laundering – It involves funneling the cashthrough several accounts following complex roots and into legitimate businesses. Then it becomes intermingled with the revenues of the legitimate business in such a way that its source of criminal origin no longer remains identifiable. Usually organized criminal gangs who deal with huge amount of cash use this techniqueto make at least a part of their black money white.

(7) Espionage – Espionage is spying against one's own country or corporation. Rival countries or companies always try to obtain inside information, procure data, confidential documents, etc. by using persons who has proximity to such things.

(8) Identity theft and other cyber- crimes – With increase in the use of computer, identity theft and 'hacking' of computer systems have emerged as two of the most widespread computer crimes surpassing the boundaries of countries. With expertise in software technology persons sitting in one country can steal data from around the globe by hacking their computer systems. It is estimated that losses from identity theft alone totaled nearly2 billion dollars in 2019. The explosion of the internet and ever-advancing technology has been accompanied by a corresponding rise in cyber-crimes like on-line fraud, hacking, phising, email scam and other new age white collar crimes.

11.7 Legal Measures:

Crime disturbs the peace, security and harmony of society; so, steps based on legal measures are always needed. Legal measures related to crime include criminal laws. By the term 'criminal law' we mean the body of law that defines criminal offences, regulates criminal practices, arrest, charging and trial of suspected persons, fixes penalties and determines modes of treatment applicable to convicted offenders. Such laws deal with offences committed against society or the state and prescribe appropriate measures against acts that are perceived as threatening, harmful or otherwise endangering to life,property, safety and moral welfare of people. People who violate the prescribed codes of the country are punished or sent for rehabilitation under these laws. Thus, under criminal laws the state can take penal steps against an individual for an act of omission or commission.

Each country has its own sets of criminal laws based on its moral principles and traditional codes, India, too, has her own criminal laws which have been largely influenced by her colonial history. These laws aredivided broadly into three principal acts like – Indian Penal Code (1860), Code of Criminal Procedure (1973) and Indian Evidence Act (1872). Let us discuss these laws one by one.

1) **The Indian Penal Code (IPC)** was formulated in 1860 by the colonial government to settle what is right and what is wrong in society as per their conclusionand to enforce penal sanctions on the offenders for violation of formal laws in society. Being prepared by the British colonial authority, it has adopted the principles of English Common Law and till this day it follows many age-old, decadent codes of English criminal law. The IPC sections cover crimes like homicide, abduction, rape, robbery, theft and such other offences and punish them under one or more of its 576 sections.

2) Criminal Procedure Code (CrPC) , in contrast with the IPC the CrPC , being

formulated in 1973, is of comparatively recent origin and reflects the crime policies and principles of a government of an independent nation. It came into effect on 1.04. 1974 as the principal legislation for the administration of substantive criminal law in India. The justification of any Penal Law lies in providing protection to the society and CrPC is a key tool for achieving and implementing that by isolating the judiciary from the executive. The task of CrPC is manifold; it provides tools for criminal investigation, collection of evidence, determination of guilt or innocence of the accused and punishment of the guilty. With its 484 sections, 2 schedules and 56 forms in the Act, it deals with maintenance of wife, children and parents, public nuisance and prevention of offence.

3) Indian Evidence Act (1872) was passed by the Imperial Legislative Council on 1st of September, 1872 containing a set of rules, regulations and allied issues to adjudge the suitability of the evidence in an Indian court of law. This Act has 11 chapters and 167 sections, with which it introduces a standard set of laws suitable for the Indian social system.

However, the year 2023 represents a watershed moment in India's legal history as in December, 2023 the Government of India declares that these British-era criminal laws are being replaced with three new sets of bills to suit the requirements of the modern Indian society. The newly passed laws, namely, the Bharatiya Nagarik Suraksha Sanhita, Bharatiya Nyaya Sanhita and BharatiyaSakshyaAdhiniyam mark the end of colonial era laws. The government of India believes that these new criminal laws are testaments to India's commitment to reform as they bring the country's legal, policing and investigative systems into the modern era with a focus on technology and forensic science(The Times of India, Kolkata, Friday, December 22,2023.).

11.8 Summing Up

This unit contains discussions on many important as well as socially relevant topics related to crime and deviance. After reading this our learners will be able to understand the various implications of anomie by following the explanations forwarded by eminent sociologists like Emile Durkheim and Robert K. Merton. Discussions of deviance and crime and of their various manifestations have also been included in this unit. Crime is primarily associated with violence and use of physical force and weapons or threat; but crime can also be of non-violent type in which guile and technology are used for fraudulent purposes. While crime and deviance have their perennial presence in society, tools to protect peoples' interests in the shape of laws and regulations are also needed. The colonial hangover in India had so far allowed the state to continue with centuries old laws, but the year 2023 has ushered in major changes in the legal system as the government of India has

replaced those decadent laws with new legislations. Though the details of these new laws are yet to be published, we can definitely say that it is major leap forward.

11.9 Conclusion

Crime and deviance are integral parts of human society, there never was, never is and never will be any society free of any trace of crime and deviance. Though it is commonly believed that these are connected with the problems of development and modernisation, Durkheim has informed us that crime and deviance were known to the primitive members of ancient civilisations as well and people then like the people in modern times used to have a negative perception of any violation of the much appreciated social norms, though Durkheim believes that violation of social norms does not necessarily disrupt the social fabric, rather it enhances the unity, solidarity and a sense of bond among the other members who sympathise with the victim.. Reactions to any deviation from these norms usually vary on the basis of the society's value system and individual preferences of the members. But these do not remain static or fixed as historically the concept of crime has been changing keeping pace with the variations in social conditions. The disturbing presence of crime and deviance has compelled people to think about their causes and solutions and out of those thoughts many theories to explain crime and deviance have emerged. Sociologists and criminologists have classified these two problems from various angles to explore them in depth.

The concept of white collar crime, i.e., occupational crime was introduced by Edwin Sutherland by the middle of the twentieth century and this extended the scope of crime and deviance to a great extent; the computer revolution in technology has witnessed a surge in cyber-crime, a variation of white-collar crime in the first half of the twenty first century. To control these new-age crimes the laws, police and the judicial machinery should also be changed and upgraded.

11.10 Model Questions

A. Answer in short: 5 Marks each

1. What do you mean by anomie?
2. Define deviance.
3. Identify the functions of deviance.
4. How do you define crime?
5. How does crime affect society?
6. What is meant by 'violent crime'?

7. What is white color crime?

B. Answer in detail: 10 Marks each

1. Discuss, in detail, the anomie theory of Durkheim.
2. Write a detailed note on Robert K. Merton's anomie theory.
3. Define deviance and examine its various causes.
4. Make a critical assessment of the theories of deviance.
5. Examine the role of the factors behind crime.
6. Define violent crime and discuss its impact on the society.
7. How do you define white collar crime? Discuss its various types in detail.
8. Discuss, in detail, the legal measures in vogue against crime in India.

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Unit-XII ❑ Political Sociology

Power and Authority; Constitution, Citizenship and Civil Society; Democracy and Dictatorship, Secularism and Communalism

Structure

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12.3 Power and Authority

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12.5 Civil Society: Introduction and Definition

12.5.1 Civil Society: The Concerning Debates

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12.9 Communalism: Introduction and Definition

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12.10 Summary

12.11 Questions

12.12 Suggested Readings

12.1 Learning Objectives

After reading this unit, the student will be able to grasp some seminal ideas forming the basis of political sociology:

- Interaction between society and politics is the subject matter of political sociology.
- Focuses on the political attitudes, values, and behavior of people in different societies.
- Problems regarding the management of conflict, the articulation of interests and issues, and political integration and organization.
- The process of making decisions by the group of people means politics.
- Political sociology is the study of interaction and linkages between society and politics, between a political system and its social, economic, and cultural environment.
- The focal point in all these concerns is the interdependence and the interplay of sociocultural, economic, and political elements.

12.2 Introduction:

Political sociology aims at understanding the sources and the social bases of conflict, as well as the process of the management of conflict. Political sociology is a discipline that is mainly concerned with the analysis of the interaction between politics and society. The scope of political sociology includes the effect of social attitudes on political participation, social class and political attitudes, voting, and its political and social implications. The scope of political sociology is very vast. An important concern of political sociology is the decision-making process. Political sociology includes the concept of political system, which introduces dynamism in political analysis. Italian political scientist Giovanni Sartori had suggested that there was an ambiguity in the term „political sociology. as it could be interpreted as a synonym for „sociology of politics...

12.3 Power and Authority

Sociologists have a distinctive approach to studying governmental power and authority that differs from the perspective of political scientists. For the most part, political scientists focus on studying how power is distributed in different types of political systems. They would observe, for example, that the United States. political system is divided into three distinct branches (legislative, executive, and judicial), and they would explore how public opinion affects political parties, elections, and the political process in general. Sociologists, however, tend to be more interested in the influences of governmental power on society and in how social conflicts arise from the distribution of power. Sociologists also examine how the use of power affects local, state, national, and global agendas, which in turn affect people differently based on status, class, and socioeconomic standing.

In ordinary usage, the term „power. means strength or the capacity to control. Power is the probability that one actor within a social relationship will be in a position to carry out

his own will despite resistance, regardless of the basis on which this probability rests. Sociologists describe it as the ability of an individual or group to fulfill its desires and implement its decisions and ideas. It involves the ability to influence and/or control the behavior of others even against their will.

The concept of authority has become a highly controversial aspect of political theory in the contemporary international political system. The progressive growth of individual rights and liberties, the worldwide movement for human rights, and the advance of a tolerant or permissive social ethics have encouraged social scientists to look at the concept of authority from a grassroots-oriented human angle. This development in the field of social science has ensured a backlash that has encouraged the defenders of authority to highlight its importance. Authority is the quality of being able to get people to do things because they think the individual or group has the right to tell them what to do.

12.3.1 Power: Definition, Nature, Scope, Types

Power is normally understood as the possession of control, authority, or influence over others, a relationship in which an individual or a group is able to exert influence over the minds and actions of others. According to Arnold Woofers, it is defined as the ability "to move others or to get them to do what one wants them to do and not to do what one does not want them to do." The western concept of power as the capacity to work one.s will is reflected in the writings of Engels when he said, "Authority, in the sense in which the word is used here, means the imposition of the will of another upon ours; on the other hand, authority presupposes subordination." While analyzing both the Marxist and the Western approaches towards the concept of power, one finds that the Western approach is heavily indebted to the focus on institutional will: the dominant will of a group or organization, whereas the Marxist approach relies on class will as the basis of power. Steven Lucas, in his book "Power: A Radical View (1974)," talks about three phases or dimensions of power. According to him, power has the ability to influence the pattern and the process of the decision-making framework. It also has the ability to influence political agendas and control people.s thoughts. We can identify three main concentrations of power in modern society:

(a) Political power;

(b) Economic power;

(c) Military power.

Power is fundamentally a vector-towards-manifestation, or, more simply, the capacity-to-produce-effects. It comes in many forms. One is *identive* power, the upward and outward striving of all beings towards completion, towards manifestation, towards identity.

Identive power is unintended; it is not willfully directed but is a quality of existence. As a quality of oneself, it is a capacity to produce effects against other selves (as in the unintended effect we may have on another's will) or against the environment. Identive power, like all forms of power to be discussed, has two aspects: the quality of a being to become specific and determinate and a being's success in so manifesting himself. As quality, power is absolute. But its success is relative to other powers, to the outcome of the universal struggle of powers. Identive power is one form power takes. Other forms are peculiar to us as intentional creatures. Intention comprises our interests and our will to gratify them and is itself a power. Its direction is given by the associated attitude, its magnitude is the strength of interest and the push of will behind their gratification. The intentional forms of power so far considered are assertive, physical, and force. When directed to manifesting our interests against the environment, our powers are *assertive*. When directed towards another's body or interests, our powers are physical, and when physical powers are employed to physically affect another or their interests against that person's will, this is called *force*. Identive, assertive, and physical powers and force are non-social forms of power.

Power can be shown to be a partially quantifiable concept with logical properties similar to those of wealth and intelligence and radically different from those of height and specific gravity. For this reason, comparisons and measurements of power cannot be used except for making rather general and obvious comments about political situations. The prime difficulty is the need to study power in terms of intentions, which involve considerable ambiguity even within a given "scope" and "domain.". The logical properties (and consequent limitations) of the concept of power are often ignored because power is an "obsessive" concept in our culture. That is to say, whatever its logical inadequacies as a concept, we nevertheless want to talk about it.

Political theorist Robert Dahl analyzed power relationships in New Haven, Connecticut, in the 1950s. In his 1961 book *Who Governs*, he argued that local elites from a variety of interests compete with each other for decision-making power and that these elites often compromise in their decision-making to reach a result. The second dimension of power is often called the *mobilization of bias*. In 1962, political scientists Peter Bachrach and Morton S. Baratz made an important contribution to our understanding of the nature of power. In their "Two Faces of Power" essay, they note that power is exercised in ways other than that described by Dahl. They argue that before we can look at the results of formal decision-making, we first need to look at what they call the mobilization of bias existing in the political system being analyzed. Political and social theorist Steven Lukes put forward a third dimension of power that we.ll call *preference shaping*. In his *Power: A Radical View*, which was originally published in 1974. Lukes starts with the observation

that both of the first two dimensions of power are based on the assumption of conflict, where A and B have different preferences on key issues. But what if, Lukes argues, A and B actually have the same preferences and that very fact is evidence of A.s power over B? What if B has real interests and preferences that differ from A.s, but B is not even conscious of their own interests because of A.s power? This may occur because B has internalized A.s values as their own. In Deutsch.s words, the scope of power is the set or collection of all the particular kinds of classes of behavior, relations, and affairs that are effectively subjected to governmental power. This collection embraces all the activities that government seeks to control, domestic and foreign. The technological revolution has substantially increased the internal and external scope of power. In the present times, external control has taken various forms and become subtle and complex.

12.3.2 Authority: Definition, Nature, Scope & Types

Authority is one of the most complex principles of social organization in a modern society, and the most important relationships between individuals or groups are based on some type of authority. By understanding the attitudes of the members of a society towards its basic types of authority, conclusions can be reached on the level of development of social relations in a given historical moment. **Authority** refers to accepted power—that is, power that people agree to follow according to specific procedures. People listen to authority figures because they feel that these individuals are worthy of respect or because they are in a position that inherently carries a degree of respect. Generally speaking, people perceive the objectives and demands of an authority figure as reasonable, legitimate, beneficial, or true. The German word "Herrschaft," used by Weber, has been variously translated. Some sociologists term it as „authority,. others as „domination. or „command... Herrschaft is a situation in which a „Herr. or master dominates or commands others. Raymond Aron (1967: 187) defines Herrschaft as the master.s ability to obtain the obedience of those who theoretically owe it to him. According to Weber, there are three systems of legitimation, each with its corresponding norms, which justify the power to command. It is these systems of legitimation that are designated as the following types of authority:

(i) Traditional authority,

(ii) Charismatic authority, and

(iii) Rational-legal authority.

In traditional authority, rulers enjoy personal authority by virtue of their inherited status. Their commands are in accordance with customs, and they also possess the right to extract compliance from the ruled. Often, they abuse their power. Charismatic authority is based

on extraordinary devotion to an individual and to the way of life preached by this person. The legitimacy of such authority rests upon the belief in the supernatural or magical powers of the person. Rational-legal authority is a typical feature of modern society. It is the reflection of the process of rationalization. Bureaucracy is the medium through which rational-legal authority is carried out. Beginning from the social contract theories of the seventeenth and eighteenth centuries, to neutralize the authoritarian trends in society, these liberal thinkers suggested that authority could be constrained through legal-rational forms of constitutional provisions as the very basis of authority arising from ,,below,. the consent of the governed.

Authority refers to accepted power—that is, power that people agree to follow. People listen to authority figures because they feel that these individuals are worthy of respect. Generally speaking, people perceive the objectives and demands of an authority figure as reasonable and beneficial, or true.

A citizen.s interaction with a police officer is a good example of how people react to authority in everyday life. For instance, a person who sees the flashing red and blue lights of a police car in his rearview mirror usually pulls to the side of the road without hesitation. Such a driver most likely assumes that the police officer behind him serves as a legitimate source of authority and has the right to pull him over. As part of her official duties, the police officer then has the power to issue a speeding ticket if the driver was driving too fast. If the same officer, however, were to command the driver to follow her home and mow her lawn, the driver would likely protest that the officer does not have the authority to make such a request. Sociologists examine government and politics in terms of their impact on individuals and larger social systems. Power is an entity's or individual.s ability to control or direct others, while authority is influence that is predicated on perceived legitimacy. Max Weber studied power and authority, differentiating between the two concepts and formulating a system for classifying types of authority.

The concept of splintered authority revolves around the fragmentation and dispersal of power, decision-making, and control across multiple individuals, groups, or institutions within a system. Rather than being centralized, authority becomes divided among various entities, resulting in a lack of cohesive control and coordination. Splintered authority can be observed in diverse domains such as political systems, organizations, and social structures, stemming from factors like decentralization, conflicting interests, or overlapping jurisdictions. The ramifications of splintered authority encompass intricate decision-making processes, coordination challenges, and accountability ambiguities. Addressing this phenomenon necessitates the establishment of mechanisms that foster effective collaboration, communication, and cooperation among the involved entities, enabling a harmonious and

integrated approach to governance or organizational functionality, even amidst the complexities of fragmented authority.

The scope of authority encompasses a range of factors that impose limitations and constraints on its exercise. These limitations can be categorized into several dimensions:

1. Biological Limitations: Human biology can impose restrictions on the scope of authority. Factors such as age, physical and mental health, and cognitive abilities can impact an individual.s capacity to effectively wield authority. These biological limitations define the boundaries of tasks and responsibilities that can be undertaken by individuals in positions of authority.

2. Physical Limitations: Physical attributes or capabilities can also restrict the scope of authority. Factors such as strength, agility, or endurance can determine the extent to which authority can be exercised in physically demanding environments. It is important to recognize and work within these physical limitations when delegating tasks or overseeing operations.

3. Legal Constraints: Authority operates within the framework of legal boundaries. Laws and regulations set the limits within which authority can be wielded. Those in positions of authority must comply with legal requirements and ensure that their actions align with the applicable legal framework. Adhering to legal constraints is essential to maintain the legitimacy and credibility of authority.

4. Social Constraints: Social norms, values, and expectations shape the scope of authority. Authority must operate within the accepted norms and values of society to gain acceptance from those being governed. It is crucial to consider social constraints in decision-making and communication to ensure the effective exercise of authority.

5. Organizational Limitations: Within organizations, authority is constrained by the structure and policies in place. Job roles, hierarchies, and reporting lines define the scope of authority for individuals. Operating within these defined boundaries and adhering to organizational policies and procedures is necessary to maintain order and effectiveness.

6. Economic Constraints: Economic considerations place constraints on the scope of authority. Financial resources and budgetary limitations impact the decisions and initiatives that can be undertaken. It is essential to factor in economic feasibility and resource constraints when exercising authority in managing projects or making financial decisions.

7. Limited Span: Authority often operates within a limited span of control or influence. The scope of authority may be confined to a specific area, team, or department within an organization. Recognizing and understanding the boundaries of one.s span of control is vital for effective management and coordination.

12.4 Constitution: Introductory Framework

The vast majority of contemporary constitutions describe the basic principles of the state, the structures and processes of government, and the fundamental rights of citizens in a higher law that cannot be unilaterally changed by an ordinary legislative act. This higher law is usually referred to as a constitution. The content and nature of a particular constitution, as well as how it relates to the rest of the legal and political order, vary considerably between countries, and there is no universal and uncontested definition of a constitution. The word 'Constitution' is of French origin, which is generally used for regulation and orders. The Constitution of any country is the fundamental law of the land with greater authority and sanctity. It not only describes the basic principles of the state, the structures and processes of governance, and the fundamental rights of citizens but also envisions a path of growth and development for a nation. Constitutions balance and reconcile these legal, political, and social functions in different ways. Two broad constitutional archetypes can be identified: the procedural and the prescriptive. The differences between these two types of constitutions relate to the nature and purposes of the document itself: A procedural constitution defines the legal and political structures of public institutions and sets out the legal limits of government power in order to protect democratic processes and fundamental human rights. A prescriptive constitution emphasizes the foundational function of the constitution as a 'basic charter of the state's identity,' which plays ' key role in representing the ultimate goals and shared values that underpin the state'. Constitutions vary in length from a few thousand words (Iceland, Latvia) to more than 90,000 words (India). Newer constitutions tend to be longer than older ones, and federal constitutions are longer than unitary ones. A national constitution in printed form may vary from the size of a small pamphlet to that of a fairly large book.

12.4.1 Constitution of India: Evolution and Basic Features

Under the terms of the Cabinet Mission Plan, the members of the Constituent Assembly were elected in July 1946. The India Independence Act, 1947, provided that the Constituent Assembly would have unlimited power to frame and adopt any Constitution and even to supersede the India Independence Act itself without the need for any further legislation on the part of the British Parliament. As a sovereign body, it completed the task of framing the Constitution for India in the best interest of people and without any outside interference. On 29 August 1947, the Drafting Committee was elected by the Constituent Assembly under the chairmanship of Dr. B.R. Ambedkar for the preparation of a draft Constitution. The Constituent Assembly was able to complete the monumental task of drafting a constitution for independent India within a period of less than three years—two

years, eleven months, and seventeen days, to be exact. They produced a fine document, handwritten in 90,000 words. On the 26th day of November 1949, it could proudly declare on behalf of the people of India that we do hereby adopt, an act, and give to ourselves this constitution. In all, 284 members actually appended their signatures to the Constitution as finally passed. The original Constitution contained a preamble, 395 articles, and 8 schedules. The provisions relating to citizenship, elections, provisional Parliament, and temporary and transitional provisions were given immediate effect. The rest of the Constitution of India came into force on 26 January 1950. The Preamble to the Constitution of India embodies and reflects the fundamental values, philosophy, and objectives on which the Constitution is based. The following are the ideals and objectives of our Constitution as delineated in the Preamble: Sovereignty, socialism, secularism, democracy, republic, justice, liberty, equality, fraternity, dignity of the individual, unity, and integrity. The core of commitment to social, economic, and political transformation lies in parts III and IV of the Constitution, i.e., in the Fundamental Rights and in the Directive Principles of State Policy.

The salient features of the Indian Constitution are:

1. Framed by the People of India: This Constitution has been framed by the representatives of the people of India through a Constituent Assembly. Working on behalf of the people of India.

2. Derived from various Sources: It is a unique document, as the provision of which have been derived from various sources. Our constitution makers were inspired to draft the provisions regarding fundamental rights & the Supreme Court from the U.S.A., DPSP from Ireland, emergency provisions from Germany, fundamental duties from Russia, the distribution of legislative powers from Canada, and the Government of India Act, 1935.

3. Sovereignty of People: The constitution declares the people of India to be the sovereign (supreme authority). It implies that people of India are not subordinate to any other external agency.

4. Republican Government: The constitution provides for the republican form of government for India.

5. Secular Polity: The constitution provides for secular polity for India. The substances of secularism can be deduced from various provisions of the constitutions. It has been used in the sense of absence of discrimination on the grounds of religion & equal respect for all religions (Articles 14, 15, 16, 25-28).

6. Fundamental Rights & Duties: The constitution provides for fundamental rights and fundamental duties of the citizens of India. Inclusion of fundamental rights was always demanded by the leaders of the Indian National Movement in the constitution. Provisions

for fundamental duties (Part IV A Art. 51A) were inserted in the constitution through the 42nd Amendment Act, 1976.

7. Directive Principles of State Policy: The constitution provides for DPSP in Part IV of the constitution.

8. Judicial Review: The constitution provides for the judicial review of the Acts of legislature (both Union & State) & the activities of the executives (Union & States). Prior to it, there was no such provision. This keeps the legislative and executive branches of government (Arts. 13, 32, 226) under restraint.

9. Universal Adult Franchise: It provides for universal adult franchise. Prior to it, all the constitutions provided for restricted franchise (Article 326).

10. Unique Blend of Rigidity & Flexibility: The constitution provides an amending procedure. Prior to it, there was no provision for an amendment of the prevalent constitution. The British Parliament alone was entitled to do it. The procedure for amending the constitution is a unique blend of rigidity & flexibility.

11. Comprehensive Document: It is the lengthiest constitution. A comprehensive document having about 450 articles & 12 schedules.

12. Parliamentary form of government: It provides for a full-fledged democracy. In a parliamentary democracy, elections are held at regular intervals for choosing the representatives of the people who control the executives, and the council of ministers is collectively responsible to them [Article 75 (3)].

13. Federal Form of Polity: It provides for a federal form of polity. There are critics who are dissatisfied with it as it is fully loaded with strong centralizing tendencies. In fact, some critics call it a Unitary Constitution with some federal features rather than a Federal Constitution with strong unitary tendencies.

14. Emergency Provisions: The Constitution makes provisions for national emergencies, failure of constitutional machinery, and financial emergencies. (Articles 352-360 Part XVIII). In the situation of a national emergency, the federal character of the constitution takes the shape of a unitary constitution.

When they began drafting India.s constitution 75 years ago, the 299 framers intended to create a charter that would serve all Indians, no matter their faith, caste, or gender. Whether that democratic tradition continues for another 75 years will depend on whether lawmakers and judges stay true to that vision.

12.5 Citizenship: Introduction and definition

Citizenship implies full and equal membership in a political community. Citizenship has

been defined as full and equal membership in a political community. In the contemporary world, states provide a collective political identity to their members as well as certain rights. Therefore, we think of ourselves as Indians, or Japanese, or Germans, depending on the state to which we belong. Citizens expect certain rights from their state as well as help and protection wherever they may travel. Citizenship is about more than the relationship between states and their members. It is also about citizen-citizen relations and involves certain obligations of citizens to each other and to society. These would include not just the legal obligations imposed by states but also a moral obligation to participate in, and contribute to, the shared life of the community. Citizens are also considered to be the inheritors and trustees of the culture and natural resources of the country. Most modern states include people of different religions, languages, and cultural traditions. But the national identity of a democratic state is supposed to provide citizens with a political identity that can be shared by all the members of the state. Democratic states usually try to define their identity so that it is as inclusive as possible — that is, which allows all citizens to identify themselves as part of the nation. But in practice, most countries tend to define their identity in a way that makes it easier for some citizens to identify with the state than others. It may also make it easier for the state to extend citizenship to some people and not others. This would be as true of the United States, which prides itself on being a country of immigrants, as any other country. India defines itself as a secular, democratic, nation state. The movement for independence was a broad-based one, and deliberate attempts were made to bind together people of different religions, regions, and cultures. True, the partition of the country did take place in 1947 when differences with the Muslim League could not be resolved, but this only strengthened the resolve of Indian national leaders to maintain the secular and inclusive character of the Indian nation-state they were committed to building. This resolve was embodied in the Constitution. The Indian Constitution attempted to accommodate a very diverse society. To mention just a few of these diversities, it attempted to provide full and equal citizenship to groups as different as the Scheduled Castes and Scheduled Tribes, many women who had not previously enjoyed equal rights, some remote communities in the Andaman and Nicobar Islands who had had little contact with modern civilization, and many others. It also attempted to find a place for the different languages, religions, and practices found in different parts of the country. It had to provide equal rights to all without at the same time forcing people to give up their personal beliefs, languages or cultural practices. It was therefore a unique experiment that was undertaken through the Constitution. We live today in an interconnected world. New means of communication, such as the internet, television, and cell phones, have brought a major change in the way in which we understand our world. In the past, it might have taken months for news about developments in one part of the world to become known in other parts. But new modes

of communication have put us into immediate contact with developments in different parts of the globe. We can watch disasters and wars on our television screens as they are taking place. This has helped to develop sympathies and shared concerns among people in different countries of the world. Supporters of global citizenship argue that although a world community and global society do not yet exist, people feel linked to each other across national boundaries.

12.5.1 Citizenship Debates in India

The discourse around citizenship in India has always been a reflection of the partition of the Indian subcontinent and the consequent social, legal, and political developments. Though the conception of Indian citizenship was based on individualist, liberal, and universal values at the time of the commencement of the Constitution of India, the competing sets of nationalism post-partition led to the emergence of different forms of ethnic particularism in the public domain. Further, the unabated flow of Bangladeshi migrants into India has also largely shaped the citizenship discourse in India in recent years. Lately, the government of India released the National Register of Citizens („NRC.) for the state of Assam. The NRC process, coupled with the Citizenship (Amendment) Act, 2019, could possibly end up excluding many genuine Indian citizens for the want of proper documentation. Resultantly, such people will be condemned to statelessness and deprived of the most basic right: the right to have rights. The NRC, through the imposition of citizenship and its documentation requirements, is essentially an exercise in making a citizen stateless. Human rights dictate that such individuals have a right to claim India as „their own country. because of the special ties that they have formed with the country over their several years of permanent stay. In the process, however, there is also an urgent need to delink citizenship from the documentation requirements to avoid the exclusionary nature of the present citizenship regime. Alternatively, the government should allow the stateless persons to assert their citizenship links through other informal requirements such as witness testimony. Thus, for all intents and purposes, the government has a positive obligation under international law to grant citizenship to permanently residing foreigners under conditions that are clear and easy to meet. The discourse around citizenship in India has always been a reflection of the partition and the consequent social, legal, and political developments.

12.5 Civil Society: Introduction and Definition

The concept of civil society as distinct from the state emerges only with the disintegration of feudal societies. The distinction between a political community and the spiritual one came under sharp focus in the wake of religious strife unleashed by the

Reformation that gave rise to Protestantism, breaking the unity of Christianity itself. From the eighteenth century onwards, the distinction between state and civil society has been drawn by the liberals to undermine the absolutist state. As such, the concept of civil society, like the constitutional state, is essentially a liberal innovation, though paradoxically the major debates about its proper meaning and importance have been within Marxism, particularly Western Marxism. Civil society thrives on common interest, which is more powerful than the positive law enacted and administered by governments. Individuals interact with others spontaneously, enabling them to form interlocking, self-sufficient social wholes free from conflict, and if states everywhere were built upon these natural social bases, then the existing inequality, aggression, and bondage among individuals and groups would disappear. According to Alexis de Tocqueville, the problem of state despotism is the new problem that confronts modern nations, and this could be checkmated only by the growth and development of civil associations that lie beyond the control of state institutions. The plurality of civil associations is necessary for consolidating the democratic revolution. The early thinkers on civil society were aware of the inequalities within capitalism and the possible losses of freedom that commodity production and exchange would bring out. Above all, they were profoundly sensitive to the dangers of concentration of political power. It was the fear of despotism, attenuated by the experiences of the French Revolution, that made them think of ways and means of limiting state power and strengthening civil society. This view originated when liberal individualism was consolidating itself and becoming an integral component of the modern political discourse. The modern democratic age comes of age first in the post-fascist period and then in the post-communist era with the roll back of the state leviathan and the triumph of civil society.

12.5.2 Civil Society: The Concerning Debates

Hegel divided the life of an ordinary citizen into three distinctive parts: (1) the family, which was the arena of love and affection beyond the strife and turbulence of contemporary life; (2) the civil society as the arena of the turbulence and strife; and (3) the state with its most important component, a well-trained, efficient bureaucracy. While for Marx, civil society is the sphere of individual egoism, Gramsci sees civil society as representing collective will as it consists of estates and corporations. The concept of civil society, like the constitutional state, is essentially a liberal innovation, though paradoxically the major debates about its proper meaning and importance have been within Marxism, particularly Western Marxism. „Think globally but act locally. has become the watchword of a world that is becoming increasingly globalized. Global or transnational civil society refers to the increasing institutionalization of citizen and non-governmental organizations in the governance of the complex, interdependent world of nation-states through which shared or public

goods are pursued. Its emergence can be traced to the late eighteenth and early nineteenth centuries with the rise of the global economy and when issues and activities like abolitionism, temperance, workers. rights, and women.s suffrage became transnational in nature. The modern state system will not be replaced but only complemented by these global civil society organizations in terms of expertise, flexibility, and impetus for change.

12.6 Democracy: Introduction and Definition

The word democracy itself is of Greek origin. The Greek word demokratio is a combination of the word.s demos (meaning the people) and kratos (meaning rule). This gives democracy its meaning as a form of government in which the people rule, whether directly—through personal participation—or indirectly, through elected representatives. Democracy has been described as one of the "characteristic institutions of modernity," and as such, it was the result of a complex and intertwined process of ideological, social, and economic change. In Britain, this change was signalled by the Industrial Revolution that began in the middle of the eighteenth century, while in France and America it was launched by the political revolutions in the last quarter of the same century. The political ideas of the Levellers, John Locke, and Thomas Paine, and documents like the 'French Declaration of the Rights of Man (1789)' and the 'American Declaration of Independence (1776),' expressed the important ideas and principles that have underpinned democracy in the modern world. Democracy may be justified as having intrinsic or instrumental value. When we value democracy as a good in itself and for itself, we assert the intrinsic value of democracy. On the other hand, democracy may also be valued instrumentally, or as a means to some other end. This view of democracy is described as procedural democracy because it emphasizes only the procedures and institutions of democracy. Theorists emphasize the importance of substantive democracy. This ideal suggests a society of truly equal citizens, who are politically engaged, tolerant of different opinions and ways of life, and have an equal voice in choosing their rulers and holding them accountable.

The first reason for non-Western democracy.s rising appeal as a concept is Western liberal democracy.s own poor performance of late. Polls regularly show that citizens in Western countries feel increasingly frustrated by liberal democracy.s inability to tackle powerful vested interests. Popular discontent with political parties, persistent corruption, and economic inequality have deepened. Citizens complain that they lack meaningful policy alternatives. As a consequence, the specter of illiberal populism now haunts many a Western country. All this means that non-Western governments and citizens are less inclined than they were a decade ago to see Western-style democracy as a goal toward which to aspire. Citizens in all regions of the world may want more open forms of governance, but

there is an emerging feeling that many of liberal democracy.s current problems stem from its Western particularities. The rise of non-Western powers is the second reason. As these countries become more powerful economically, they also seek to promote their own ideas about what constitutes good politics. The discourse of non-Western democracy is now an integral part of debates about the post-Western world order. Rising powers. pushback against Western democracy is associated with these states. newfound ability and determination to exert their effective sovereignty. Globalization drives the non-Western democracy narrative in two senses. On the one hand, it facilitates more active participation by rising powers in international affairs. On the other hand, globalization engenders the kind of disorienting change that leads people to cling to local identities. The changing patterns of global politics mix fast-expanding modernization with aspects of tradition. There is a widening interest in exploring new forms of democracy capable of encapsulating this combination. Processes of modernization are themselves undergoing change. While democracy and economic modernity arrived long after liberalism in the West, elsewhere they have taken root without prior centuries of liberalism. Third, the failure of external interventions in conflicts during the last decade has led many to argue that Western democratic templates are bad fits for fragile states. The poor record of recent conflict-resolution efforts has heightened interest in non-Western democracy. Many insist that among the lessons of Afghanistan and Iraq is the need for a "post-liberal" model of peacebuilding. Overcoming persistent violence and conflict seems to require carefully engineered settlements among warring factions. There is evidence that in a conflict-ridden state an arrangement that accords rights to groups on the basis of their ethnicity or religion will work better than does the competitive-liberal model. Hence, international policy discussions about conflict resolution have expanded to consider alternatives to Western liberal democracy.

As long ago as 2007, the UN General Assembly denied that there is any "single model of democracy," while affirming that "democracies share common features." As Western leaders express their openness to differing models of democracy, non-Western democracies such as Brazil, India, Indonesia, and South Africa are beginning to consider how they can support democracy as part of their increasingly active foreign policies. As they do so, they appeal to non-Western democratic transitions and speak about the importance of different political models. As international democracy support becomes less a Western preserve, the substance of such support is likely to become less Western as well.

12.6.1 Forms of Democracy

The classical theory of participatory democracy is found in the writings of Rousseau

and John Stuart Mill. Rousseau's theory depends upon the participation of every individual citizen in political decision-making. Deliberative democracy starts from the assumption of individuals as autonomous persons, but does not view the social relationships between these autonomous persons as relationships of conflict or interest. Rather, it sees people as relating to each other and seeking to influence each other through reasoned argument and persuasion. Social democracy is a form of democracy that is based on a strong commitment to equality. Social democrats, therefore, support the idea of the welfare state based on redistribution. The new solidarities being forged across national borders give rise to the notion of cosmopolitan citizenship. The environmental movement and the women's movement are two notable examples of this. Cosmopolitan democracy is a political theory which explores the application of norms and values of democracy at the transnational and global sphere.[1] It argues that global governance of the people, by the people, for the people is possible and needed. Writers advocating cosmopolitan democracy include Immanuel Kant, David Held, Daniele Archibugi, Richard Falk, and Mary Kaldor. In the cosmopolitan democracy model, decisions are made by those affected, avoiding a single hierarchical form of authority. According to the nature of the issues at stake, democratic practice should be reinvented to take into account the will of stakeholders.

A participatory democracy is a model of democracy in which citizens have the power to make policy decisions. In a participatory democracy, there is an emphasis on the broad participation of people in politics. However, this is not a direct democracy in which citizens are directly responsible for making policy decisions. In a participatory democracy, citizens can influence policy decisions but do not make them. Politicians are still responsible for implementing those policy decisions. The United States does not have a pure participatory democracy, but at some level of government, we can see examples of a participatory democracy playing out.

Pluralist democracy is a model of democracy in which no one group dominates politics and organized groups compete with each other to influence policy. We see examples of pluralist democracy at both the state level and the federal level. As in a participatory democracy, anyone can participate in influencing political decisions, but in a pluralist democracy, individuals work through groups formed around common causes. Theorists who back pluralist democracy argue that people self-select which causes they want to spend their time on and then support those groups. Those groups then compete over gaining support from notable politicians who will advocate their interests.

Elite democracy is a model of democracy in which a small number of people, usually those who are wealthy or well-educated, influence political decision making. Advocated by some of the Framers, like Alexander Hamilton, the elite democratic model argues that

participation in politics should be limited to a small group of highly informed individuals. By having a small group of people make political decisions, the argument is that those few people will be highly informed and make the best decisions for all citizens.

12.7 Dictatorship: Introduction andDefinition

The state and government are the significant political institutions, as these institutions exercise legitimate power for the welfare of the public as a whole and for the resolution of the conflicts in society. Dictatorship is a type of government where ruling is done by a single self-appointed ruler or a number of self-appointed rulers. Dictators are quite authoritarian in their approach. Dictatorship does not allow any sort of opposition, and there is censorship of the press. Mussolini in Italy and Hitler in Germany are the examples of the dictators. One standpoint on dictatorships that theoretically must be regarded as a minimal one is present in the literature - that this form of political regime reflects a situation in which rulers acquire power by means other than competitive elections. By contrast, an alternative and expanded conception of dictatorships is given to have three characteristics: all major powers are based on a monistic center, an exclusive and autonomous ideology influences the policies, and civic mobilization is requested, encouraged, and rewarded by the ruling single party. To handle the flaws of both too much minimalism and too much detail, a middle way between these two alternatives is proposed: in dictatorships there are methods other than competitive elections used for distributing political power, and in such societies the political and civil rights of individuals are frequently violated. The categories that are found are separated from each other on the basis of which has control over access to power, and this results in three types of dictatorships: „personalist., „military., and „single-party., as well as combinations of these three forms. Personalist rules are made up of regimes where the power and distribution of power are in the hands of one certain individual. In the dictatorships that are classified as military, the influence on policy is carried out by a group of officers where the military hierarchy is respected. Finally, in single-party regimes, the political power is derived from a dominating party.

Dictatorship is a type of government where one person or a group of people enjoy unbridled power in the absence of any limitations. Dictators usually use forcible means to achieve political power. They subsequently maintain their government through the use of violence, terror, and the suspension of civil rights. They also use different means, such as the dissemination of disinformation, to sustain their rule. All this helps the dictator to govern the country in the direction of his choice, even though it may come at the cost of public welfare.

When compared to a democracy, dictatorship lies opposite on the spectrum in many

of its features. It bereaves the public of any actual say in the government, while the dictator enjoys unchecked power. Here are some of the major features that can help you identify a dictatorship:

(a) Rule of a Single Person: Unlike a democracy, there is no concept of election, and a single person or party continues to rule without any constitutional limitations. There is no accountability for the ruling government, and people have no say in the government policies.

(b) Suppression of Individual Liberty: In the absence of any constitutional guarantees, the government effectively denies individual rights. People in this type of government are persecuted and repressed on a daily basis.

(c) No Rule of Law: In this type of government, there is a sort of government-enforced anarchy. Where people can be detained or imprisoned without any trial in the judiciary. They can be severely punished for petty crimes and languish in jails for years altogether.

(d) Absence of Judiciary: In this case, a person is charged with a crime and has no option for appeal in a court. Neither the government can be held accountable for its actions because there is a total absence of a sham presence of a judiciary.

Different types of dictatorship are demonstrated by several historical and modern examples:

- **North Korea:** North Korea, a perfect example of a hereditary dictatorship with a one-party system and strict control over social and political life, has been ruled by the Kim family since its founding.
- **China:** Under Mao Zedong, the country experienced a type of communist dictatorship characterized by ideological rigidity, centralized authority, and political purges.
- **Cuba:** The Communist Party-led government of Cuba, which has historically been led by individuals like Fidel Castro, is an example of a one-party socialist state with constrained political liberties.
- **Syria:** The Assad family has ruled the country for a long time, instituting authoritarian control with little political pluralism and suppressing dissent.
- **Zimbabwe:** Robert Mugabe presided over an extended period of authoritarian rule in Zimbabwe that was characterized by economic hardship and political repression.

The key difference between democracy and dictatorship is the change in government.

(i) Dictatorship has a single-party rule without any elections, while democracy is marked by regular and frequent elections that include the votes of all citizens.

(ii) In a democracy, people's voices take primary precedence in matters of governance, whereas in a dictatorship, people are effectively silenced and carry no relevance for the government. This is a major difference between democracy and dictatorship.

(iii) Another difference between democracy and dictatorship is the accountability of the government, which is a primary characteristic of a democracy. In a dictatorship, the government behaves according to its own wishes and whims, having unchecked power to implement policies and regulations.

In conclusion, dictatorship and democracy are very different kinds of government. Democracies support individual liberties, public sovereignty, and inclusive decision-making, whereas dictatorships concentrate power in the hands of a select few or one leader and frequently impose restrictions on political freedoms. Even though these systems have some similarities, such as a central government and a feeling of national identity, their significant differences show how differently they affect society.s norms and values. Global debates about the advantages and disadvantages of democracy vs. dictatorship continue to be important in determining political contexts.

12.8 Secularism: Introduction and Definition

The term secularism is derived from the Latin word 'secular', which means the 'present age or generation'. Secularism is associated with the broader understanding of social progress and rational behavior. Thus, the progress of human society brought up the concept of secularism as a form of social practice in the modern rational society. This is meant to reduce the authority of religion in the sphere of moral consensus. Secularism as a concept came into existence in Europe first to describe transfer of territories from the Church domination to rational authority which is the 'state'. The legal rational authority or the state considered as non-religious or neutral authority can administer all the religious and non-religious communities in an unbiased way. Establishment of secularism in India after its independence can be traced back to the post-colonial debates on nation building. It was a very tense situation for the Indian leaders to bring all religious groups on a single platform and declare India as a secular nation-state after the mass violence during the partition. Hindu-Muslim conflicts and sectarian idea of religious fundamentalism led to strong protests of violence in every corner of the country. India is a multi-cultural and multi-linguistic plural society where cultural as well as religious diversity is very high. There occasional conflicts between majorities and minorities where secularism plays a very significant role in constructive way. Civil society, NGOs and public institutions put their effort through different prospective like human right violation, minority rights etc. But different streams of opposition thoughts become obstacles for it. Social thinkers have used the word secularisation

to indicate a process whereby the religious institutions and religious conceptions and understanding have lost control in worldly matters — economy, polity, justice, health, family, and so on. Marx described how socialism, a phase in the process of the transition to communism, would necessarily entail a single socialist market; he was clear that this socialist market constituted a barrier to that same process of transition from the capitalist to the communist mode of production. Marx elaborated on how the socialist market described above is "stamped with the birth-marks of the old society" and thus represents a barrier to the further transition to communism. To economists, socialism is not a zero-one designation. Whether a country or industry is socialist is a question of the degree to which (a) the means of production, distribution, and exchange are owned or regulated by the state; and (b) the state uses its control to distribute the economic output without regard for final consumers. willingness to pay or exchange (i.e., giving resources away "for free"). Present-day socialists do not want the dictatorship or state brutality that often coincided with the most extreme cases of socialism. However, peaceful democratic implementation of socialist policies does not eliminate the fundamental incentive and information problems created by high tax rates, large state organizations, and the centralized control of resources. Venezuela is a modern industrialized country that elected Hugo Chávez as its leader to implement socialist policies, and the result was less output in oil and other industries that were nationalized. In other words, the lessons from socialized agriculture carry over to government takeovers of oil, health insurance, and other modern industries: They produce less rather than more, even in today.s information age, where central planning is possibly easier. Proponents of socialism acknowledge that the experiences of the USSR and other highly socialist countries are not worth repeating, but they continue to advocate for increased taxation and state control in order to help low-income people. Such policies would also have negative output effects, albeit of a lesser magnitude, as is seen in cross-country studies of the effect on real GDP of greater economic freedom. A broad body of academic literature quantifies the extent of economic freedom in several dimensions, including taxation and spending, the extent of state-owned enterprises, economic regulation, and other factors.

The wave of modernization is on the rise in the socialist part of the world and even though it has still not engulfed a number of countries, the sense of irreversibility of profound revolutionary changes is rising. It is based on the crisis in the Stalinist and Neo-Stalinist models of social order that has intensified over decades before their total hopelessness became obvious. The mounting lag behind the West in the area of technological progress, labor productivity, the standard of living, ecological disasters, inflation, the chronic shortage of many necessary goods, the uncompetitiveness of the majority of finished goods, declining economic growth rates, the increased sluggishness and bureaucratism of the state apparatus,

and the humble, dependent position of man in society—such are the most characteristic manifestations of the crisis that has arisen. The critical social, economic, and environmental problems of the world are inherent to capitalism. Thus, capitalism must be replaced with an economy and society at the service of humanity—necessitating also the creation of an environment that protects the earth.s life support systems. What we have described above are suggested basic principles and issues that will need consideration during the construction of a socialist society. The experiences of the Soviet Union and China indicate that the attainment of a mobilized and educated populace willing and capable of taking power—understanding the basic problems and limitations and capable of checking the growth of a new bureaucratic class or strata—will not come easily. However, we must learn how to do so if there is to be any hope of significantly improving the conditions of the vast number of the world.s people who are living hopelessly under the most severe conditions while also preserving the earth as a livable planet. This is necessary not only for humans but for all the other species that share the planet with us and whose fortunes are intimately tied to ours.

12.8.1 Secularism in India

The British introduced the concept of equality before law, irrespective of caste and creed. Along with this break in tradition, modern education became an important factor of change. An important element in the political awakening in India was the growing liberalism that came with modern education. The Indian middle class was the major beneficiary of British education and one of the first to initiate a nationalist struggle against the British. The nationalist feeling was carried down to the masses by the extraordinary growth of the vernacular cultures. This vernacular growth at the same time was not allowed to be chauvinistic because the nation as a goal was kept in mind. “Much of the power of the Indian nationalism came from its use of forces, idioms, and symbolism of religion, especially Hinduism” (Kaviraj, 190:195). The secular ideology of the national leaders by keeping religion at a distance was challenged by the likes of B.G. Tilak, Aurobindo Ghosh, and Lajpat Rai. The Congress faced a dilemma whether to allow the mobilization of the masses using religious symbols, etc., or not, for it could alienate the Muslim community. The state, with its elitist leaders, failed to form a dialogue with various vernacular cultures (which was the case during the freedom struggle) to achieve this ideal of secularism. It remained aloof from the masses. However, it needs to be pointed out that the masses are steeped in religion with its myth.s legends and folklore. As such, secularism would take time to fully influence social processes in India, where there is a plurality of religions.

12.9 Communalism: Introduction and Definition

In sociological lexicon, the concept of communalism can be seen as a form of collective outburst of one community against the other. To understand the social phenomenon of communalism, it is pertinent to understand the very nature of society. Society plays a very important role in genesis of communalism. The main features of communalism: It is an ideological concept based on orthodox principles on intolerance. Propagation of intense dislike towards other religions; owning one's own religion to be superior; working towards the elimination of other religions and their values; making use of extremist tactics, including the use of violence against people belonging to other religions and faith; believing that followers of the same religion have common political, economic, and social interests, which are different from the beliefs of other communities.

Bipan Chandra, in his book India's Struggle for Independence, says that communalism, or communal ideology, consists of three basic elements or stages, one following the other.

(a) Communal Nationalism — The 1st stage of communalism, according to Bipan Chandra, originated mainly in the second half of the 19th century, due to the social religious reform movement. It is the belief that people who follow the same religion have common secular interests, which is a common political, economic, social, and cultural interest. These religious units are seen as the fundamental units of Indian society.

(b) Liberal Communalism — The second element of communal ideology rests on the notion that the secular interests of one community are divergent and dissimilar to the interests of the followers of the other community. The second stage is called liberal communalism. The liberal communalist was basically a believer in and practitioner of communal politics, but he still upheld certain liberal, democratic, and nationalist values.

(c) Extreme Communalism — The third stage of communalism is reached when the interests of different communities are seen as mutually incompatible, antagonistic, and hostile. So, communalism is basically an ideology on which communal politics is based. Extreme communalism is the third or the last stage of communalism. It was based on the theory that fears and hatred have a tendency to use violence of language, deed, or behavior, the language of war and enmity against political opponents. It was at this stage that both the Hindus and Muslim communalists put forward the theory that Muslims and Hindus constitute separate nations whose mutual antagonism was permanent and irresolvable.

12.9.1 Communalism in India

It is important to note that Indian society was never homogenous throughout history. It was highly diverse—culturally, religiously, caste-wise, and linguistically, as you learned in

the first unit of this course, Unity and Diversity in India. But there was hardly any tension between these groups. However, most of the scholars agree that communalism is a modern phenomenon and not a medieval phenomenon, as it all began with the establishment of British rule in India. There may be several factors that may be attributed to the cause and growth of communalism in India. Some scholars attribute this cause to the stagnant economy during the British rule. The stagnation of the economy may have affected the aspirations and economic prosperity for certain sections within society. Scholars opine that this section of society, usually termed as ,,Middle Class,. used communalism as a weapon for their own survival at the cost of other classes in society. Subsequently, other leaders from the community and political parties joined to fuel the tension of communalism in India. The most notable theorist on ,,communalism,. Bipan Chandra, who wrote Communalism in Modern India in 1984, worked very clearly within nationalist frames. Chandra and other nationalist historians emphasized that the phenomenon of ,,communalism. is a ,,modern. one and could not have existed before colonialism. Clearly, since any form of ,,popular. politics could not have existed before the British advent, Chandra attributed ,,communal politics. to colonial origins.

Jawaharlal Nehru.s secular notion of Indian identity was given cognizance after the inception of India as a republic after 1947. The then prime minister was against the intrusion of any religious identity politics within the workings of the post-colonial state. Here, what Nehru meant was to separate religion from state and to give importance to all religions. This is so because in order to overcome the divisive politics of the colonial state of dividing the Hindus and the Muslims. The alternate portion and aftermath of the partition and derisive politics in pre-independent India made it important that the solidarity of the nation be given a priority. Thus, under Nehru.s secular guidance and Gandhi.s stewardship, the Congress party that led India to independence endorsed inter-communal tolerance rather than strong secularist ideology. This traditional secularism, as propounded by Nehru and the Congress, was based on religious freedom, neutrality, and reformative justice. Though this notion of secularism did not appeal to many who felt it was pseudo-secular, as they felt it oppressed certain communities over others. However, it is not only the voices of some who were skeptical of independent India.s secular polity but also many intellectuals who have been criticizing the notion of secularism on which the Indian Constitution was based. They see secularism as a myth and alien to India.s needs. Critics such as Ashish Nandy, Partha Chatterjee, T.N. Madan, and Gyanendra Pandey vehemently oppose the Hinduistic notions of the Hindutva wagon as well as the Indian state, which aspires to a homogenizing modern state. Borrowing from Gandhi.s concept of villages being little republics and whose very nature is local and fragmented, they argue that both Hindutva and secular nationalism are intolerant of diversity. Although these critics are powerful, we still need to comprehend that

the issue of secularism produces equality in general, and therefore the idea of political democracy.

The major factors that contributed to the emergence and growth of communalism in modern India involve:

1. Divide and Rule Policy of British: The British government used communalism to counter and weaken the growing national movement and the welding of the Indian people into a nation. It was presented by the colonial rulers as the problem of the defense of the minorities. Hindu-Muslim disunity was cited as the reason for the continuation of the British rule. They favored one community against the other in services and promotions. Communal demands like separate electorates were accepted, and thus, they helped in politically strengthening communal organizations. The 5 colonial rulers showed extreme tolerance towards communal organizations and leaders and did not care to crush the communal riots.

2. Communal Appeal of Political Parties and Organizations— Another factor for the rise of communalism in India was that in the 19th century, several religious organizations were formed by the Hindu and Muslim communities whose goals were poles apart by now. These were organizations that began to play communal politics. It is important to note that on the surface, their declared agenda was different, but deep within, their agenda and activities were contradictory to what they were claiming. Issues like cow slaughter, Urdu-Hindi conflict, Dussehra and Muharram falling in the same month, clashes for procession, etc., often led to clashes. Petty issues were taken up and were used in such a manner that demonized the other community. At the time of elections, the political parties and organizations make an appeal to the people on communal lines to garner their support and keep their communal feelings alive. They find the appeal in terms of communal lines more paying in terms of votes. In many instances, the communal riots are often politically motivated. These are pre-planned and most of the time are preceded by almost identical incidents that rouse religious sentiments among the people. This would lead to a chain of events that would ultimately lead to the partition of India.

3. Communal view of Indian history— A communal and distorted view of Indian history, particularly of the ancient and medieval period, was also responsible for its growth. A beginning in this regard was made by the British historian James Mill in the early 19th century, who described the ancient period of Indian history as the Hindu period and the medieval period as the Muslim period. Other British and Indian historians followed him in this respect. This divided the historians also into two categories: Historians with a Hindu communal tinge claimed that Indian society and culture in ancient times under Hindu rulers had reached ideal heights but fell into permanent decay under the Muslim rulers. Historians influenced by Muslim communalism labelled the rule of Muslim rulers as the 'golden age of

Islamic achievement' in West Asia and hailed their cultural achievements. They glorified the Muslim rulers, including the religious bigots like Aurangzeb. British historians and, following them, Indian historians failed to bring out the fact that ancient and medieval politics in India, as politics everywhere else, were based on economic and political interests and not on religious considerations. Rulers as well as rebels used religious appeals as an outer colouring to disguise the play of material interests and ambitions. Moreover, the British and communal historians attacked the notion of a composite culture in India.

4. Economic and Educational Backwardness- Indian Muslim upper classes consisted mostly of zamindars and aristocrats. Because the upper-class Muslims during the first 70 years of the nineteenth century were very anti-British, conservative, and hostile to modern education, the number of educated Muslims in the country remained very small. Consequently, modern Western thought with its emphasis on science, democracy and nationalism did not spread among Muslim intellectuals, who remained traditional and backward. The relative backwardness of the Muslims and their failure to benefit from the socio-cultural reforms of the 19th century made them view Hindus as competitors and aspire for political dominance. In these circumstances, it was easy for the British officials and the loyalist Muslim leaders to incite the educated Muslims against the educated Hindus. Sayyid Ahmad Khan and others raised the demand for special treatment for the Muslims in the matter of government service. They declared that if the educated Muslims remained loyal to the British, the latter would reward them with government jobs and other special favors. Therefore, the religious distinction between communities coincided with social and class distinctions resulting in communal disharmony.

5. Stagnant Economy—The stagnant economy of India, devoid of any development, was also an important factor in the growth of communalism in India. It was deeply rooted in and was an expression of the interests and aspirations of the middle classes in a social set up in which opportunities for them were inadequate. The communal question was, therefore, a middle-class question par excellence. It is, however, important to note that a large number of middle class individuals remained, on the whole, free of communalism even in the 1930s and 1940s. According to Bipan Chandra, communal politics till 1937 was organized around government jobs, educational concessions, and the like, as well as political positions—seats in legislative councils, municipal bodies, etc.—which enabled control over these and other economic opportunities. According to him, communalism developed as a weapon of economically and politically reactionary social classes and political forces. Communal leaders and parties were, in general, allied with these classes and 8 forces. The vested interests deliberately encouraged communalism because of its capacity to distort and divert popular struggle, to prevent the masses from understanding the real issues.

6. Hindu Tinge in Nationalist Propaganda—During the national movement, a strong

religious element was introduced in nationalist thought and propaganda. They tended to emphasize ancient Indian culture to the exclusion of medieval Indian culture. Hindu idiom was introduced to its day-to-day political agitation. For instance, Bal Gangadha Tilak used the Ganesh pooja and Shivaji Mahaotsav to propagate nationalism. Incidentally, association with the god Ganesh and Shivaji was used as a tool by the communal Muslims to alert Muslims. This was also a reason behind the non-participation of Muslims in large numbers in the Indian National Congress till 1919. In fact, in the early decades, only about 8-9% of the members of the Indian National Congress were Muslims. Similarly, the agitation against the partition of Bengal began with people taking dips in the Ganges. Also, prominent personalities like Bankim Chandra Chatterjee often cited Muslims as foreigners in their writings. All these incidents played with the emotions of the Muslims and alienated them from the Hindus. This proved to be particularly harmful as clever British and pro-British propagandists took advantage of the Hindu coloring to poison the minds of the Muslims. The result was that a large number of educated Muslims either remained aloof from the rising nationalist movement or became hostile to it, thus falling an easy prey to a separatist outlook.

7. Side effects of socio-religious reform movements- Reform movements such as the Wahabi Movement among Muslims and Shuddhi among Hindus, with their militant overtones, made the role of religion more vulnerable to communalism. Reforms, at times, were seen as a process of insulating one community from the influence of another religious community.

India follows the system of representative democracy. In this system, a representative at the state or central level represents all the people in his constituency. There are no homogenous constituencies in India where only people of one religion live. So, a representative is representing diverse citizens, even if the people of minority religions are fewer in number. To attain this inclusiveness, the election commission should have a rule that people affiliated with any particular religious organizations can contest in the elections. People who are charged with involvement in propelling any communal actions should also not be allowed to contest in elections. The fundamental pillar of secularism is the separation of politics from religion. In order to achieve this, the government should not give their support to religious organizations that promote religious antagonism. People in power who use slogans that are discriminatory to any religion should be removed from their posts. In recent days, slogans like "Mussalman ka ek hi sthan—Kabristanya Pakistan (Only one place for the Mussalman—the graveyard or Pakistan)" are heard widely in political campaigns. Parties should suspend the members who use such slogans. In major communal violence incidents in the history of independent India, the public administration, especially the role of the police, is hugely condemned, and, in some cases, like the Delhi Riots of 2020, it is blamed that police machinery has supported the rioters. Police stood by and watched till everything was turned to ash. Their inaction has worsened the crisis. So, the

police administration must be impartial and active in responding to the communal riots. The effective working of administration will generate fear in the perpetuates of communalism. The clear picture that emerges from the Indian case is that the roots of communalism are deep in Indian society. The communal thought could be traced from colonial times, based on works of Hindu nationalists like Swami Dayananda Saraswati, R. B. Lal Chand, Har Bilas Sarda, Madan Mohan Malaviya, Lala Lajpat Rai, Swami Shraddhananda, and V. D. Savarkar, to the present day in communal parties and organizations. The publications that propagated Hindutva thought, like the Gita Press, whose books are found in millions of households in India, reflect the complexity of the issue of communalism. To take forward the above measures to counter the issue of communalism effectively, it is important to wage an ideological war against communalism. The experience of post-independent India suggests that though communalism was controlled in the initial years, it is Indian democracy, pluralism, secularism, and religious tolerance.

Conclusion

Sociology is a discipline that belongs to what conventionally is called the social science. The discipline plays a leading role in the social sciences. y important in setting the direction for political research with a distinctive focus on "the social bases of politics" was Seymour Martin Lipset.s Political Man (1960) Today, political sociology stands out as one of the major areas in sociology with some seminal concepts which forms the basis of its analysis like Power and Authority; Constitution, Citizenship, and Civil Society; Democracy and Dictatorship, Secularism and Communalism. The present unit tried to further the conceptual clarity of these ideas with examples drawn from various countries with special emphasis on India. Political Sociology is the by-product of the cross fertilization between Sociology and Political Science emerged after the Second World War. It studies the impact of society and politics on each other as well as includes the elements of both Sociology and Political Science. This interaction has been very well captured in this unit.

12.10 Summary

Political sociology is defined as the study of political institutions and processes in relation to their social background or setting. The study deals with the ways in which political phenomena influence and are in turn influenced by various aspects of society. It is a discipline that had its roots in the period of enlightenment, where there was an attempt to look at a society from a novel perspective. Aristotle once said that man is a social animal, and so man is to be understood through society, as a member of the society. This in turn gives the basis for political sociology. Discussion on theories, types, important debates, and reflections of the Indian case on issues like power and authority, the constitution,

citizenship and civil society, democracy and dictatorship, secularism, and communalism as done in this unit can be seen as the primary areas of understanding political sociology.

12.11 Questions

A) 5 marks each

i. What are the features of political sociology?
ii. Distinguish between power and authority.
iii. What are the types of dictatorship?
iv. Write a short note on Indian secularism.
v. Write a short note on NRC in India.

B) 10 marks each

i. Distinguish between Western and non-Western concepts of civil society.
ii. Analyze the concept of citizenship with recent debates on it in India.
iii. Analyse the concept of authority with relevant examples.
iv. Elaborate on the Indian scenario of communalism.
v. Critically evaluate the concept of political sociology with special emphasis on the concept of democracy and dictatorship.

12.12 Suggested Readings

- Arendt, Hannah. 1951. Totalitarianism: Part III of the Origins of Totalitarianism. New York. Harcort Brace Jovanovich Publishers.
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- Dahl, Robert. 2005. Who Governs? Democracy and Power in an American City. 2nd Edition. New Haven, CT: Yale University Press.
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Unit-XIII ❑ Contemporary Issues

Industrialization, Urbanization, Poverty and Slum; Sustainable Development: Goals and Measures

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- **13.7.1 Sustainable Development Programme (SDP)**

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13.1 Objectives:

- To navigate the intricacies of current issues.
- To comprehend the mutual influence of development and society.
- To outline the socio-political dynamics of modern economic transformations.
- To identify the importance of global awareness programs for sustaining human civilization.

13.2 Introduction:

The modern world is characterized by rapid change and unprecedented complexity. As we navigate the 21st century, several contemporary issues have emerged that demand our attention and action. These issues span various domains, including technology, environment, society, and politics. Understanding and addressing these challenges is crucial for fostering a sustainable and equitable future.

Technological Advancements and Digital Divide: Technological advancements have revolutionized the way we live, work, and communicate. Innovations in artificial intelligence, biotechnology, and the Internet of Things (IoT) have opened new frontiers of possibilities. However, these advancements have also highlighted the growing digital divide. Access to technology and the internet remains uneven, creating disparities in opportunities and outcomes. Bridging this digital divide requires investments in infrastructure, education, and digital literacy to ensure that everyone can benefit from technological progress.

Climate Change and Environmental Degradation: One of the most pressing contemporary issues is climate change and environmental degradation. Human activities, such as deforestation, industrial pollution, and fossil fuel consumption, have led to global warming, loss of biodiversity, and severe weather events. The consequences of climate change are far-reaching, affecting ecosystems, economies, and human health. Addressing

this issue requires a concerted effort to reduce greenhouse gas emissions, transition to renewable energy sources, and promote sustainable practices. International cooperation and policy frameworks, such as the Paris Agreement, play a vital role in mitigating the impacts of climate change.

Social Inequality and Justice: Social inequality remains a significant challenge in contemporary society. Disparities in income, education, and healthcare access continue to marginalize vulnerable populations. Issues such as systemic racism, gender inequality, and discrimination against minority groups demand urgent attention. Promoting social justice requires comprehensive policies that address the root causes of inequality. This includes measures to ensure equal opportunities, affordable healthcare, quality education, and fair labor practices. Social movements and advocacy groups play a critical role in raising awareness and pushing for change.

Global Health and Pandemics: The COVID-19 pandemic has underscored the importance of global health and the interconnectedness of our world. The pandemic has exposed weaknesses in healthcare systems, supply chains, and emergency preparedness. It has also highlighted disparities in healthcare access and outcomes. Strengthening global health infrastructure and investing in research and development are essential to combat future pandemics. International collaboration and information sharing are crucial for effective responses to global health crises.

Political Polarization and Governance: Political polarization has become a defining feature of contemporary politics in many countries. Deep divisions between political ideologies and parties have led to gridlock, social unrest, and erosion of trust in democratic institutions. Effective governance requires dialogue, compromise, and the ability to address the needs and concerns of diverse populations. Strengthening democratic processes, promoting transparency, and fostering civic engagement are essential for building resilient and inclusive societies.

Navigating the complexitiesof contemporary issues requires a multidisciplinary approach and collective action. Technological advancements, climate change, social inequality, global health, and political polarization are interconnected challenges that demand holistic solutions. By fostering collaboration, promoting innovation, and prioritizing equity and sustainability, we can address these issues and build a better future for all. The responsibility lies with individuals, communities, governments, and international organizations to work together and create lasting positive change.

13.3 Industrialization:

Industrialization refers to the transformative process where technology used to produce goods and services undergoes significant change. This fundamental economic shift drives

sweeping changes in politics and society, closely linked with technological innovations such as large-scale energy production and metallurgy. Industrialization is also connected to philosophical shifts or altered perceptions of nature, though whether these changes stem from industrialization or vice versa remains debated. To grasp why technological changes lead to such profound societal shifts, it's crucial to understand the core characteristics of industrial production.

Features of Industrialization:

Factories: The hallmark of industrial society is the large factory, which consolidates many workers under one roof to operate machines powered by inanimate energy sources like steam, gas, or electricity. This introduces a new division of labor within the firm. Large-scale factory production requires substantial capital investments in machinery and equipment, necessitating a class of entrepreneurs to raise the necessary funds and manage the risks. This separation also shifts workers from owning their tools to becoming wage laborers. Mass production often results in jobs being broken down into simple, repetitive tasks. Moreover, large-scale industry must be organized bureaucratically and geared towards a broad, impersonal market, prompting the monetization and commercialization of society. Impersonal market forces, such as changing consumer preferences and demand fluctuations, significantly influence the production process.

Urbanization: Advances in production technology lead to far-reaching social changes. Production and labor dynamics shift from family-owned or guild-owned small crafts to factory-based processes owned by entrepreneurs. The mass production capabilities of factories create a demand for labor, concentrated in specific locations. This drives migration to urban centers, distinct from traditional agricultural production sites. In the 18th and 19th centuries, innovations like crop rotation, selective animal breeding, and new agricultural tools dramatically improved productivity, producing larger agricultural surpluses that could support urban populations. Urbanization is a key characteristic of all industrialized nations; the more industrialized a country is, the higher the concentration of people in urban areas.

Other factors and changes that distinguish it from pre-industrial societies are:

I. Technological Innovation

- **Mechanization**: Introduction of machinery and equipment to perform tasks that were previously done manually, leading to increased efficiency and productivity.
- **New Technologies**: Development and adoption of new technologies such as the steam engine, electricity, and later, computers and automation.

II. Economic Transformation

- **Shift from Agrarian to Industrial Economy**: Transition from an economy

primarily based on agriculture to one focused on manufacturing and industrial production.

- **Increased Production**: Large-scale production of goods using factories and mass production techniques, leading to higher output and efficiency.

III. Labor and Employment

- **Factory System**: Emergence of the factory system, where large numbers of workers are employed in centralized locations to operate machinery and produce goods.
- **Specialization of Labor**: Division of labor into specialized tasks, with workers performing specific roles within the production process.

IV. Capital Investment

- **Infrastructure Development**: Significant investment in infrastructure, including transportation (railways, roads), communication (telegraph, telephone), and utilities (water, electricity).
- **Financial Institutions**: Growth of banking and financial institutions to support industrial activities and capital investment.

V. Social Changes

- **Class Structure**: Development of new social classes, such as the industrial working class and the capitalist class (owners of factories and businesses).
- **Changing Lifestyles**: Alteration of daily life and work patterns, with people spending more time in factories and less in agricultural activities.

VI. Environmental Impact

- **Resource Extraction**: Intensive extraction and use of natural resources, such as coal, iron, and oil, to fuel industrial activities.
- **Pollution and Environmental Degradation**: Increased pollution and environmental degradation due to industrial processes, leading to challenges such as air and water pollution.

VII. Globalization and Trade

- **International Trade**: Expansion of international trade and the development of global markets for industrial goods.
- **Global Supply Chains**: Creation of complex supply chains that span multiple countries, enabling the sourcing of materials and production of goods on a global scale.

VIII. Government and Regulation

- **Regulatory Frameworks**: Development of government policies and regulations to manage industrial activities, labor conditions, and environmental impact.
- **Support for Innovation**: Government support for research and development, as well as infrastructure projects to facilitate industrial growth.

IX. Cultural and Ideological Shifts

- **Emphasis on Progress**: Cultural emphasis on progress, innovation, and economic growth as key societal goals.
- **Rise of Consumer Culture**: Development of a consumer culture, with increased availability and consumption of manufactured goods.

Industrialization has fundamentally transformed societies, economies, and environments. It has brought about significant progress and prosperity, but also challenges that require careful management and sustainable solutions.

13.1 Phases of Industrialization:

Industrialization is a transformative process that changes a society from primarily agrarian (focused on agriculture) to one based on the manufacturing of goods and services. This shift typically involves technological, socioeconomic, and cultural changes. Let's break it down:

1. **Agrarian Economy**:
   - Initially, societies rely heavily on agriculture, with most of the population engaged in farming.
   - Tools and machinery are simple, and production is mainly for local consumption.
2. **Technological Advancements**:
   - Introduction of new technologies, such as the steam engine, mechanized looms, and later electricity.
   - These innovations lead to the development of factories and mass production techniques.
3. **Urbanization**:
   - As factories emerge, people migrate from rural areas to urban centers in search of employment.
   - Cities grow rapidly, leading to the development of infrastructure such as roads, railways, and communication systems.
4. **Economic Shift**:

- The economy transitions from being based on agriculture to one driven by manufacturing and industry.
- Increased production and efficiency lead to economic growth and higher standards of living.

5. **Social Changes**:
   - The rise of a working class and new social dynamics, such as the relationship between employers and employees.
   - Education and skills development become more important, leading to the establishment of schools and vocational training centers.

Impacts of Industrialization

1. **Economic Growth**:
   - Significant increase in the production of goods and services.
   - Creation of wealth and a rise in the standard of living for many people.
2. **Job Opportunities**:
   - New industries create a wide range of job opportunities, from factory workers to engineers and managers.
   - Expansion of service sectors such as banking, retail, and healthcare.
3. **Technological Innovation**:
   - Continuous improvement in technology and production methods.
   - Development of new products and industries, such as the automobile and electronics sectors.
4. **Environmental Effects**:
   - Industrial activities lead to environmental changes, including pollution, deforestation, and depletion of natural resources.
   - Awareness of environmental impacts leads to movements for sustainable development and environmental protection.
5. **Cultural and Social Transformation**:
   - Changes in lifestyle, work habits, and social structures.
   - Emergence of new cultural norms, values, and institutions.

Historical Context

- **First Industrial Revolution (late 18th to early 19th century)**: Began in Britain and spread to other parts of Europe and North America. Key inventions included the steam engine, spinning jenny, and power loom.

- **Second Industrial Revolution (late 19th to early 20th century)**: Marked by the adoption of electricity, chemical processes, and mass production techniques. Innovations included the telephone, electric light bulb, and internal combustion engine.
- **Third Industrial Revolution (late 20th century)**: Characterized by the rise of information technology, automation, and digital communication. Key developments included computers, the internet, and robotics.
- **Fourth Industrial Revolution (21st century)**: Ongoing, marked by advances in artificial intelligence, biotechnology, and the Internet of Things (IoT). This phase is characterized by the fusion of physical, digital, and biological worlds.

Industrialization has been a driving force behind the modern world, shaping economies, societies, and cultures in profound ways.

13.2 Effects of Industrialization on Today's Economy:

Industrialization continues to have a profound impact on today's economy. Let's dive into some of the key effects:

1. **Economic Growth and Development**
   - **Increased Productivity**: Advanced manufacturing techniques and automation have significantly boosted productivity, allowing for the mass production of goods and services.
   - **Innovation and Technological Advancements**: Industrialization drives continuous innovation, leading to the development of new technologies and industries, such as renewable energy, biotechnology, and artificial intelligence.
2. **Global Trade and Competition**
   - **Global Supply Chains**: Industrialization has created complex global supply chains, allowing companies to source materials and manufacture products across different countries.
   - **International Trade**: The ability to produce goods efficiently has facilitated international trade, resulting in a more interconnected global economy.
3. **Employment and Labor Market**
   - **Job Creation**: Industrialization has generated a wide range of job opportunities in sectors such as manufacturing, engineering, and services.
   - **Shift in Employment**: There has been a shift from agricultural and manual labor to skilled labor in manufacturing and technology-driven industries.

4. **Urbanization and Infrastructure Development**
   - **Urban Growth**: Industrialization has led to the growth of cities and urban areas, as people move from rural regions to urban centers in search of employment.
   - **Infrastructure Expansion**: The development of infrastructure, including transportation, communication, and utilities, has been crucial to supporting industrial activities.
5. **Environmental Impact**
   - **Pollution and Resource Depletion**: Industrial activities have contributed to environmental challenges, such as air and water pollution, deforestation, and the depletion of natural resources.
   - **Sustainability Initiatives**: Awareness of environmental impacts has led to the development of sustainability initiatives and green technologies aimed at reducing the ecological footprint of industrial activities.
6. **Income Inequality**
   - **Wealth Disparities**: While industrialization has created wealth and improved living standards for many, it has also contributed to income inequality, with some regions and individuals benefiting more than others.
   - **Economic Disparities**: Disparities in access to education, technology, and economic opportunities can exacerbate income inequality.
7. **Technological Advancements**
   - **Automation and AI**: The rise of automation and artificial intelligence has transformed industries, increasing efficiency but also raising concerns about job displacement.
   - **Digital Economy**: The digitalization of industries has created new economic opportunities, such as e-commerce, digital marketing, and remote work.
8. **Social and Cultural Changes**
   - **Changing Lifestyles**: Industrialization has influenced lifestyles, work habits, and social structures, leading to changes in family dynamics, education, and leisure activities.
   - **Cultural Exchange**: Increased global connectivity has facilitated cultural exchange and the spread of ideas, traditions, and innovations.

Overall, industrialization has been a driving force behind economic growth and development, but it also presents challenges that require careful management and sustainable solutions.

13.3.3 Industrialization and Income Inequality:

The relationship between industrialization and income inequality is complex and multifaceted. Here's a detailed breakdown:

1. **Economic Opportunities**
   - **Job Creation**: Industrialization creates a wide range of job opportunities, particularly in manufacturing and services. However, the benefits are not uniformly distributed, leading to disparities in income.
   - **Skill Requirements**: Industrial jobs often require specific skills and training. Individuals with access to education and training can secure higher-paying jobs, while those without such access may be left in lower-wage positions.
2. **Wage Disparities**
   - **Skilled vs. Unskilled Labor**: Industrialization tends to increase the wage gap between skilled and unskilled workers. Skilled workers in technology-driven industries command higher salaries, while unskilled workers may see slower wage growth.
   - **Urban vs. Rural Areas**: Industrial growth is typically concentrated in urban areas, leading to higher wages and living standards in cities compared to rural regions. This urban-rural divide contributes to income inequality.
3. **Capital Accumulation**
   - **Wealth Concentration**: Industrialization often leads to the concentration of wealth among business owners, investors, and entrepreneurs who can capitalize on new technologies and markets. This creates significant income disparities between the wealthy and the working class.
   - **Investment Returns**: Those with capital to invest in industrial enterprises and innovations can generate substantial returns, further widening the income gap.
4. **Globalization**
   - **Global Supply Chains**: Industrialization fosters global trade and the creation of international supply chains. While this can lead to economic growth, it can also exacerbate income inequality both within and between countries.
   - **Competitive Advantage**: Countries with advanced industrial capabilities may have a competitive advantage, leading to higher incomes and standards of living compared to less industrialized nations.
5. **Labor Market Changes**
   - **Automation and Technological Advancements**: Industrialization drives

technological innovations, such as automation and artificial intelligence. While these advancements increase productivity, they can also displace workers, particularly in low-skilled jobs, contributing to income inequality.

- **Gig Economy**: The rise of the gig economy and non-traditional employment arrangements can create income disparities, with some workers enjoying flexibility and high earnings, while others face job insecurity and lower wages.

6. **Social and Policy Factors**
   - **Education and Training**: Access to quality education and vocational training is crucial for individuals to benefit from industrialization. Inequities in education can perpetuate income inequality.
   - **Government Policies**: Government policies, such as taxation, minimum wage laws, and social welfare programs, play a significant role in mitigating or exacerbating income inequality. Policies that support equitable distribution of resources can help address disparities.

Historical Context and Examples

- **19th Century Industrial Revolution**: The Industrial Revolution in the 19th century led to significant economic growth but also stark income disparities. Wealth was concentrated among industrialists and factory owners, while many workers faced harsh conditions and low wages.
- **Modern-Day Industrialization**: In developing countries, rapid industrialization has led to economic growth and poverty reduction but also increased income inequality. For example, countries like China and India have seen significant economic gains alongside rising income disparities.

Industrialization is a double-edged sword when it comes to income inequality. While it drives economic growth and creates opportunities, the distribution of these benefits is often uneven, leading to disparities in income. Addressing income inequality requires targeted policies and initiatives to ensure that the gains from industrialization are shared more equitably.

13.3.4 Negative Effects of Industrialization in Society

While industrialization has brought significant economic growth and technological advancements, it also has several negative effects on society. Here are some of the key negative impacts:

1. **Environmental Degradation**
   - **Pollution**: Industrial activities release pollutants into the air, water, and soil,

leading to air pollution, water contamination, and soil degradation. This can have severe health consequences for humans and animals.

- **Deforestation**: Industrial expansion often leads to deforestation as land is cleared for factories, infrastructure, and urban development. This results in the loss of biodiversity and disruption of ecosystems.
- **Resource Depletion**: Intensive extraction and use of natural resources, such as minerals, fossil fuels, and timber, can lead to resource depletion and environmental imbalances.

2. **Social Inequality**
   - **Income Disparities**: Industrialization can exacerbate income inequality, with wealth concentrated among industrialists and business owners, while workers may face low wages and poor working conditions.
   - **Urban-Rural Divide**: Industrialization tends to focus on urban centers, leading to economic disparities between urban and rural areas. Rural communities may experience neglect and lack of access to opportunities.
3. **Labor Exploitation**
   - **Poor Working Conditions**: Factory workers, especially in the early stages of industrialization, often face harsh working conditions, including long hours, low wages, and unsafe environments.
   - **Child Labor**: Industrialization has historically been associated with the exploitation of child labor, with children working in factories under hazardous conditions.
   - **Labor Displacement**: Automation and technological advancements can lead to job displacement, particularly for low-skilled workers, contributing to unemployment and economic instability.
4. **Health Issues**
   - **Occupational Hazards**: Industrial workers are often exposed to hazardous materials and unsafe working conditions, leading to occupational diseases and injuries.
   - **Public Health Concerns**: Pollution and environmental degradation resulting from industrial activities can lead to a range of health issues, including respiratory diseases, cardiovascular problems, and cancer.
5. **Urbanization Challenges**
   - **Overcrowding**: Rapid urbanization can lead to overcrowded cities, with insufficient infrastructure to support the growing population. This can result in inadequate housing, transportation, and sanitation.

- **Social Problems**: Urbanization can exacerbate social problems such as crime, homelessness, and poverty, as people migrate to cities in search of better opportunities but may face economic hardships.

6. **Cultural and Social Disruption**
   - **Loss of Traditions**: Industrialization can lead to the erosion of traditional cultures and ways of life, as communities adapt to new economic and social realities.
   - **Family Dynamics**: The shift from agrarian to industrial economies can alter family dynamics, with changes in work patterns, gender roles, and intergenerational relationships.
7. **Consumerism and Materialism**
   - **Consumer Culture**: Industrialization has contributed to the rise of consumer culture, with an emphasis on materialism and the consumption of goods. This can lead to unsustainable consumption patterns and environmental impact.
   - **Waste Generation**: Increased production and consumption result in higher levels of waste, posing challenges for waste management and environmental sustainability.
8. **Economic Vulnerability**
   - **Market Fluctuations**: Industrial economies are often subject to market fluctuations and economic cycles, leading to periods of boom and bust. Economic downturns can have widespread social and economic consequences.
   - **Dependence on Global Trade**: Industrialized economies may become heavily reliant on global trade, making them vulnerable to international market dynamics and trade policies.

While industrialization has played a crucial role in shaping modern society, it is essential to address these negative effects through sustainable practices, equitable policies, and social interventions. Balancing industrial growth with environmental protection and social equity is key to creating a more just and sustainable future

13.3.5 Industrialization in India:

Industrialization in India has been a transformative journey, marked by significant milestones and challenges. Here's an overview of its history, impact, and key characteristics:

Historical Context

- **Colonial Period**: Industrialization in India began during the British colonial period.

The first cotton mill was established in Bombay (now Mumbai) in 1854. The colonial rulers primarily focused on extracting raw materials from India and exporting them to Britain, which hindered the growth of indigenous industries2.

- **Post-Independence**: After gaining independence in 1947, India embarked on a path of planned industrialization. The government, under the leadership of Prime Minister Jawaharlal Nehru, prioritized industrial development to eradicate poverty and achieve self-sufficiency. Key policies and initiatives were introduced to promote heavy industries and reduce dependence on imports2.

Phases of Industrialization

1. **Early Industrialization (1850s-1947)**:
   - Establishment of textile mills, jute mills, and railways.
   - Limited industrial growth due to colonial policies favoring British industries.
2. **Post-Independence Industrialization (1947-1991)**:
   - Emphasis on state-controlled industrialization with the establishment of public sector enterprises.
   - Introduction of the Industrial Policy Resolutions of 1948 and 1956, which outlined the roles of the state, private sector, and cooperative sector.
   - Focus on heavy industries, such as steel, chemicals, and machinery.
3. **Economic Liberalization (1991-Present)**:
   - Economic reforms in 1991 marked a shift towards market-oriented policies and liberalization.
   - Reduction of constraints on private sector participation and encouragement of foreign direct investment (FDI).
   - Growth of information technology (IT) and service industries, making India a global IT hub.

Industrialization in India has been a complex and multifaceted process, driving economic growth and development while also presenting significant challenges. Balancing industrial growth with environmental sustainability and social equity remains a critical task for policymakers and stakeholders.

13.4 Urbanization:

Preliminary reports from the 2011 Census reveal that India now has 53 cities with populations exceeding one million, comparable to the United States. Over the past decade, 91 million individuals have been added to the urban population. Except for China, the

world has not seen such massive urbanization. If traditional models are accurate, India is on the brink of an accelerated urbanization phase, which is expected to quicken in the coming years.

Urbanization transcends mere numbers; it signifies a profound social transformation, reshaping economies, altering livelihoods, modifying class structures, redesigning urban landscapes, and introducing new politics. India's shift towards urbanization, termed the 'urban turn' by Prakash in 2002, has gradually gained the attention of experts, policymakers, and the public. The policy implications were first comprehensively outlined by the renowned Indian economist Rakesh Mohan in his 2005 article, 'The 21st century: Asia becomes urban' (Mohan & Dasgupta 2005). In 2011, the Economic and Political Weekly began a biannual series on 'Urban Affairs,' recognizing the growing significance of urban society in India (Maringanti et al. 2011).

13.4.1 Characteristics of Urbanization:

Urbanization is a multifaceted process characterized by various social, economic, and cultural transformations. Here are some of its key characteristics:

1. **Population Growth in Urban Areas**
   - **Increased Urban Population**: A significant rise in the number of people living in cities and towns as opposed to rural areas.
   - **Migration**: Movement of people from rural areas to urban centers in search of better employment opportunities, education, and living conditions.
2. **Economic Changes**
   - **Industrial and Service Sector Growth**: Expansion of industrial and service sectors, leading to economic diversification and growth.
   - **Job Opportunities**: Creation of numerous job opportunities in various sectors, attracting people to urban areas.
3. **Infrastructure Development**
   - **Urban Infrastructure**: Development of infrastructure such as roads, bridges, public transportation, utilities, and housing to accommodate the growing urban population.
   - **Public Services**: Improvement in public services like healthcare, education, sanitation, and recreational facilities.
4. **Social and Cultural Transformation**
   - **Diverse Population**: Urban areas typically have a more diverse population in terms of ethnicity, culture, and socioeconomic status.

- **Lifestyle Changes**: Changes in lifestyles and social behavior, with a shift towards a more fast-paced and modern way of living.

5. **Environmental Impact**
   - **Pollution**: Increase in air, water, and soil pollution due to industrial activities, transportation, and construction.
   - **Green Spaces**: Reduction in green spaces and natural habitats due to urban expansion.
6. **Urban Planning and Governance**
   - **Urban Planning**: Implementation of urban planning and zoning regulations to manage the growth and development of urban areas.
   - **Governance**: Establishment of municipal governments and local bodies to oversee urban administration and services.
7. **Housing and Living Conditions**
   - **Housing Demand**: Increased demand for housing, leading to the development of residential areas, apartments, and housing complexes.
   - **Slums and Informal Settlements**: In some cases, rapid urbanization can lead to the development of slums and informal settlements due to inadequate housing and infrastructure.
8. **Transportation and Connectivity**
   - **Public Transport**: Expansion of public transport systems such as buses, trains, and metros to facilitate the movement of people within urban areas.
   - **Connectivity**: Improved connectivity within and between urban areas through the development of transportation networks.
9. **Economic Disparities**
   - **Income Inequality**: Urbanization can lead to income disparities, with wealth concentrated among certain groups and poverty prevalent in others.
   - **Employment Types**: Varied employment types, ranging from high-skilled jobs in industries and services to low-skilled jobs in informal sectors.
10. **Technological Advancements**
    - **Smart Cities**: Adoption of smart city technologies to enhance urban living through digitalization, automation, and efficient resource management.
    - **Innovation Hubs**: Urban areas often become centers of innovation and technological development.

Urbanization is a dynamic process that brings both opportunities and challenges. Effective urban planning and sustainable practices are essential to manage its impact and ensure the well-being of urban populations.

13.4.2 The Urban Revolution:

The world is undergoing an urban revolution comparable to the industrialization era of the late 19th century, but on a much larger scale. Today, twice as many people live in cities as they did three decades ago, translating to an additional 1.8 billion urban dwellers, or about 60 million people added annually since 1980. Like the 19th century, urban revolutions are geographically uneven, occurring in specific world regions. Previously, it was England, northwestern Europe, and North America; currently, it is East and South Asia. In China and India combined, the urban population has tripled over the past thirty years. In the last decade alone, China added 194 million urban residents (more than Brazil's entire population), and India added 91 million (exceeding Germany's total population). Urban revolutions are not just about rapid urban growth or numbers; they signify profound social transformations that extend beyond mere quantitative changes and impact areas far beyond the revolution's centers, such as Manchester in the 1860s or Shenzhen today. These urban revolutions appear to change everything.

Urban revolutions are intricately linked to changes in economic production modes. This applies to the earliest rise of cities during the Bronze Age (primarily in the Fertile Crescent), driven by groundbreaking agricultural advancements that boosted trade and supported urban populations not engaged in food production (Childe 1950). In cities like Babylon, Ur, and Memphis, complex new societies emerged—economically, culturally, and politically—altering the course of human civilization.

The 19th-century urban revolution was closely tied to industrialization. Cities became key production sites requiring labor, which spurred urbanization. The production mode shifted, reconfiguring the urban social fabric and establishing a new class system. Urban lifestyles evolved, the nature of work transformed, and political landscapes shifted. The impacts extended beyond the urban centers that marked the transformation.

Urbanization and industrialization together drove broader changes, influencing national economies, spurring international trade, prompting adaptive political responses from national governments, and fostering imperialist tendencies due to the increased demand for raw materials to sustain production. The global geopolitical and economic order was reshaped, dominated by countries that excelled in this urban industrial revolution.

Each urban revolution is unique, occurring within specific historical and geographical contexts shaped by preceding ones. The current urban revolution, ongoing for about three

decades, is closely linked to the rise of the information economy and globalization. India's urbanization is largely driven by the rapid growth of the IT sector, particularly in southern states where IT leads the economy. Additionally, both China and India have rapidly growing urban economies reliant on exports and foreign investment, reflecting a highly globalized economy enabled by information technology that facilitates unprecedented capital mobility.

Other regions, including the West, are also affected by the current urban revolution, even though many already have large urban populations. Cities like London, New York, and Amsterdam have experienced shifts towards the information economy since the 1980s, accompanied by changing class structures, space economies, and new urban politics. The globalizing capacity of information and communication technologies makes the present urban revolution immediately global, unlike previous revolutions whose global effects took longer to manifest.

Therefore, while urban growth numbers are significant, the focus should be on the deeper economic changes they represent. This aligns with Lefebvre's 1970 observation that the world was on the brink of a transformation where the urban would become synonymous with the social, necessitating a focus on an 'urban society' rather than discrete cities versus rural areas. With the impending urban revolution, he argued that the 'urban problematic' becomes predominant, requiring solutions and modalities unique to urban society on a global scale (Lefebvre 2003: 5-6).

Urbanization and urban change are most significant in Asia, where they encompass vast quantitative and qualitative transformations simultaneously. Urbanization here is closely linked to rapid economic growth, with the regional transformation having direct effects on the global order. China's developments in the past decades stand out, raising the question of whether India will follow a similar path. Although India's urbanization is impressive in absolute terms, this is not yet certain. In large countries like India and China, it's crucial to differentiate between absolute and relative numbers. The unique nature of urbanization in India, along with its challenges and policy responses, will be crucial for the country, which is poised to become the world's most populous nation. This will also have significant implications for the global economy and political order.

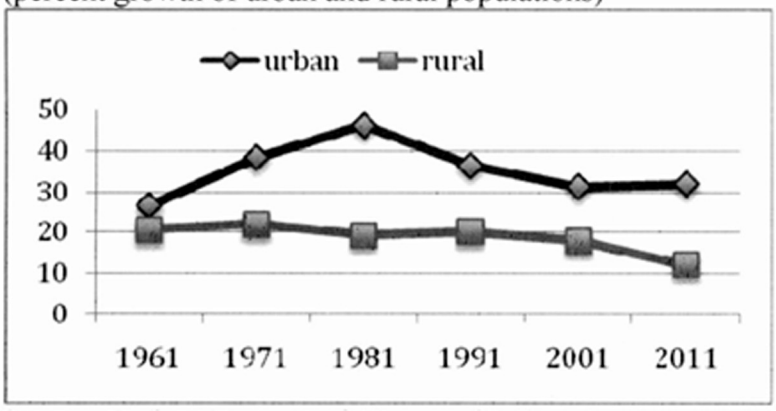
13.4.3 India's Urban Turn

Preliminary results from the 2011 Indian Census, made available online by the Office of the Census Commissioner since mid-2011, indicate significant developments since 2001 that will likely be relevant for years to come. Firstly, India's population growth rate for the decade has dropped to 17.6%, the lowest since Independence in 1947. While this rate is

still relatively high (for comparison, the US population grew by 9.7% and China's by 5.8% during the same period), it reflects an accelerated decline over recent decades—from 23.9% during 1981-1991 to 21.3% during 1991-2001. Thus, the population growth rate is steadily decreasing, yet remains high, and India is on track to surpass China as the world's most populous country around 2025.

Secondly, India's urbanization rate, which had been declining for two decades since 1981, has shown a slight increase again (as illustrated in Figure 1). The decreasing urban growth rates from 1981 to 2001 were in stark contrast to China's accelerating urban growth during the same period and could be seen as contrary to modern development trends. The decadal urban growth rate increased from 31.2% in 1991-2001 to 31.8% in 2001-2011. Although this is a modest rise, the key takeaway is the positive reversal. This reversal is particularly significant when combined with the marked decline in the rural population growth rate, which has reached an all-time low (since Independence) of 12.1%. Figure 1 illustrates this divergence between urban and rural growth rates over the past decade. For the first time in modern history, in absolute numbers, urban India grew faster (91 million) than rural India (90.6 million) in the last decade.

Figure 1: India's average decadal urban and rural growth rates, 1961-2011 (percent growth of urban and rural populations)



Source: Jan Nijman, *India in the Urban Revolution*, Indian Anthropologist, July-December 2012, Vol. 42, No. 2, pp. 1-17, Indian Anthropological Association

Thirdly, urban growth has been uneven across India and its urban systems. The most urbanized states are predominantly in the southern half of the country: Maharashtra, Karnataka, Tamil Nadu, Kerala, and increasingly, Andhra Pradesh. However, urban systems within these states can vary greatly. For example, Maharashtra is characterized by large cities such as Mumbai, Pune, and Nasik, while Kerala has a more evenly distributed urban system with many midsize and smaller towns. In Andhra Pradesh and Karnataka,

cities like Hyderabad and Bangalore drive much of the urban growth due to their prominent IT industries (see articles by Chakravorty (2012) and Shaw (2012) for more detailed accounts of state differentiation, particularly regarding Bangalore).

Across India, 18 new cities with populations exceeding one million have been added since the last census, bringing the total to 53 million-plus cities. Approximately 43% of the urban population resides in these large urban areas. However, the growth of 'megacities' has slowed significantly: Greater Mumbai's growth rate decreased from 30.47% during 1991-2001 to 12.05% in the last decade; Delhi's rate dropped from 52.24% to 26.69%, and Kolkata's from 19.60% to 6.87%.

Simultaneously, many new towns have emerged at the lower end of the urban system. The number of 'census towns' has nearly tripled to 3894 in the past decade. These are towns with populations over 5,000, where less than a quarter of the male workforce is engaged in agriculture, and where the population density is at least 400 per square kilometer. This notable development will be explored further in the next section.

Fourthly, the latest census indicates that over the past decade, natural increase (birth rates in cities) has become a less significant contributor to urban growth, while rural-urban migration has gained importance. This highlights the relative impact of natural increase versus rural-urban migration on India's urbanization. It's important to note that the preliminary data do not distinguish between rural-urban migration and the reclassification of villages as towns (as previously mentioned).

Thus, over the past decade, India appears to have reached a turning point: overall population growth has declined, urbanization has increased, rural population growth has significantly decreased, and rural-urban migration has accelerated. However, from a broader perspective, urbanization remains relatively modest (despite involving large absolute numbers) and still lags behind China's developments. The next section will examine some of the economic processes driving these changing statistics.

13.4.4 Importance of Urbanization

Urbanization plays a crucial role in shaping the development and progress of societies. Here are some key reasons why urbanization is important:

1. **Economic Growth and Development**
   - **Job Creation**: Urban areas provide numerous employment opportunities in industries, services, and technology sectors, driving economic growth.
   - **Innovation Hubs**: Cities often become centers of innovation and technological advancement, fostering economic diversification and competitiveness.

- **Investment Opportunities**: Urbanization attracts both domestic and foreign investments, leading to infrastructure development and business expansion.

2. **Improved Infrastructure and Services**
   - **Urban Infrastructure**: Development of essential infrastructure such as roads, bridges, public transportation, utilities, and housing improves the quality of life.
   - **Public Services**: Urban areas offer better access to healthcare, education, sanitation, and recreational facilities, contributing to overall well-being.
3. **Social and Cultural Transformation**
   - **Diverse Communities**: Urbanization leads to the growth of diverse communities with varied cultural, ethnic, and socioeconomic backgrounds, fostering social cohesion and cultural exchange.
   - **Enhanced Lifestyles**: Urban living provides access to modern amenities, education, healthcare, and entertainment, leading to improved standards of living.
4. **Technological Advancements**
   - **Smart Cities**: Urbanization drives the development of smart city technologies, enhancing urban living through digitalization, automation, and efficient resource management.
   - **Research and Development**: Cities often host research institutions and universities, promoting innovation and technological advancements.
5. **Environmental Sustainability**
   - **Efficient Resource Management**: Urbanization can promote the efficient use of resources and the implementation of sustainable practices, such as public transportation and green buildings.
   - **Environmental Awareness**: Cities can serve as centers for environmental awareness and initiatives, promoting sustainable development and conservation efforts.
6. **Improved Governance and Administration**
   - **Urban Planning**: Effective urban planning and zoning regulations help manage the growth and development of urban areas, addressing challenges such as traffic congestion, pollution, and housing.
   - **Municipal Governance**: Strong municipal governments and local bodies ensure the provision of essential services and sustainable urban development.
7. **Global Influence**
   - **Global Cities**: Major urban centers often become global cities with significant economic, cultural, and political influence, shaping global trends and policies.

- **International Trade**: Urbanization fosters international trade and economic integration, enhancing global economic interdependence.

8. **Social Mobility and Inclusion**
   - **Equal Opportunities**: Urbanization provides opportunities for social mobility, enabling individuals to improve their socioeconomic status through education and employment.
   - **Social Inclusion**: Efforts to promote social inclusion and address disparities are essential to creating equitable urban societies.
9. **Public Health and Well-being**
   - **Healthcare Access**: Urban areas typically offer better access to healthcare facilities and services, contributing to improved health outcomes.
   - **Public Health Initiatives**: Cities can implement public health initiatives and campaigns to address health challenges and promote well-being.
10. **Educational Opportunities**
    - **Access to Education**: Urbanization provides access to a wide range of educational institutions, from primary schools to universities, fostering human capital development.
    - **Skill Development**: Cities offer various opportunities for skill development and vocational training, enhancing employability and economic productivity.

Urbanization is a driving force behind modern development, contributing to economic growth, social transformation, and improved quality of life. However, it also presents challenges that require effective planning and sustainable practices to ensure equitable and inclusive urban development.

13.4.5 Negative Impact of Urbanization:

Urbanization has several negative impacts on contemporary society, despite its many benefits. Here are some of the key negative effects:

1. **Environmental Degradation**
   - **Pollution**: Increased industrial activities, vehicular emissions, and waste generation contribute to air, water, and soil pollution. This can have severe health consequences for urban residents and the environment.
   - **Loss of Green Spaces**: Urban expansion often leads to the reduction of green spaces and natural habitats, resulting in loss of biodiversity and ecological imbalance.

- **Resource Depletion**: High consumption rates in urban areas lead to the over-extraction of natural resources, such as water, minerals, and fossil fuels.

2. **Overcrowding and Infrastructure Strain**
   - **Housing Shortages**: Rapid urbanization can lead to housing shortages, causing overcrowded living conditions and the development of informal settlements or slums.
   - **Strain on Infrastructure**: Urban infrastructure, such as transportation, healthcare, and sanitation, can become overburdened, leading to inefficiencies and reduced quality of services.
3. **Social Inequality**
   - **Income Disparities**: Urbanization can exacerbate income inequality, with wealth concentrated among certain groups while others face economic hardships.
   - **Poverty and Marginalization**: Rapid urban growth can lead to the marginalization of vulnerable populations, including migrants, low-income families, and informal sector workers.
4. **Public Health Issues**
   - **Disease Spread**: High population densities in urban areas can facilitate the spread of infectious diseases, particularly in overcrowded and unsanitary conditions.
   - **Lifestyle-Related Health Problems**: Urbanization often leads to sedentary lifestyles, poor dietary habits, and increased stress levels, contributing to chronic health issues such as obesity, diabetes, and cardiovascular diseases.
5. **Traffic Congestion**
   - **Increased Traffic**: The growing number of vehicles in urban areas leads to traffic congestion, longer commute times, and increased pollution from vehicular emissions.
   - **Public Transport Challenges**: Overcrowded public transport systems can become less efficient and less accessible, impacting the daily lives of commuters.
6. **Cultural and Social Disruption**
   - **Loss of Traditional Practices**: Urbanization can lead to the erosion of traditional cultures and ways of life as people adapt to modern urban living.
   - **Changes in Social Dynamics**: Urbanization can alter family structures, community relationships, and social interactions, leading to changes in social dynamics.
7. **Economic Vulnerability**
   - **Job Displacement**: Rapid urbanization can lead to job displacement, particularly for low-skilled workers, due to automation and technological advancements.

- **Market Fluctuations**: Urban economies are often subject to market fluctuations and economic cycles, leading to periods of economic instability.

8. **Safety and Security Concerns**
   - **Crime Rates**: Urban areas can experience higher crime rates, including theft, violence, and drug-related activities, posing safety and security challenges.
   - **Disaster Vulnerability**: Urbanization can increase vulnerability to natural disasters, such as floods, earthquakes, and hurricanes, due to inadequate urban planning and infrastructure.

While urbanization brings many benefits, it also presents significant challenges that require careful management and sustainable solutions. Addressing the negative impacts of urbanization involves implementing effective urban planning, promoting environmental sustainability, ensuring social equity, and enhancing public services. Balancing urban growth with the well-being of residents and the environment is essential for creating liveable and resilient urban areas.

13.5 Poverty

Poverty is a complex and multidimensional concept that encompasses more than just the lack of income. It involves various aspects of deprivation and vulnerability that affect individuals' overall well-being and quality of life. Here are some key dimensions and factors that define poverty:

a) **Economic Poverty**: This dimension refers to the lack of sufficient income or resources to meet basic needs such as food, shelter, clothing, and healthcare. It is often measured by income levels, with thresholds set to identify those living below the poverty line.

b) **Social Poverty**: This dimension includes the lack of access to essential services such as education, healthcare, and social protection. Social poverty also involves exclusion from participating in social, economic, and political activities, leading to marginalization and discrimination.

c) **Environmental Poverty**: This dimension involves living in degraded environments with poor access to clean water, sanitation, and safe housing. Environmental poverty often exacerbates health issues and reduces opportunities for economic activities.

d) **Health Poverty**: This dimension refers to the lack of access to adequate healthcare services, leading to poor health outcomes and increased vulnerability to diseases. Health poverty also includes inadequate nutrition, which can impact physical and cognitive development.

e) **Educational Poverty**: This dimension involves limited access to quality education and lifelong learning opportunities. Educational poverty restricts individuals' ability to acquire skills and knowledge, reducing their prospects for employment and economic mobility.

f) **Psychological Poverty**: This dimension encompasses the feelings of powerlessness, hopelessness, and lack of agency that individuals living in poverty often experience. Psychological poverty can affect mental health and overall well-being.

g) **Cultural Poverty**: This dimension includes the erosion of cultural identity and heritage due to lack of resources and opportunities to preserve and promote cultural practices. Cultural poverty can lead to a loss of community cohesion and social capital.

Understanding poverty as a multifaceted concept is crucial for designing effective policies and interventions that address its root causes and dimensions. Comprehensive approaches that consider economic, social, environmental, health, educational, psychological, and cultural factors are essential for achieving sustainable development and reducing poverty worldwide.

13.5.1 Theoretical Perspectives of Poverty

In theoretical terms, poverty can be defined as a multidimensional phenomenon encompassing various forms of deprivation that impede individuals or communities from achieving a minimum standard of well-being and participation in society. Here are some theoretical perspectives on poverty:

1. Absolute Poverty:

Absolute poverty refers to a condition where individuals lack the necessary resources to meet basic human needs, such as food, shelter, and clothing. This concept is based on a fixed minimum standard of living, which remains constant over time and across different countries.

Characteristics:

I. **Basic Human Needs**:

- **Food**: Insufficient access to nutritious and adequate food leading to hunger and malnutrition.
- **Shelter**: Lack of safe, stable, and adequate housing, resulting in homelessness or substandard living conditions.
- **Clothing**: Inability to afford proper clothing to protect against weather conditions and maintain personal dignity.

II. **Health and Sanitation**:
   - **Healthcare**: Limited or no access to essential healthcare services, leading to untreated illnesses and higher mortality rates.
   - **Sanitation**: Lack of access to clean water and proper sanitation facilities, contributing to poor hygiene and the spread of diseases.

III. **Education**:
   - **Schooling**: Inability to afford education, leading to low literacy rates and limited opportunities for personal and economic development.

IV. **Income and Resources**:
   - **Income**: Extremely low income or lack of income, preventing individuals from meeting their basic needs.
   - **Resources**: Lack of access to essential resources such as clean water, fuel, and basic household goods.

❖ **Measurement of Absolute Poverty**
   - ✓ **Poverty Line**: Absolute poverty is often measured using a poverty line, which is a set income level that represents the minimum amount needed to meet basic needs. For example, the World Bank defines the international poverty line as living on less than $1.90 per day.
   - ✓ **Indicators**: Various indicators are used to assess absolute poverty, including income levels, access to basic services, and living conditions.

❖ **Implications of Absolute Poverty**
   - ➢ **Health Outcomes**: People living in absolute poverty face higher risks of malnutrition, disease, and premature death.
   - ➢ **Social Exclusion**: Absolute poverty leads to social exclusion, where individuals are unable to participate fully in society due to their lack of resources.
   - ➢ **Economic Impact**: Absolute poverty hinders economic development as individuals cannot contribute productively to the economy.

❖ **Addressing Absolute Poverty**
   - ✓ **Policy Interventions**: Governments and organizations implement policies and programs aimed at alleviating absolute poverty, such as providing food aid, improving healthcare access, and promoting education.
   - ✓ **Sustainable Development Goals (SDGs)**: The United Nations' SDG 1 aims to end poverty in all its forms everywhere, with a focus on eradicating extreme poverty by 2030.

Absolute poverty represents one of the most severe forms of deprivation, requiring concerted efforts from governments, international organizations, and communities to address and eliminate its impact on individuals and societies.

2. Relative Poverty:

Relative poverty is a condition where individuals or groups are deprived of resources in comparison to others within the same society. It is defined in relation to the overall standard of living and varies across different societies and over time. Relative poverty highlights the social exclusion and inequality experienced by individuals who cannot afford the standard of living considered acceptable by society.

Characteristics:

I. **Social Comparison**:
- **Definition**: Relative poverty is measured in relation to the income and living standards of the broader society. It highlights disparities in wealth, access to resources, and quality of life.
- **Perception**: Those in relative poverty may not be destitute, but they experience a lower standard of living compared to the average or majority of the population.

II. **Income Inequality**:
- **Income Gap**: Relative poverty emphasizes the income gap between the wealthiest and the poorest segments of society. It focuses on how income distribution affects individuals' ability to participate fully in society.
- **Socioeconomic Status**: People experiencing relative poverty often have limited access to opportunities, social services, and upward mobility.

III. **Social Exclusion**:
- **Marginalization**: Relative poverty leads to social exclusion, where individuals or groups are unable to participate fully in social, economic, and cultural activities. This can result in feelings of isolation and alienation.
- **Access to Services**: Those in relative poverty may have restricted access to essential services such as education, healthcare, and housing, compared to the rest of society.

IV. **Standards of Living**:
- **Basic Needs**: While individuals in relative poverty might meet their basic needs, they lack the resources to enjoy the standard of living considered normal or acceptable by society.
- **Quality of Life**: Relative poverty affects the overall quality of life, including access to leisure activities, cultural participation, and social inclusion.

V. **Dynamic and Contextual**:

- **Variability**: Relative poverty is dynamic and varies based on the economic conditions, cultural norms, and policies of a particular society. What constitutes relative poverty in one society may differ in another.
- **Temporal Changes**: Relative poverty can change over time as societal standards and economic conditions evolve.

❖ **Measurement of Relative Poverty**

- ➢ **Poverty Threshold**: Relative poverty is often measured using a poverty threshold, which is typically set as a percentage of the median income (e.g., 50% or 60% of the median income). Those earning below this threshold are considered to be in relative poverty.
- ➢ **Gini Coefficient**: The Gini coefficient is a common measure of income inequality within a society, which can help identify the extent of relative poverty.

❖ **Implications of Relative Poverty**

- ➢ **Social Tensions**: Relative poverty can lead to social tensions, as disparities in wealth and opportunities may cause resentment and conflict within society.
- ➢ **Economic Impact**: Inequality resulting from relative poverty can hinder economic growth by limiting the potential of a significant portion of the population.
- ➢ **Policy Focus**: Addressing relative poverty requires policies that promote social equity, access to opportunities, and redistribution of resources.

❖ **Addressing Relative Poverty**

- ✓ **Social Policies**: Implementing social policies that promote equal access to education, healthcare, housing, and employment opportunities can help alleviate relative poverty.
- ✓ **Income Redistribution**: Progressive taxation, social welfare programs, and other measures to redistribute income can reduce income inequality and relative poverty.
- ✓ **Community Support**: Strengthening community support systems and fostering social inclusion initiatives can improve the quality of life for those in relative poverty.

Relative poverty highlights the importance of social equity and the need for inclusive policies to ensure that all members of society can participate fully and enjoy a reasonable standard of living.

3. Multidimensional Poverty:

Multidimensional poverty takes into account various aspects of deprivation beyond

income, including poor health, lack of education, inadequate living standards, lack of access to clean water and sanitation, disempowerment, poor quality of work, and social exclusion. This perspective recognizes that poverty is a complex and multifaceted issue that requires comprehensive measures to address.

Characteristics:

1. **Multiple Dimensions of Deprivation**:
   - **Health**: Poor health and nutrition, lack of access to healthcare services, high child mortality rates, and prevalence of diseases.
   - **Education**: Limited access to quality education, low literacy rates, lack of educational resources, and barriers to school attendance.
   - **Living Standards**: Inadequate housing, lack of access to clean water and sanitation, insufficient energy sources, and poor living conditions.
2. **Measurement of Multidimensional Poverty**:
   - **Multidimensional Poverty Index (MPI)**: The MPI is a widely used measure that captures multiple deprivations in health, education, and living standards. It identifies individuals or households as multidimensionally poor if they experience deprivations in multiple indicators simultaneously.
   - **Indicators**: Common indicators used in the MPI include nutrition, child mortality, years of schooling, school attendance, access to clean water, sanitation, electricity, cooking fuel, housing quality, and asset ownership.
3. **Holistic Approach**:
   - **Comprehensive Assessment**: Multidimensional poverty takes a holistic approach to assess poverty, considering various aspects of individuals' lives and the interconnections between different deprivations.
   - **Beyond Income**: This approach recognizes that income alone is not sufficient to capture the full extent of poverty and that other factors play a crucial role in determining well-being.
4. **Policy Implications**:
   - **Targeted Interventions**: Multidimensional poverty measures provide valuable insights for designing targeted interventions and policies that address specific deprivations and their root causes.
   - **Integrated Solutions**: Addressing multidimensional poverty requires integrated solutions that simultaneously address health, education, and living standards to achieve sustainable improvements in well-being.

5. **Vulnerability and Resilience**:
   - **Vulnerability to Shocks**: Individuals or households experiencing multidimensional poverty are often more vulnerable to economic, social, and environmental shocks, such as natural disasters, economic downturns, or health crises.
   - **Building Resilience**: Enhancing resilience through social protection programs, access to healthcare, education, and sustainable livelihoods is essential to reduce multidimensional poverty.

Examples of Multidimensional Poverty

- **Childhood Poverty**: Children living in multidimensional poverty may lack access to adequate nutrition, education, and safe living conditions, which can have long-term impacts on their development and opportunities.
- **Urban Slums**: Residents of urban slums may experience multiple deprivations, such as poor housing, lack of sanitation, limited access to clean water, and inadequate healthcare.
- **Rural Poverty**: In rural areas, multidimensional poverty may manifest as limited access to education, healthcare, clean water, and electricity, combined with poor living conditions and limited economic opportunities.

Multidimensional poverty provides a comprehensive and nuanced understanding of poverty, capturing various aspects of deprivation that impact individuals' well-being. Addressing multidimensional poverty requires integrated and targeted policies that tackle the root causes of deprivation and promote sustainable development. By considering multiple dimensions of poverty, policymakers and practitioners can design more effective interventions to improve the lives of those in need.

4. Capability Approach (Amartya Sen):

The capability approach, developed by economist Amartya Sen, defines poverty as the deprivation of basic capabilities to live a life one values. It focuses on individuals' abilities to achieve valuable outcomes, such as health, education, and participation in society. According to this approach, poverty is not just about lack of income but also about the inability to achieve well-being and fulfill one's potential.

Essential Components:

I. Capabilities: Capabilities are the real opportunities or freedoms that individuals have to achieve different functionings (valuable outcomes) they have reason to value.

- **Range of Opportunities**: It considers the range of opportunities available to individuals to lead the kind of life they want, rather than just focusing on resources or commodities.

II. **Functionings**: Functionings are the various things a person may value doing or being, such as being healthy, being educated, participating in community activities, and having a good job.
   - **Achieved Outcomes**: Functionings represent the achieved outcomes and states of being, reflecting a person's well-being and quality of life.

III. **Agency**: Agency refers to an individual's ability to act and bring about change according to their own values and goals.
   - **Empowerment**: The Capability Approach emphasizes the importance of empowering individuals to make choices and take actions that enhance their well-being.

Principles of the Capability Approach

a) **Focus on Human Development**:
   - **Beyond Income**: The Capability Approach goes beyond traditional economic measures, such as income and GDP, to focus on human development and quality of life.
   - **Holistic View**: It provides a holistic view of well-being, considering various dimensions such as health, education, personal security, and social participation.

b) **Individual Freedom and Choice**:
   - **Freedom of Choice**: The approach emphasizes the importance of individual freedom and the ability to choose the kind of life one values.
   - **Diverse Values**: It recognizes that different individuals may value different functionings and have diverse life goals.

c) **Social and Environmental Context**:
   - **Contextual Factors**: The Capability Approach considers the social, economic, and environmental factors that influence individuals' capabilities and opportunities.
   - **Equity and Justice**: It highlights the need for equitable access to opportunities and resources to ensure that all individuals can achieve their potential.

d) **Evaluation and Policy Implications**:
   - **Evaluation of Well-Being**: The Capability Approach provides a framework for evaluating well-being and social progress by assessing individuals' capabilities and functionings.
   - **Policy Design**: It informs the design of policies and interventions aimed at enhancing human development, addressing inequalities, and expanding people's capabilities.

Applications of the Capability Approach

- ✓ **Human Development Index (HDI)**: The United Nations Development Programme (UNDP) uses the Capability Approach to inform the Human Development Index (HDI), which measures development based on life expectancy, education, and per capita income.
- ✓ **Social Policy**: The approach is used to design and evaluate social policies aimed at improving health, education, and social inclusion.
- ✓ **Gender Equality**: It provides insights into gender disparities by assessing women's capabilities and opportunities relative to men.

The Capability Approach offers a comprehensive and human-centered perspective on development and well-being, emphasizing the importance of expanding individuals' freedoms and opportunities to lead fulfilling lives.

5. Social Exclusion:

Social exclusion theory defines poverty as the inability of individuals or groups to participate fully in the economic, social, and cultural life of society. It emphasizes the barriers and systemic inequalities that prevent marginalized groups from accessing opportunities and resources, leading to their exclusion from mainstream society.

Characteristics:

a. **Marginalization**: Social exclusion involves the systematic marginalization of individuals or groups based on factors such as race, ethnicity, gender, disability, socioeconomic status, or geographic location.
   - **Discrimination**: Discriminatory practices and attitudes contribute to the exclusion of marginalized groups from mainstream society.

b. **Limited Access to Opportunities**:
   - **Education**: Exclusion from quality education and educational resources, leading to lower educational attainment and limited opportunities for personal and professional development.
   - **Employment**: Barriers to employment and fair wages, resulting in higher rates of unemployment and underemployment among marginalized groups.

c. **Restricted Access to Services**:
   - **Healthcare**: Limited access to healthcare services and resources, leading to poorer health outcomes and higher mortality rates.
   - **Housing**: Inadequate housing and living conditions, with marginalized groups often residing in substandard or overcrowded housing.

d. **Social Isolation**:
   - **Community Participation**: Exclusion from social networks, community activities, and decision-making processes, leading to feelings of isolation and disempowerment.
   - **Stigmatization**: Social stigma and negative stereotypes further perpetuate exclusion and marginalization.

e. **Impact on Well-being**:
   - **Mental Health**: Social exclusion can lead to mental health issues, such as depression, anxiety, and low self-esteem, due to the lack of social support and opportunities.
   - **Quality of Life**: Overall quality of life is diminished as individuals are unable to fully participate in and benefit from societal progress and development.

Causes of Social Exclusion

I. **Structural Inequalities**: Societal structures and institutions that perpetuate inequality and discrimination.

II. **Economic Disparities**: Economic policies and practices that favor certain groups over others, leading to unequal distribution of resources and opportunities.

III. **Cultural Norms**: Cultural beliefs and practices that reinforce exclusion and marginalization of certain groups.

Addressing Social Exclusion

- **Inclusive Policies**: Implementing policies that promote social inclusion, equal access to opportunities, and fair treatment for all individuals.
- **Community Support**: Strengthening community support systems and fostering inclusive communities where everyone can participate and thrive.
- **Awareness and Education**: Raising awareness about social exclusion and its impacts, and educating society about the importance of diversity, equity, and inclusion.

The poverty of social exclusion is a multifaceted issue that requires a comprehensive approach to address. By promoting inclusivity and equal access to opportunities and resources, society can work towards reducing social exclusion and ensuring that all individuals can lead fulfilling and dignified lives.

6. Structural Poverty:

Structural poverty refers to the systemic and institutional factors that perpetuate poverty, such as economic policies, social inequalities, and power dynamics. This perspective highlights the role of societal structures in maintaining poverty and calls for addressing the root causes of inequality and marginalization.

Characteristics:

a. **Systemic Inequalities**:
   - **Discriminatory Practices**: Structural poverty is often maintained by discriminatory practices and policies that marginalize certain groups based on race, ethnicity, gender, disability, or socioeconomic status.
   - **Institutional Barriers**: Individuals in structural poverty face institutional barriers that limit their access to opportunities, resources, and services, such as education, healthcare, and employment.

b. **Economic Disparities**:
   - **Income Inequality**: Structural poverty is characterized by significant income disparities, with wealth concentrated among a small elite while a substantial portion of the population lives in poverty.
   - **Labor Market Segmentation**: The labor market is often segmented, with marginalized groups confined to low-paying, insecure jobs with limited opportunities for advancement.

c. **Lack of Access to Education and Skills**:
   - **Educational Disparities**: Inequitable access to quality education perpetuates structural poverty, as individuals from marginalized backgrounds are unable to acquire the skills and knowledge needed for better employment opportunities.
   - **Skills Gap**: A lack of access to vocational training and skill development programs further hinders upward mobility for those in structural poverty.

d. **Inadequate Social Services**:
   - **Healthcare Access**: Limited access to healthcare services results in poorer health outcomes and higher mortality rates for marginalized groups.
   - **Housing and Infrastructure**: Substandard housing and inadequate infrastructure, such as clean water, sanitation, and transportation, contribute to the persistence of structural poverty.

e. **Political and Social Exclusion**:
   - **Lack of Political Representation**: Marginalized groups often lack political representation and voice, limiting their ability to advocate for policies and changes that address their needs and concerns.
   - **Social Isolation**: Structural poverty leads to social isolation and exclusion from mainstream society, further perpetuating the cycle of poverty.

Causes of Structural Poverty

- **Historical Discrimination**: Long-standing historical discrimination and social hierarchies contribute to the perpetuation of structural poverty.
- **Economic Policies**: Economic policies that favor the wealthy and powerful, such as regressive taxation and insufficient social safety nets, exacerbate income inequality and poverty.
- **Globalization**: Global economic trends and practices, such as trade policies and labor market dynamics, can disproportionately affect marginalized groups and contribute to structural poverty.

Addressing Structural Poverty

- **Inclusive Policies**: Implementing inclusive policies that promote equal access to education, healthcare, and employment opportunities is essential to addressing structural poverty.
- **Social Safety Nets**: Strengthening social safety nets, such as unemployment benefits, social security, and affordable housing programs, can provide support for those in structural poverty.
- **Political Empowerment**: Ensuring political representation and participation for marginalized groups can help address their needs and advocate for policies that promote equity and justice.
- **Community Development**: Investing in community development programs that enhance infrastructure, create job opportunities, and improve living conditions can help break the cycle of structural poverty.

Structural poverty is a complex and deeply entrenched issue that requires comprehensive and systemic solutions. By addressing the root causes of inequality and discrimination, society can work towards creating a more equitable and inclusive environment where all individuals have the opportunity to thrive and achieve their potential.

Each theoretical perspective on poverty provides a unique lens to understand the complexities and dimensions of poverty. Addressing poverty requires a multifaceted approach that considers these various dimensions and the underlying causes of deprivation and inequality.

13.5.2 Factors of Poverty:

Poverty is a multifaceted issue influenced by a wide range of factors. Here are some of the key factors contributing to poverty:

I. Economic Factors

- **Unemployment**: Lack of job opportunities and high unemployment rates can lead to poverty, as individuals and families struggle to earn a stable income.
- **Low Wages**: Inadequate wages and poor working conditions can result in underemployment and income insufficiency, making it difficult to meet basic needs.
- **Economic Inequality**: Disparities in wealth distribution and income inequality contribute to the persistence of poverty, with wealth concentrated among a small elite while others face economic hardship.

II. Social Factors

- **Education**: Limited access to quality education and educational resources can hinder individuals' ability to acquire skills and knowledge necessary for better employment opportunities, perpetuating poverty.
- **Discrimination**: Social discrimination based on race, ethnicity, gender, disability, or socioeconomic status can marginalize certain groups, limiting their access to opportunities and resources.
- **Family Structure**: Family dynamics, such as single-parent households or large family sizes, can impact financial stability and increase the risk of poverty.

III. Political Factors

- **Governance**: Weak governance, corruption, and lack of effective policies can hinder poverty alleviation efforts and exacerbate economic disparities.
- **Policy Decisions**: Economic and social policies that favor certain groups over others can contribute to poverty, such as regressive taxation and insufficient social safety nets.
- **Conflict and Instability**: Political instability, armed conflict, and displacement can disrupt livelihoods and access to basic services, leading to increased poverty.

IV. Environmental Factors

- **Natural Disasters**: Natural disasters, such as floods, droughts, and earthquakes, can destroy livelihoods, homes, and infrastructure, pushing individuals and communities into poverty.
- **Climate Change**: Environmental degradation and climate change can impact agricultural productivity, food security, and access to clean water, exacerbating poverty in vulnerable regions.

V. **Health Factors**

- **Healthcare Access**: Limited access to healthcare services and resources can result in poor health outcomes and higher mortality rates, contributing to poverty.
- **Chronic Illness**: Chronic illnesses and disabilities can limit individuals' ability to work and earn an income, increasing the risk of poverty.
- **Nutrition**: Malnutrition and food insecurity can impact physical and cognitive development, reducing individuals' ability to achieve their full potential.

VI. **Cultural Factors**

- **Cultural Norms**: Cultural beliefs and practices can influence individuals' access to opportunities and resources, such as gender roles that limit women's participation in education and employment.
- **Social Networks**: Strong social networks and community support can provide a safety net for individuals in poverty, while weak social ties can exacerbate vulnerability.

VII. **Structural Factors**

- **Infrastructure**: Inadequate infrastructure, such as lack of clean water, sanitation, transportation, and housing, can perpetuate poverty by limiting access to basic services and opportunities.
- **Market Access**: Limited access to markets and economic opportunities can hinder individuals' ability to earn a livelihood and escape poverty.
- **Technology**: Lack of access to technology and digital resources can create a digital divide, limiting opportunities for education, employment, and social participation.

Poverty is a complex and multifaceted issue influenced by a combination of economic, social, political, environmental, health, cultural, and structural factors. Addressing poverty requires comprehensive and integrated approaches that consider these various dimensions and the underlying causes of deprivation and inequality. By implementing targeted policies and interventions, promoting social inclusion, and fostering economic opportunities, societies can work towards reducing poverty and improving the well-being of individuals and communities.

15.5.3 Current Status of Global Poverty:

The current status of global poverty reveals several key trends and challenges:

- **Extreme Poverty**: As of 2024, approximately 700 million people, or 8.5% of the global population, live in extreme poverty, defined as living on less than $2.15 per day. This represents a significant challenge, as progress in reducing extreme poverty has slowed in recent years.
- **Impact of COVID-19**: The COVID-19 pandemic caused a temporary increase in global extreme poverty, reversing years of progress. In 2020, extreme poverty rose by 0.85 percentage points, reaching 9.7%. The pandemic's economic impact was particularly severe in South Asia and Sub-Saharan Africa.
- **Economic Recovery**: While global extreme poverty has returned to pre-pandemic levels, low- and lower-middle-income countries have faced additional challenges, such as inflationary pressures following geopolitical events like Russia's invasion of Ukraine.

Regional Disparities

- **Sub-Saharan Africa**: This region accounts for a significant portion of the world's extreme poor. In 2024, Sub-Saharan Africa represented 16% of the global population but 67% of those living in extreme poverty. The region's poverty rates remain high due to factors such as conflict, fragility, and limited economic opportunities.
- **South Asia**: South Asia experienced a notable increase in extreme poverty during the pandemic, with a 2.4 percentage point rise in 2020. The region continues to face challenges in reducing poverty levels.

Broader Poverty Measures

- **Poverty Line of $6.85 per Day**: Around 3.5 billion people, or 44% of the global population, live on less than $6.85 per day, a poverty line relevant for upper-middle-income countries. The number of people living below this threshold has remained relatively unchanged since the 1990s due to population growth.
- **Shared Prosperity**: Progress on shared prosperity, which measures the inclusiveness of economic growth, has stalled since the pandemic. Income growth has been uneven, and many people remain vulnerable to economic shocks.

Future Projections

- **2024-2030 Outlook**: Based on current trends, it is projected that 622 million people, or 7.3% of the global population, will live in extreme poverty by 2030. This indicates a slower pace of poverty reduction compared to previous decades.

Challenges and Solutions

- **Climate Change**: Climate change poses a significant risk to poverty reduction

efforts, as poorer countries and populations are more likely to suffer from its negative impacts.

- **Inclusive Growth**: To effectively reduce poverty, it is essential to promote inclusive economic growth, improve labor incomes, and invest in education, infrastructure, and basic services.

Addressing global poverty requires coordinated efforts from governments, international organizations, and communities to implement sustainable and inclusive policies that enhance resilience and provide opportunities for all individuals.

13.6 Slum

Slums are defined as urban areas with substandard living conditions. Rather than merely poor physical appearance, substandard here means conditions below the socially accepted standards at a given time. Despite its negative connotations, stemming from the word "slumber" due to past perceptions of these areas as sleepy and neglected, the concept of slums is complex, driven largely by poverty.

Low incomes force people into slums, where lack of infrastructure such as drains, drinking water, and electricity exacerbates the situation. There are three main types of slums:

1. **Original Slums**: Areas that have always had unsuitable buildings and need to be demolished, like the Mexican slum in Wichita.
2. **Deteriorated Areas**: Areas abandoned by middle-class families, leading to decline, such as the South End slum in Boston.
3. **Transitional Slums**: Areas around blighted business districts that rapidly deteriorate, often housing the destitute, beggars, criminals, and chronic alcoholics, and requiring significant rehabilitation efforts.

There's an ongoing debate about whether slums are a product of the behavior of their inhabitants or vice versa, with poverty being the primary driving factor.

13.6.1 Historical Origins of Slums

The origins of slums can be traced back to ancient civilizations. Even in early urban settlements like Rome, Athens, and Babylon, there were areas where the urban poor lived in overcrowded and poorly constructed housing. These early examples laid the foundation for what would later become urban slums.

During the medieval period, the concept of slums began to take shape more clearly.

Cities in Europe saw a sharp increase in population due to trade, agricultural productivity, and a growing merchant class, leading to the expansion of urban inequality.

The rise of industrialization in the 18th and 19th centuries marked the birth of modern slums. Rapid urbanization and the growth of industrial cities led to the creation of densely populated, impoverished areas with inadequate housing and sanitation. London's East End is often cited as an example of this phenomenon, where massive and rapid urbanization led to intensive overcrowding.

In the 20th century, global urbanization continued to contribute to the growth of slums, particularly in developing countries. The challenges of urbanization, coupled with economic disparities, have led to the proliferation of slums in cities around the world.

Understanding the historical evolution of slums helps us grasp the complex socio-economic factors that contribute to their existence and the ongoing challenges in addressing urban poverty and improving living conditions.

13.6.2 The Urbanization of Poverty

Poverty, once primarily a rural issue, has increasingly become an urban problem in the developing world. Depending on the country and city, 40 to 80 percent of urban dwellers live in poverty, often without access to adequate shelter, basic urban services, and social amenities. Urbanization in these countries has raised concerns due to the growing number and proportion of city residents living in slums, both in historic city centers and peri-urban areas.

There are limited global estimates on urban poverty. Evidence indicates that urban poverty will continue to rise in most developing countries due to structural adjustment issues, spatial and institutional mismanagement, economic errors, and poor performance of formal housing and basic service delivery programs. The proportion of urban poor is expected to increase faster than urban population growth, leading to a significant rise in slum incidence. It is projected that by 2020, the current 30 percent level of urban poverty could rise to 45 to 50 percent of the total urban population, representing 381 to 455 million households, compared to 128 million households in 2000—a growth of 297 to 355 percent in absolute numbers.

Poverty in cities within the developing world is expected to be characterized by several key issues:

- Increasing backlogs in providing basic services to urban residents as demand surpasses institutional capacity and financial resources.
- Deteriorating access to adequate housing with secure tenure, leading to severe overcrowding, homelessness, and associated environmental health problems.

- Greater susceptibility to environmental health issues, environmental shocks, and natural disasters.
- Rising intra-city inequality, evident in stark residential segregation and escalating violence, which disproportionately affects women and the poor.
- Lack of community involvement in decision-making processes and implementation of activities.
- Vulnerable groups, including women, children, and youth, facing heightened risks.

These features highlight the multifaceted challenges of urban poverty in developing regions.

The urbanization of poverty has paralleled the general trend of increasing urban populations. Recent trends and projections indicate that the urbanization of poverty varies by region:

- In Latin America, the number of urban poor surpassed the number of rural poor in the late 1980s. From 1970 to 1990, the urban poor population grew from 44 million to 115 million, while the rural poor increased from 75 million to 80 million. Between 1986 and 2002, of the 45 million additional poor, 43 million were in urban areas. In the 1990s, both relative and absolute poverty in Latin America showed a reduction trend, though this reversed towards the end of the decade. The estimated percentage of poor people in 1997 (43.5%) decreased by nearly 5% compared to 1990. Extreme poverty also declined from 22.5% in 1990 to 18.5% in 1999, but the number of poor people still increased by nearly 11 million over the same period. Poverty trends have continued to decline significantly in recent years due to the global economic slowdown.
- The African region has experienced high urbanization rates alongside consistent economic decline over the last 30 years, leading to increased urban poverty, especially among the marginalized population. An estimated 41% of urban residents live in poverty, with two out of five living in life- and health-threatening conditions. Sub-Saharan Africa has seen the most persistent poverty and the widest inequality gap. Projections indicate that the number of people living in extreme poverty in this region will increase by more than 100 million between 1990 and 2015.
- In Asia, rapid urbanization and the expansion of urban-based economic activities have driven significant rural-to-urban migration. This migration has somewhat alleviated population pressure on agricultural land, improving agricultural productivity and reducing rural poverty. However, it has also strained urban housing and services, contributing to the development of slums. Poverty in Asia is characterized by its vast scale and diversity, with approximately 900 million people (two-thirds

of the world's poor) residing in this region. Nearly one in three Asians is poor. East Asia, particularly the People's Republic of China, performed well in reducing poverty until the recent economic crisis reversed some of the earlier gains. South Asia has also made progress, but poverty levels remain similar to those in Sub-Saharan Africa, affecting over half a billion people. Central Asia faces new poverty threats due to difficult transitions in many countries.

This overview illustrates the diverse challenges and trends of urban poverty across different regions.

13.6.3 Socio-Economic Factors of Slum

Several socio-economic factors have contributed to the growth of slums:

a) **Rapid Urbanization**: The swift movement of people from rural to urban areas in search of better employment and living conditions has led to the overcrowding of cities, often without sufficient infrastructure to support this population influx.

b) **Poverty**: Low incomes and economic disparities force people to live in substandard housing. Many people cannot afford better living conditions, pushing them into slum areas.

c) **Unemployment and Underemployment**: Lack of job opportunities or jobs that don't pay a living wage compel people to settle in cheaper, inadequate housing options.

d) **Lack of Affordable Housing**: High real estate prices and rents make it difficult for low-income families to access affordable housing, leading them to settle in slums.

e) **Migration**: Both internal migration (within a country) and international migration can contribute to slum growth as people move to cities with hopes of better opportunities but find limited affordable housing options.

f) **Political and Economic Policies**: Policies that neglect housing needs, inadequate urban planning, and lack of investment in infrastructure and public services can exacerbate slum conditions.

g) **Inequality and Social Exclusion**: Marginalized communities often face social and economic exclusion, pushing them into slums due to lack of access to resources, services, and opportunities.

h) **Natural Disasters and Conflicts**: Natural disasters, wars, and conflicts can displace people from their homes, leading them to settle in temporary, substandard housing that can evolve into slums.

Understanding these factors helps in addressing the root causes and finding effective solutions to improve living conditions and reduce the growth of slums.

13.6.4 Solutions to Slum Growth

Addressing slum growth requires a multifaceted approach that involves community engagement, innovative policies, and sustainable development. Here are some successful solutions:

a. **Community Engagement**: Involving residents in the planning and upgrading of their neighborhoods ensures that solutions are tailored to their needs and are more sustainable. For example, the Kampung Improvement Program in Surabaya, Indonesia, transformed poor neighborhoods by involving residents in the upgrading process.

b. **Public-Private Partnerships (PPP)**: Collaborations between governments, private sector, and non-governmental organizations can provide the necessary resources and expertise for slum redevelopment. These partnerships can help in building affordable housing and improving infrastructure.

c. **Innovative Financing Mechanisms**: Utilizing microfinance, housing cooperatives, and other innovative financing methods can help slum dwellers access funds for housing improvements and small businesses.

d. **Sustainable Design and Construction**: Implementing eco-friendly and sustainable building practices can improve living conditions while minimizing environmental impact. This includes using renewable energy sources, efficient waste management systems, and green building materials.

e. **Education and Skill Development**: Providing education and vocational training to slum residents can empower them to improve their economic situation and reduce dependency on informal employment.

f. **In-Situ Upgrading**: Instead of relocating slum dwellers, upgrading existing slums with better infrastructure, sanitation, and housing can improve living conditions without disrupting communities.

g. **Inclusive Urban Planning**: Developing policies that promote inclusive urban planning and equitable distribution of resources can prevent the formation of new slums and ensure that all residents have access to basic services.

These solutions highlight the importance of a holistic approach that addresses the root causes of slum growth and involves the community in the process.

13.6.5 Slum Redevelopment Projects:

Here are a few examples of successful slum redevelopment projects:

i. **Dharavi Redevelopment Project (DRP), Mumbai, India**: Dharavi, one of Asia's largest slums, is undergoing a massive redevelopment project. The project aims to transform the area into a modern urban hub with better housing, infrastructure, and economic opportunities. The project involves extensive community engagement and aims to rehabilitate around 1.5 lakh tenements.

ii. **Sanjaynagar Slum Redevelopment Project, Ahmednagar, India**: This in-situ redevelopment project, implemented by the Community Design Agency (CDA) in partnership with the Ahmednagar Municipal Corporation (AMC) and local non-profit Snehalaya, focuses on creating a balance of safe, healthy private and communal spaces. The project involves the construction of eight G+2 buildings, organized around courtyards, and includes essential amenities like water, drainage, roads, street lighting, childcare, and community centers3.

iii. **Favela Bairro Project, Rio de Janeiro, Brazil**: This project aimed to integrate favelas (slums) into the formal city by improving infrastructure, providing social services, and legalizing land tenure. The project involved community participation and focused on upgrading existing housing rather than relocating residents.

iv. **Kampung Improvement Program, Surabaya, Indonesia**: This program involved upgrading infrastructure and housing in poor neighborhoods with active participation from residents. The project improved living conditions by providing better sanitation, roads, and public facilities while preserving the community's social fabric.

These projects highlight the importance of community engagement, sustainable design, and inclusive urban planning in successful slum redevelopment efforts.

13.7 Sustainable Development

Sustainable development refers to a holistic approach to growth and progress that meets the needs of the present without compromising the ability of future generations to meet their own needs. Here are a few definitions from notable sources:

a. **United Nations Brundtland Commission (1987)**: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

b. **United Nations Development Programme (UNDP)**: "Sustainable development is about improving the quality of life for all, without increasing the use of natural resources beyond the capacity of the environment to supply them indefinitely."

c. **International Institute for Sustainable Development (IISD)**: "Sustainable development means the adoption of business strategies and activities that meet the needs of the enterprise and its stakeholders today while protecting, sustaining, and enhancing the human and natural resources that will be needed in the future."

These definitions emphasize the balance between economic growth, social inclusion, and environmental protection to ensure a thriving future for all.

13.7.1 Sustainable Development Programme (SDP):

A Sustainable Development Programme (SDP) is a comprehensive initiative aimed at achieving long-term environmental, social, and economic sustainability. These programs are designed to address global challenges such as poverty, inequality, climate change, environmental degradation, peace, and justice. Here are key aspects of a typical SDP:

i. **Environmental Sustainability**:
   - **Renewable Energy**: Promoting the use of renewable energy sources such as solar, wind, and hydroelectric power to reduce dependence on fossil fuels and decrease greenhouse gas emissions.
   - **Conservation**: Protecting natural habitats, biodiversity, and ecosystems to ensure the health and sustainability of the environment.
   - **Sustainable Agriculture**: Implementing practices that enhance food security while preserving soil health, water resources, and biodiversity.

ii. **Social Sustainability**:
   - **Education and Health**: Ensuring access to quality education and healthcare for all, particularly marginalized and vulnerable populations.
   - **Gender Equality**: Promoting equal opportunities and rights for all genders, addressing issues such as gender-based violence and discrimination.
   - **Community Development**: Empowering communities to participate in decision-making processes and promoting social cohesion and inclusivity.

iii. **Economic Sustainability**:
   - **Inclusive Growth**: Fostering economic growth that benefits all segments of society, particularly the poor and marginalized.
   - **Decent Work**: Creating job opportunities that provide fair wages, safe working conditions, and social protection.
   - **Innovation and Infrastructure**: Investing in sustainable infrastructure and encouraging innovation to drive economic development and resilience.

iv. **Governance and Partnerships**:

- **Good Governance**: Ensuring transparent, accountable, and inclusive governance at all levels.
- **Global Partnerships**: Strengthening international cooperation and partnerships to address global challenges and achieve sustainable development goals.

SDPs are typically aligned with the United Nations' 2030 Agenda for Sustainable Development, which includes 17 Sustainable Development Goals (SDGs). These goals provide a universal framework for achieving a better and more sustainable future for all.

13.7.2 Sustainable Development Goals (SDGs):

The Sustainable Development Programme is guided by the 17 Sustainable Development Goals (SDGs) adopted by all United Nations Member States in 2015 as part of the 2030 Agenda for Sustainable Development. These goals are designed to address global challenges and ensure a sustainable future. Here are the goals:

1. **No Poverty**: End poverty in all its forms everywhere.
2. **Zero Hunger**: End hunger, achieve food security and improved nutrition, and promote sustainable agriculture.
3. **Good Health and Well-being**: Ensure healthy lives and promote well-being for all at all ages.
4. **Quality Education**: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.
5. **Gender Equality**: Achieve gender equality and empower all women and girls.
6. **Clean Water and Sanitation**: Ensure availability and sustainable management of water and sanitation for all.
7. **Affordable and Clean Energy**: Ensure access to affordable, reliable, sustainable, and modern energy for all.
8. **Decent Work and Economic Growth**: Promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all.
9. **Industry, Innovation, and Infrastructure**: Build resilient infrastructure, promote inclusive and sustainable industrialization, and foster innovation.
10. **Reduced Inequality**: Reduce inequality within and among countries.
11. **Sustainable Cities and Communities**: Make cities and human settlements inclusive, safe, resilient, and sustainable.

12. **Responsible Consumption and Production**: Ensure sustainable consumption and production patterns.
13. **Climate Action**: Take urgent action to combat climate change and its impacts.
14. **Life Below Water**: Conserve and sustainably use the oceans, seas, and marine resources for sustainable development.
15. **Life on Land**: Protect, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss.
16. **Peace, Justice, and Strong Institutions**: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all, and build effective, accountable, and inclusive institutions at all levels.
17. **Partnerships for the Goals**: Strengthen the means of implementation and revitalize the global partnership for sustainable development.

These goals provide a comprehensive framework for addressing global challenges and ensuring a sustainable future for all.

13.7.3 Sustainable Development Goals Measures:

The Sustainable Development Goals (SDGs) encompass a broad range of initiatives and measures aimed at addressing global challenges. Here are some key measures taken under each goal:

i. **No Poverty**:
   - Implementing social protection systems.
   - Ensuring equal rights to economic resources, basic services, and ownership.
   - Promoting policies that support job creation and poverty reduction.

ii. **Zero Hunger**:
   - Enhancing agricultural productivity and sustainability.
   - Ensuring access to nutritious food for all.
   - Supporting small-scale farmers and local food markets.

iii. **Good Health and Well-being**:
   - Improving healthcare infrastructure and access.
   - Reducing maternal and child mortality rates.
   - Combating communicable diseases and promoting mental health.

iv. **Quality Education**:

- Ensuring access to inclusive and equitable quality education.
- Improving educational infrastructure and resources.
- Promoting lifelong learning opportunities.

v. **Gender Equality**:
- Eliminating gender-based discrimination and violence.
- Promoting equal opportunities in education, employment, and leadership.
- Ensuring access to reproductive health services.

vi. **Clean Water and Sanitation**:
- Providing access to safe and affordable drinking water.
- Improving sanitation facilities and hygiene practices.
- Protecting and restoring water-related ecosystems.

vii. **Affordable and Clean Energy**:
- Expanding access to affordable, reliable, and modern energy.
- Increasing the use of renewable energy sources.
- Improving energy efficiency.

viii. **Decent Work and Economic Growth**:
- Promoting sustained and inclusive economic growth.
- Ensuring decent work and fair wages for all.
- Supporting entrepreneurship and innovation.

ix. **Industry, Innovation, and Infrastructure**:
- Developing resilient infrastructure.
- Promoting sustainable industrialization.
- o Fostering innovation and research.

x. **Reduced Inequality**:
- Ensuring equal opportunities and reducing inequalities of income and wealth.
- Implementing social protection policies.
- Promoting inclusive economic growth.

11. **Sustainable Cities and Communities**:
- Improving urban planning and management.
- Ensuring access to safe and affordable housing.
- Enhancing public transportation and reducing environmental impact.

12. **Responsible Consumption and Production**:
    - Promoting sustainable consumption and production patterns.
    - Reducing waste generation and promoting recycling.
    - Ensuring sustainable management of natural resources.
13. **Climate Action**:
    - Implementing measures to combat climate change and its impacts.
    - Promoting climate resilience and adaptation.
    - Enhancing international cooperation on climate issues.
14. **Life Below Water**:
    - Conserving and sustainably using oceans and marine resources.
    - Reducing marine pollution and protecting marine ecosystems.
    - Promoting sustainable fishing practices.
15. **Life on Land**:
    - Protecting and restoring terrestrial ecosystems.
    - Promoting sustainable forest management.
    - Combating desertification and biodiversity loss.
16. **Peace, Justice, and Strong Institutions**:
    - Promoting peaceful and inclusive societies.
    - Ensuring access to justice for all.
    - Building effective, accountable, and inclusive institutions.
17. **Partnerships for the Goals**:
    - Strengthening global partnerships for sustainable development.
    - Mobilizing resources and technology transfer.
    - Promoting international cooperation and capacity building.

These measures are designed to create a comprehensive and integrated approach to achieving sustainable development and addressing global challenges.

13.7.4 Historical Origin of SDGs:

The Sustainable Development Goals (SDGs) have a rich history that spans several decades. Here are some key milestones:

1. **1962 – Silent Spring**: Rachel Carson's book "Silent Spring" raised awareness about the environmental impact of chemical pesticides, inspiring the global environmental movement.

2. **1972 – Stockholm Conference**: The United Nations Conference on the Human Environment in Stockholm was the first major international meeting to address environmental issues. It recognized the need to balance economic development with environmental protection.
3. **1987 – Brundtland Report**: The World Commission on Environment and Development, chaired by Gro Harlem Brundtland, published the report "Our Common Future." This report introduced the concept of sustainable development as development that meets the needs of the present without compromising the ability of future generations to meet their own needs.
4. **1992 – Earth Summit**: The United Nations Conference on Environment and Development (UNCED), also known as the Earth Summit, was held in Rio de Janeiro. It resulted in the adoption of Agenda 21, a comprehensive plan for sustainable development.
5. **2000 – Millennium Development Goals (MDGs)**: The United Nations established the MDGs, which set measurable targets for reducing poverty, hunger, disease, and other global issues by 2015.
6. **2012 – Rio+20 Conference**: The United Nations Conference on Sustainable Development, also known as Rio+20, was held in Rio de Janeiro. It aimed to produce a set of universal goals to address urgent environmental, political, and economic challenges.
7. **2015 – Adoption of the SDGs**: The 2030 Agenda for Sustainable Development was adopted by all United Nations Member States in September 2015. This agenda includes 17 SDGs with 169 targets, aiming to achieve a better and more sustainable future for all.

These milestones highlight the evolution of global efforts to promote sustainable development and address pressing global challenges.

13.7.5 Importance of SDGs:

The Sustainable Development Goals (SDGs) are crucial for several reasons:

1) **Global Framework**: The SDGs provide a universal framework that guides global efforts to address pressing issues like poverty, inequality, and climate change. This ensures coordinated and coherent action among nations, organizations, and communities.
2) **Comprehensive Approach**: The 17 goals cover a wide range of interconnected social, economic, and environmental issues. This holistic approach helps address the root causes of problems and promotes sustainable solutions.

3) **Measurable Targets**: Each goal has specific targets and indicators, enabling progress to be tracked and measured. This accountability encourages governments and organizations to take concrete actions and make data-driven decisions.
4) **Inclusivity and Equity**: The SDGs emphasize leaving no one behind, ensuring that all people, especially marginalized and vulnerable groups, benefit from sustainable development. This focus on inclusivity promotes social justice and equity.
5) **Economic Growth and Development**: The goals promote sustainable economic growth that benefits all, ensuring decent work, innovation, and resilient infrastructure. This fosters economic stability and prosperity while protecting the environment.
6) **Environmental Protection**: The SDGs address critical environmental issues such as climate change, biodiversity loss, and pollution. By promoting sustainable practices, the goals help protect natural resources and ecosystems for future generations.
7) **Peace and Stability**: The goals emphasize the importance of peace, justice, and strong institutions. By promoting good governance, reducing violence, and ensuring access to justice, the SDGs contribute to global stability and security.
8) **Global Partnerships**: The SDGs encourage collaboration and partnerships at all levels. This fosters knowledge sharing, resource mobilization, and collective action to achieve common goals.

In summary, the SDGs are vital for creating a sustainable and equitable future for all, addressing global challenges, and ensuring that progress benefits everyone.

13.7.6 Challenges of Achieving SDGs

Achieving the Sustainable Development Goals (SDGs) by 2030 is a monumental task that requires coordinated efforts from governments, organizations, and individuals worldwide. While significant progress has been made, several challenges still impede the realization of these goals. This essay will explore the key obstacles to achieving the SDGs and propose potential solutions.

1. Economic Disparities

One of the most significant challenges in achieving the SDGs is economic inequality. Despite global economic growth, disparities between rich and poor countries, and within countries, persist. These inequalities hinder progress in eradicating poverty (Goal 1) and achieving zero hunger (Goal 2). High-income nations have more resources to invest in sustainable development, while low-income countries struggle with inadequate funding and infrastructure.

Solution: To address this, wealthier nations and international organizations must provide financial aid, technology transfer, and capacity-building support to developing countries. Implementing fair trade practices and encouraging foreign investment in sustainable projects can also help bridge the economic gap.

2. Climate Change and Environmental Degradation

Climate change poses a severe threat to achieving the SDGs, particularly those related to clean water and sanitation (Goal 6), affordable and clean energy (Goal 7), and life below water (Goal 14) and on land (Goal 15). Rising temperatures, extreme weather events, and loss of biodiversity disrupt ecosystems, agriculture, and livelihoods.

Solution: Countries must commit to reducing greenhouse gas emissions by adopting renewable energy sources, improving energy efficiency, and promoting sustainable land use practices. International cooperation is crucial to combat climate change, and developed nations should support developing countries in their climate adaptation and mitigation efforts.

3. Political Instability and Conflict

Political instability, armed conflict, and weak governance impede progress toward peace, justice, and strong institutions (Goal 16). Countries affected by conflict face challenges in providing basic services, protecting human rights, and fostering economic growth.

Solution: Building strong institutions and promoting inclusive governance are essential for achieving the SDGs. International organizations and governments must work together to resolve conflicts, support peacebuilding efforts, and strengthen democratic processes. Ensuring the participation of all citizens, especially marginalized groups, in decision-making processes is vital for sustainable development.

4. Lack of Access to Quality Education and Healthcare

Access to quality education (Goal 4) and healthcare (Goal 3) remains limited in many parts of the world, particularly in rural and underserved areas. This lack of access exacerbates poverty, inequality, and poor health outcomes.

Solution: Governments and organizations must invest in building and improving educational and healthcare infrastructure. Ensuring that all children have access to free, quality education and healthcare services is crucial. Policies that promote gender equality (Goal 5) and empower women and girls to access education and healthcare are also essential.

5. Insufficient Data and Monitoring

Accurate data collection and monitoring are critical for tracking progress towards the

SDGs. However, many countries lack the capacity to gather and analyze data effectively, leading to gaps in understanding and reporting.

Solution: Strengthening national statistical systems and investing in data collection technologies can improve monitoring and reporting. International organizations can provide technical assistance and funding to help countries develop robust data systems.

13.8 Summing-Up

Achieving the SDGs by 2030 is a complex and multifaceted challenge. Addressing economic disparities, combating climate change, ensuring political stability, improving access to education and healthcare, and enhancing data collection are essential steps toward realizing these goals. Global cooperation, political will, and sustained investment in sustainable development are crucial for overcoming these obstacles and creating a better future for all. By working together, we can ensure that no one is left behind and that the world moves towards a more sustainable and equitable path.

13.9 Questions

Answer in brief:

1. Write a short note on the sustainable goals.
2. Write a short note on the negative impact of urbanization.
3. Write a short note on the slum.

Answer in details:

1 Provide a detailed explanation of the various concepts and theories related to poverty.
2. Summarize the key aspects of industrialization
3. Outline theobjectives, strategies and measures of Sustainable Development Goals (SDGs).

13.10 Further Readings

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Unit-XIV ❑ Methods of Sociology

Social Science Research; Objectivity and Subjectivity, and Value Neutrality; Qualitative and Quantitative Methods; Inductive and Deductive Methods

Structure

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14.1 Learning Objectives

This unit will enable and help us to deepen your understanding of sociological research

methods, including qualitative and quantitative approaches, as well as ethical considerations within sociological research. The main objectives of this unit are:

- To understand the concept of research in sociology.
- To understand techniques and methods of research in sociology, focusing on qualitative and quantitative methods.
- To understand ethical considerations in sociological research.

14.2. Introduction

In different disciplines, research is vital for uncovering new knowledge about our world. Therefore, the way we do and conduct research is different as per the field of enquiry. For instance, imagine a chemistry student mixing chemicals to discover new reactions. While a student of sociology research might involve interviewing people to understand societal trends about Artificial Intelligence and its impact on content development. Henceforth, each discipline has its own unique methods, and in this unit, we'll explore how research is conducted in sociology, offering a sociological perspective on studying society and social phenomena.

14.3 Research in Sociology

Research serves as a method to collect and comprehend information and seek answers to inquiries. Unlike other means of obtaining answers, research operates within a framework of philosophies, utilises validated and reliable methods, and strives for objectivity and impartiality (Kumar: 2010:13)

Sociology explores the multifaceted dimensions of society, encompassing its diverse social phenomena and trends. Through examination and study, it delves into the complexities of our social world. It is the empirical study of individuals and societies and is the scientific study of social phenomena and is concerned with exploring, describing and explaining our social world (Grewal & Kaur: 2021). Sociological research is fundamentally dedicated to creating organised, trustworthy, and accurate understanding of our social world. This entails a dedication to practical investigation and the employment of various research methods and approaches towards this objective (Bulmer: 1984). Different scholars define sociological research in a variety of ways. For example, P .V. Young defined social research as *.the systematic method of discovering the new facts or verifying the old facts, their sequences, inter relationship, causal explanations and the natural laws which govern them (Sundas: 2021). Bulmer states that 'sociological research,, is primarily committed to establishing systematic, reliable and valid knowledge about the social world (Kumar: 2010: 5).*

Ranjit Kumar states that undertaking a research study is mediated to find out answers to a question, and therefore implies that the process being applied (Kumar: 2010: 5):

1. *Is being undertaken within a framework of a set of philosophies;*
2. *Uses procedures, methods and techniques that have been tested for their validity and reliability;*
3. *Is designed to be unbiased and objective.*

Grewal & Kaur (2021) contend that the philosophy of social science provides a framework for addressing foundational questions about the social world, individuals, and their relationship with society. Within this framework, research questions are typically divided into two broad categories:

1. **Ontological** questions which concerns with the nature of social world
2. **Epistemological** questions concerning the way to create knowledge about the social world.

Furthermore, they state that sociological research involves (Grewal & Kaur: 2021):

- Addressing social phenomena
- Analysing human behaviour
- Investigating novel insights
- Comprehending the dynamics of society
- Assessing social problems, and offering potential solutions
- Aiming to construct theoretical frameworks

Sociological research serves various purposes, whether it's fulfilling academic requirements like assignments or dissertations, contributing to knowledge, or addressing organisational needs through a sociological lens. However, undertaking research isn't simple work; it involves a structured series of steps and procedures. Therefore, embarking on sociological research involves setting clear aims, goals, and objectives. For instance, for your research you might delve into primary research on how social media influencers in the beauty industry shape our preferences for beauty products. To explore this phenomenon, you won't merely only read through existing literature available. Instead, you'll establish a research process and design to explore and examine this trend, and present your findings. You'll employ specific methods and methodologies to probe your research topic and analyse your findings to draw conclusions that would answer your research objective.

Numerous classical studies in sociology have employed a variety of research methods to explore fundamental aspects of human behaviour and society. Examples include Emile

Durkheim's groundbreaking investigation into "Suicide" (1897), Clifford Geertz's seminal work "The Interpretation of Cultures" (1973), and William Foote Whyte's ethnographic study of "Street Corner Society" (1943) among others. These studies represent a rich tradition of sociological inquiry, each contributing valuable insights to our understanding of different social phenomena. As mentioned, before you delve into any research, you follow a set of processes of doing so, and in the next section, we'll explore the ways of the sociological research process.

14.3.1. Research Process

Research process is the procedure you follow while conducting any research. As mentioned, when you are conducting research in sociology, you first decide what you want to find out about or, in other words, what research questions you want to find answers to. Having decided upon your research questions or research problems, you then need to decide how to go about finding their answers.

The path to finding answers to your research questions constitutes a research methodology, and the following steps are followed to find your answers for the research: (Kumar: 2010: 23):

Step I: Formulating a research problem

Step II: Planning a research study

Step III: Constructing an instrument for data collection

Step IV: Selecting a sample

Step V: Writing a research proposal

Step VI: Collecting data

Step VII: Processing and displaying data

Step VIII: Writing a research report

Accordingly, conducting research necessitates adhering to such a series of procedures and processes to guide your findings.

14.4 Research Techniques

Sociologists use a variety of research techniques to gather and analyse data, and these can generally be classified into two main categories: qualitative and quantitative methods (Sundas: 2021). Qualitative research focuses on understanding the depth and complexity of social phenomena through methods such as in-depth interviews, focus groups, ethnographic observation, and textual analysis. These methods allow researchers to explore the lived

experiences, perspectives, and meanings that individuals and groups attach to social events and processes. On the other hand, quantitative research, on the other hand, focuses on measuring and analysing the relationships between variables using statistical techniques, and methods include surveys, experiments, and the analysis of existing datasets.

In this section we will explore two major research techniques: qualitative and quantitative through which sociological research is conducted and the methods employed in each research technique.

However, before adopting any research technique, you need to also analyse the source of your data: Two main approaches exist for acquiring information about a situation, individual, issue, or phenomenon are **primary sources, and secondary sources.** When conducting research, you generally gather necessary information, yet sometimes the required data is already available and merely needs extraction. Therefore, these approaches categorise data into primary and secondary:

- **Primary data** entails firsthand collection, such as gauging a community's attitudes towards healthcare, social media, evaluating a social program, measuring employee job satisfaction, or determining service quality provided by an individual. Therefore, primary data is collected directly by the researcher from the field of study.
- **Secondary data** involves utilising existing sources like census data for demographic analysis, hospital records for understanding morbidity and mortality patterns, organisational records for activity assessment, various publications for historical and other informational purposes, academic journals, newspaper reports, internet research etc.

Henceforth, primary sources provide first-hand information and secondary sources provide second-hand data (Kumar:2010:139). Both qualitative and quantitative research studies use secondary sources as a method of data collection. The selection of a specific data collection method relies on several factors: the purpose of information gathering, the nature of the data sought, available resources, proficiency in the chosen method, and the socioeconomic and demographic attributes of the study population (Kumar, 2010).

14.4.1 Qualitative Research

The primary focus of qualitative research lies in comprehending, elucidating, exploring, uncovering, and analysing various aspects such as situations, emotions, perceptions, attitudes, values, beliefs, and experiences of a person or a particular group. For instance, if your aim is to investigate values, beliefs, perceptions, understandings, meanings, etc qualitative study designs are the suitable research technique.

Qualitative research methods in sociology are deeply rooted in interpretivism,

phenomenology, and symbolic interactionism. These philosophical perspectives emphasise the subjective meanings that individuals attach to their experiences and interactions, rejecting the positivist notion of an objective reality that can be measured and quantified (Kumar:2012; Bryman:2012). Qualitative researchers seek to understand the social world from the perspectives of the participants, acknowledging the role of context, culture, and social norms in shaping human behaviour.

Therefore, Qualitative research within the social sciences primarily relies on observing and engaging with subjects directly in the field where the study takes place and explores the lived experiences of the people and understand social phenomena from their point of view. This interaction occurs in the language spoken by the subjects, and this methodological approach is heavily influenced by the field of anthropology. Scholars such as Franz Boas and Evans-Pritchard have made significant contributions to shaping this tradition of research methodology (Sundas: 2021).

Qualitative research methods focus on exploring subjective experiences, meanings, and interpretations through techniques such as interviews, focus groups, and participant observation. These methods emphasise context, depth, and of data collected.

14.4.1.1 Methods & Tools for Primary Data Collection in qualitative research

Qualitative research employs various methods for primary data collection, as outlined by Kumar (2010: 144) which are employed by the researcher to gather data:

1. **In-depth interviews:** Rooted in the interpretive tradition, in-depth interviews involve repeated face-to-face interactions between the researcher and participants. The aim is to grasp the perspectives of the participants regarding their lives, experiences, or situations, as articulated in their own words (Taylor and Bogdan, 1998: 77).

According to Monette et al. (1986: 156), *'an interview involves an interviewer reading questions to respondents and recording their answers' and Burns (1997: 329*), contents that '*an interview is a verbal interchange, often face to face, though the telephone may be used, in which an interviewer tries to elicit information, beliefs or opinions from another person'(Kumar: 2010: 144).* There are two major types of interviews employed in research: **Structured and Unstructured Interviews.**

- **Unstructured Interviews:** The strength of unstructured interviews is the almost complete freedom they provide in terms of content and structure. You are free to order these in whatever sequence you wish. You also have complete freedom in terms of the wording you use and the way you explain questions to your

respondents, and may formulate questions and raise issues on the spur of the moment, depending upon what occurs to you in the context of the discussion.

In qualitative research, unstructured interviews, such as oral histories, in-depth interviews, and narratives, along with participant observation, constitute primary methods of data collection. We will look at structured interviews in the next section on quantitative research.

2. **Focus group interviews:** Similar to in-depth interviews, focus group interviews involve exploring the perceptions, experiences, and understandings of a group of individuals who share common experiences or situations. The distinction lies in the group setting, where discussions are conducted among participants with relevant experiences, for example a researcher may conduct focused group interviews to gather data on the experiences of people on the issues of domestic violence, physical disability, alcoholism, etc.

3. **Narratives:** This method offers even less structure compared to focus group interviews. Narratives entail listening to an individual's spontaneous retelling of incidents or experiences in their life. The researcher takes a passive role, allowing the participant to share their story without predetermined content.

4. **Oral histories:** Like narratives, oral histories involve a mix of passive and active listening. However, they are commonly used to delve into historical events or cultural traditions passed down through generations. While narratives focus on personal experiences, oral histories are more geared toward understanding historical, social, or cultural events.

5. Ethnography: Ethnography constitutes a research approach wherein one immerses oneself within the setting of a particular group or community, documenting observations along the way. Frequently, this entails the researcher residing within the community under study, resulting in a more comprehensive comprehension of the individuals under examination compared to quantitative research methodologies (Drew: 2023). Therefore, it involves immersive fieldwork and participant observation, allowing researchers to gain an in-depth understanding of a particular culture or social group.

For example, Coming of Age in Samoa: A Psychological Study of Primitive Youth for Western Civilisation (1928) by anthropologist Margaret Mead is a classic example of ethnography.

6. Observation: Observation serves as a primary means of gathering data for qualitative researchers. It entails purposeful, systematic, and discerning monitoring/observing of interactions or phenomena as they unfold. Therefore, when the focus lies more on behaviour rather than individual perceptions, or when participants are too engrossed in the interaction to offer unbiased information, observation emerges as the important method for data collection (Kumar:2010; Bryman:2012).

In the process of data collection, observation is of two types- Participant and Non-participant observation:

1. **Participant Observation**
   - Researchers immerse themselves in the activities of the observed group, openly or covertly.
   - For instance, if you are studying about Kathak classical dancers you might enrol yourself in a class for this dance form to understand the nuances of it better.

DID YOU KNOW?

THE HAWTHORNE EFFECT

When individuals or groups become aware that they are being observed, they may change their behaviour. Depending upon the situation, this change could be positive or negative – it may increase or decrease,for example, their productivity – and may occur for a number of reasons. When a change in the behaviour of persons or groups is attributed to their being observed it is known as the ***Hawthorne effect.*** The use of observation in such a situation may introduce distortion: what is observed may not represent their normal behaviour (Kumar:2010: 141).

2. **Non-Participant Observation**
   - Researchers maintain a passive role, refraining from direct participation in the group's activities. Instead, they observe and listen, drawing insights from their observations.
   - Example: If you are studying the duties of nurses in a government hospital, you as a researcher would observe, and document their tasks, culminating in conclusions regarding their roles.
   - This approach can be applied to any occupational group across various settings.

DID YOU KNOW?

PILOT STUDY

When researchers conduct an examination to assess its viability, it's referred to as a feasibility study or a ***pilot study.*** This type of investigation is typically pursued when researchers aim to delve into unfamiliar territories.

Pilot study is therefore a preliminary investigation conducted on a small scale to determine if further in-depth research is warranted. Depending on the findings of this initial exploration, a comprehensive study may follow (Kumar: 2010).

Qualitative research methods contribute to the understanding of human behaviour and societal phenomena within the field of sociology. Researchers utilise various methods and tools to gather primary and secondary data, such as reviewing published articles, analysing newspaper reports, examining previous studies, conducting unstructured interviews, undertaking fieldwork, employing ethnography, exploring narratives, and organising focused group interviews.

14.4.2 Quantitative Research

In the previous section, we discussed qualitative research and how data is collected using different methods. Now, we will understand quantitative research—what it involves and how it is different from qualitative research. Quantitative research, focuses on measuring and analysing the relationships between variables using statistical techniques. Therefore, it involves quantifying variations in phenomena, situations, problems, or issues through the predominant use of quantitative variables and analysing to determine the extent of these variations. Quantitative research is often conceptualised by its practitioners as having a logical structure in which theories determine the problems to which researchers address themselves in the form of hypotheses derived from general theories (Bryman: 1988: 18). Therefore, unlike qualitative methods that prioritise subjective experiences and meanings, quantitative research aims to uncover patterns, relationships, and casualties within society using objective measures and statistical inference.

Quantitative research shares several characteristics with the natural sciences approach. It relies on the model of natural sciences, wherein the principles and methodologies of natural sciences are used as a benchmark to assess the validity of empirical research in social sciences. Quantitative research encompasses a variety of approaches to data collection (Sundas: 2021). In sociology, the social survey is a primary method used for collecting data, embodying the principles of quantitative research. This method is valued for its ability to produce quantifiable data from a large number of individuals who are selected to represent a broader population. Many researchers see surveys as a way to incorporate scientific elements into their work. Hirschi's (1969) study on delinquency, is one of the examples of this approach (Bryman: 1998).

14.4.2.1 Methods & Tools for Primary Data Collection in quantitative research

Researchers who carry forth quantitative research employ different methods of data collection to gather primary data for their findings which are mentioned below. The analysis of pre-existing data, such as official statistics on various topics like crime, suicide,

unemployment, and health, can be categorized under the umbrella of quantitative research to gather secondary data.

1. **Structured Observation:** Researchers record observations based on a predetermined schedule and quantify the data obtained, mirroring several aspects of quantitative research. This method is frequently used in examining interaction patterns, such as in studies on teacher-pupil interactions or in research like Blau's investigation into consultation patterns among officials in government bureaucracies (Bryman: 1988: 12).
2. **Structured Interviews:** In a structured interview the researcher asks a predetermined set of questions, using the same wording and order of questions as specified in the interview schedule. An interview schedule is a written list of questions, open ended or closed, prepared for use by an interviewer in a person-to-person interaction (this may be face to face, by telephone or by other electronic media). It is important to note that an interview schedule is a research tool/instrument for collecting data, whereas interviewing is a method of data collection.
3. **Questionnaires:** A questionnaire comprises a written list of questions, with respondents recording their answers after understanding the objective of the research and questions asked.
4. **Survey:** Surveys are a common tool used to collect data from a large sample of respondents through structured questionnaires, allowing researchers to quantify attitudes, behaviours, and opinions within a population. For instance, you might conduct a survey in your neighbourhood to understand average users using social media platforms like Instagram, and their favourite influencer in this medium.

DID YOU KNOW?

MIXED METHODS RESEARCH

While qualitative and quantitative approaches are often presented as distinct, many sociologists use a combination of these methods, known as mixed-methods research. This approach can provide a more comprehensive understanding of social issues by drawing on the strengths of both qualitative and quantitative techniques (Kumar:2012).

Both qualitative and quantitative research and the methods utilised in both are important for gathering data, conducting research and understanding social phenomena. While qualitative research methods focus on understanding the subjective meanings and interpretations of individuals, quantitative methods seek to identify patterns and relationships that hold true across different contexts and populations. Many researchers employ a mix

of both qualitative and quantitative methods in their research to garner valid and reliable data for their work.

In the next section, we will briefly try to understand what entails inductive and deductive research in sociological research.

14.4.3 Inductive Research and Deductive Research

Sociological research can be employed using two primary approaches: inductive and deductive. The **inductive approach** involves analysing specific observations and patterns to develop broader theories and generalisations. It is also known as the ***"bottom-up"*** method that starts with the data and moves towards a more general understanding. The goal is to infer theoretical concepts and patterns from observed data.

In contrast, the **deductive approach** involves starting with a general theory or hypothesis and then using specific observations and data to either support or refute that theory. It is also known as the ***"top-down"*** method that begins with the broader principles and applies them to specific cases. Both inductive and deductive research have their strengths and weaknesses, and sociologists often employ a combination of these approaches to gain a more comprehensive understanding of the social world. Inductive research can lead to the discovery of new and unexpected insights, while deductive research can provide a more structured and systematic way of testing existing theories (Grewal & Kaur: 2021).

While conducting research, it is important to keep in mind the process, methods, and perspectives. Additionally, maintaining ethical considerations is crucial. For instance, when conducting qualitative research and conducting in-depth interviews, as a researcher we must ensure that consent has been obtained from the interviewee and our respondents under study. Additionally, it is also important not to lead the interviewee or influence their responses. Ethical considerations are essential for presenting reliable and valid findings. In the final section of this unit, we will explore ethical considerations in research by examining concepts such as objectivity, subjectivity, value neutrality, and reflexivity.

14.5 Ethical Considerations in Sociological Research

Sociological research, like any field of study involving human subjects, must adhere to strict ethical guidelines and principles. These ethical considerations are essential to protect the rights and well-being of research participants, and to ensure the integrity and credibility of the research process.

As mentioned earlier, some of the key ethical principles in sociological research include informed consent, protection from harm, confidentiality and anonymity, and the avoidance

of deception. Researchers must obtain the voluntary and informed consent of participants, ensure that their participation does not pose any undue risks or harms, and protect their privacy and confidentiality.

Additionally, researchers must consider the potential social and political implications of their research, and strive to conduct their work in a way that minimises the risk of causing harm or perpetuating social injustices. This may involve critical self-reflection on the researcher's own biases and assumptions, and a commitment to using their findings to promote positive social change.

14.5.1 Objectivity and Subjectivity

One of the key debates in sociological research is the role of objectivity and subjectivity. Objectivity refers to the ability to study social phenomena in a neutral and impartial manner, free from personal biases and preconceptions. '*Being unbiased and objective'* implies executing each step impartially and formulating conclusions to the best of your ability, devoid of personal biases or interests (Kumar: 2021).

Subjectivity, on the other hand, acknowledges the influence of the researcher's own experiences, beliefs, and perspectives on the research process and findings. Subjectivity reflects the inherent influence of one's educational background, field of study, philosophical stance, life experiences, and competencies on their perspective. For instance, a psychologist may interpret information differently than an anthropologist or a historian. Conversely, bias involves a deliberate effort to either obscure or accentuate certain aspects (Kumar: 2010).

Proponents of objective research argue that it is essential for producing reliable and valid results that can be generalised to the broader population. They emphasise the importance of using standardised research methods, collecting and analysing data systematically, and drawing conclusions based on empirical evidence.

Critics of objective research, however, argue that it is impossible to completely remove the subjective influence of the researcher. They contend that even the choice of research questions, the selection of methods, and the interpretation of findings are shaped by the researcher's own biases and assumptions. This is where the concept of .value neutrality" comes in picture.

14.5.2 Value Neutrality

Value neutrality is the principle that sociologists should strive to conduct research without imposing their personal values or judgments on the phenomena under investigation. It entails maintaining a detached stance to prevent value-laden perspectives from skewing

research outcomes. Max Weber (1904) emphasised the significance of value neutrality in sociology, asserting that researchers should distinguish between facts and values to maintain the integrity of their research findings. The argument for value neutrality is that it allows sociologists to study social phenomena in a more impartial and unbiased manner, leading to more reliable and valid findings. By setting aside their own values and beliefs, sociologists can focus on gathering and analysing data in a systematic and objective way.

However, critics of value neutrality argue that it is impossible for sociologists to completely separate their research from their personal values and beliefs. They contend that the very choice of research topics, the formulation of research questions, and the interpretation of findings are all influenced by the researcher's own values and perspectives.

14.5.3 Reflexivity

Reflexivity involves researchers reflecting on the process of collecting and interpreting data. Coined by Alvin Gouldner, the term holds various meanings depending on the context. Gouldner advocated for a sociological examination within sociology itself, which he extensively argued for in his seminal work *"The Coming Crisis of Western Sociology"* (1970). Reflexive sociology prompts us to scrutinise our actions, thoughts, feelings, attitudes, beliefs, and prejudices towards social phenomena. Embracing scepticism about our own perspectives helps eliminate preconceived notions about others' behaviours (Sundas: 2021).

14.6 Conclusion

Sociological research plays a crucial role in comprehending the complexities of our social world. Understanding fundamental concepts and methodologies empowers sociologists to conduct more robust, transparent, and influential studies, enriching our comprehension of diverse social phenomena. To advance knowledge within sociology and grasp societal trends and transformations, researchers may employ qualitative, quantitative, or mixed-method approaches. Furthermore, conducting any study requires us to keep a track of ethical considerations in research especially reflexivity to maximise the validity and reliability of our research findings.

14.7. Let's Sum Up

In this unit, we began by exploring what research means, further delving into examining the importance of sociological research. We then explored the techniques of conducting research, especially focusing on qualitative and quantitative research, as well as the different

methods utilised within it. In the final sections of this unit, we examined the ethical considerations in research, with a special focus on objectivity, subjectivity, value neutrality, and reflexivity.

14.8 Glossary

- **Value Neutrality –** Value neutrality is the principle that sociologists should strive to conduct research without imposing their personal values or judgments on the phenomena under investigation. It entails maintaining a detached stance to prevent value-laden perspectives from skewing research outcomes.
- **Qualitative Research –** Qualitative researchers seek to understand the social world from the perspectives of the participants, acknowledging the role of context, culture, and social norms in shaping human behaviour.
- **Quantitative Research –** Quantitative research focuses on measuring and analysing the relationships between variables using statistical techniques.
- **Participant Observation –** Researchers immerse themselves in the activities of the observed group, openly or covertly.
- **Non-Participant Observation –** Researchers maintain a passive role, refraining from direct participation in the group's activities.
- **Structured Interview –** Researchers record observations based on a predetermined schedule and quantify the data obtained, mirroring several aspects of quantitative research.
- **Survey –** Surveys are a common tool used to collect data from a large sample of respondents through structured questionnaires, allowing researchers to quantify attitudes, behaviours, and opinions within a population.
- **Reflexivity –** Reflexivity involves researchers reflecting on the process of collecting and interpreting data and the term was coined by Alvin Gouldner.

14.9 Exercises

Answer Briefly:

- Structured Interview
- Unstructured Interview
- Primary Data
- Secondary Data
- Survey

- Reflexivity
- What is Value Neutrality?
- What are the different types of observation in sociological research?

Answer in Detail:

- How do sociological research methods contribute to our understanding of social phenomena?
- What are the key differences between qualitative and quantitative research methods?
- What do you understand about objectivity and subjectivity in social science research?
- What is the difference between inductive and deductive research in sociological research?

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Notes

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