

Core Courses
Semester I
DSC-SOC-1A
Introduction to Sociology

Objectives:

This course is a broad introduction to the discipline of sociology. It familiarizes the students with the history and some of the fundamental concepts and concerns of the discipline.

Unit 1 Nature and Scope of Sociology

- a. Emergence and Development of Sociology
- b. Relationship of Sociology with other Social Sciences: Anthropology, History, Economics and Psychology

Unit 2: Schools of Thought

- a. Formalistic School
- b. Synthetic School

Unit 3: Basic Concepts

- a. Society, Community and Association
- b. Culture
- c. Social Groups: Primary, Secondary and Reference Group
- d. Role, Status, Norms, Values, Folkways and Mores

Unit 4: Social Processes

- a. Socialization
- b. Social Change
- c. Social Conflict
- d. Social Control

UNIT - 1

MEANING OF SOCIOLOGY

The term 'Sociology' was coined by Auguste Comte, a French philosopher, in 1839. Therefore, he is regarded as the founding father of Sociology.

Sociology involves the study and understanding of human interaction. As a science sociology analyzes how various groups are organized, how they work and what meaning individuals bring to and get from the groups in which they live.

NATURE OF SOCIOLOGY

The nature of a subject refers to its internal characteristics which help one to understand what kind of science it is. Sociology as a branch of knowledge has its own nature or characteristics which distinguish it from other social sciences.

The nature of Sociology is as follows:

- **Sociology is an independent science:**

Sociology is not treated and studied as a branch of any other science like philosophy, history or economics. As an independent science it has its own fields of investigation and methodology.

- **Sociology is a social science and not a physical science:**

All the sciences are divided into two categories: natural sciences and social sciences. Natural sciences study physical phenomena where as social sciences study social phenomena. As a social science it concentrates its attention on man, his social behaviour, activities and social life. In other words, it studies man as a social being.

- **Sociology is a pure science and not an applied science:**

The aim of applied science is to apply the acquired knowledge into life and to put it to use. But the aim of pure sciences is the acquisition of knowledge and it is not bothered whether the acquired knowledge is useful or can be put to use. Sociology is a pure science, because it aims at the acquisition of knowledge about human society, not the utilisation of the knowledge.

- **Sociology is an abstract science and not a concrete science:**

Sociology is not interested in concrete manifestations of human events. It is more concerned with the form of human events and their patterns. Similarly, Sociology does not confine itself to the study of this society or that particular society. It simply means that Sociology is an abstract science, not a concrete science.

- **Sociology is a categorical and not a normative discipline:**

Sociology "confines itself about what is, not what should be or ought to be." As a science it is silent about questions of value. It does not make any kind of value judgment.

- **Sociology is a general science and not a special social science:**

The area of inquiry of Sociology is general and not specialised. Social sciences like Political Science, History, Economics, etc. study human interaction but not all about human interactions. But Sociology does not investigate special kind of phenomena in relation to human life, and activities but it only studies human activities in a general way.

- **Sociology is both a rational and empirical science:**

Empiricism is the approach that emphasizes experiences and the facts that result from observation and experimentation. On the other hand, rationalism stresses reason and theories that result from logical inference. The empiricist collects facts, the rationalist co-ordinates and arranges them. In sociological theory both are significant. Thus, Sociology is both a rational and empirical science.

Conclusion:

Thus, from the above discussion we come to know that the nature of Sociology is independent, social, a categorical, pure, abstract, and generalizing; both are a rational and an empirical social science.

SUBJECT MATTER OF SOCIOLOGY

Ever since the beginning of sociology, sociologists have shown a great concern in man and dynamics of society. It is quite natural that sociologists have developed different approaches from time to time in their attempts to enrich its study.

The main concern of sociology is sociological analysis. It means the sociology seeks to provide an analysis of human society and culture with a sociological perspective. He evinces his interest in the evolution of society and tries to reconstruct the major stages in the evolutionary process. An attempt is also made to analyze the factors and forces underlying historical transformation of society.

The subject matter of sociology can be explained with following views.

1. Historical view

With the help of historical view we seek through the study of classical sociological writings to find the central traditional concerns of sociology.

Auguste Comte delineated the subject matter of sociology to the study of social statics and dynamics.

The subject matter of sociology according to **Spencer** is to study social institutions like family, politics, religion, social control etc.

Durkheim propounded the subject matter of sociology is the interpretation and understanding of social facts.

Weber's views on subject matter of sociology can be understood with the interpretation and understanding of social action.

2. The empirical view

In empirical view the subject matter of sociology can be understood with the help of written texts and the ongoing research.

3. The analytical view

In analytical view subject matter of sociology can be delineated to the study of what does reason suggest.

EMERGENCE OF SOCIOLOGY

The emergence of sociology coincided with two of the most significant social and political revolutions of recent times. In 1839 the French social thinker Auguste Comte was the first to use the term sociology as a way of studying the world in terms of society, having grown aftermath of the French Revolution of 1789. Along with the industrial revolution in England during the 18th century and the rise of urbanisation and mass social change, thinkers such as Comte, Durkheim and Marx began to realise the need to study society in its current form as opposed to the tendency of past philosophers on "imagining the ideal society".

This period of history is often described as 'the great transformation', which led to the emergence of sociology. Around the late 18th century an intellectual period known as 'the Enlightenment' challenged many of the established orders of society from an analytical and scientific perspective.

FRENCH REVOLUTION (1789-1799)

The French revolution of 1789 in many respects overshadowed the 19th century as a revolution that challenged and successfully overthrew the old order of society. It was a revolution that strengthened the state which aimed to represent the will of the people.

The citizens of France were granted new legal rights, a broad centralised education system and a new system of inheritance. These changes all challenged a previous traditional model, and hence gave individual citizens a different perspective of society.

With a greater emphasis on the state as opposed to an established monarchy and church system, a new social movement known as nationalism came into existence, as some replaced allegiance to God and the monarchy with an allegiance to the state. Nationalism has sparked various uprisings since the French revolution (most notably National Socialism in Germany during the 1930's) and again gave people another perspective of the society they live in. This is relevant as Nationalism is studied in depth in social scientific fields such as anthropology and sociology today.

ENLIGHTENMENT PERIOD¹

It could be argued that the intellectual revolution known as 'the Enlightenment' during the 18th century lay the ground for the French revolution which saw through significant social change. It brought about an ideology which believed that scientific and historical study should be looked at and incorporated into a philosophical perspective. Enlightenment figures such as Charles Montesquieu, one of the pioneers of social science, saw humanity as something that develops from infancy to maturity with conflict in between the different stages. He also believed that the Enlightenment could be the beginning of a great period of human development, as science was being applied to humanity. This could be described as the birth of sociology and of social scientific thought.

Another important Enlightenment philosopher was Claud Henry de Saint Simon, who fell in-between enlightenment and counter enlightenment ideas. Through the study of western history he believed in rational progress through scientific thought, and a new society based on industrial production and scientific discovery. His ideas were highly influential during this emergence of sociological thought.

The Enlightenment period coincided with the increase in knowledge in other scientific fields such as life sciences. Darwin's studies into evolution were controversial as they challenged old established ideas of the church. From a sociological perspective, the basis of 'survival of the fittest' brought about 'social Darwinism', a fiercely conservative ideology that

¹ Originated about 1650 to 1700, it was sparked by philosophers Baruch Spinoza (1632-1677), John Locke (1632- 1704), Pierre Bayle (1647-1706), Isaac Newton (1643-1727) and philosopher Voltaire (1694-1778).

believed that society will gradually improve on the basis that the 'fittest' (i.e. the most intelligent and productive members of society) will be the most successful and therefore 'survive'.

INDUSTRIAL REVOLUTION (1760-1840)

The industrial revolution in 18th century England led to development of different technologies and allowed mass production for the first time in history, and factories began to appear across the country. Karl Marx believed that the factories were a weapon of the rich to enslave the proletariat and he discusses this in his works that argue for socialism. Industrialisation began a process of rapid urbanisation to the point where in 1851 Britain became the first country in the world to have more people living in cities than in rural areas.

With this mass urban migration came other significant changes to society such as the improvement of transport by the establishment of a railway network and numerous ship canals built to help establish and maintain trade links in an increasingly significant capitalist climate following the decline of the guild system. As a result of this decline "peasants were wrenched from their roles as agricultural producers and formed a large class of landless labourers who were forced to seek their livelihoods in the new industrial centers"

SOCIOLOGY AND OTHER SOCIAL SCIENCES

RELATIONSHIP BETWEEN SOCIOLOGY AND ECONOMICS

Sociology and Economics as social sciences have close relations. Relationship between the two is so close that one is often treated as the branch of the other, because society is greatly influenced by economic factors, and economic processes are largely determined by the environment of the society.

Economics deals with the economic activities of man. It deals with production, consumption and distribution of wealth. The economic factors play a vital role in the every aspect of our social life.

In the same way Economics is influenced by Sociology. Without the social background the study of Economics is quite impossible. Sociologists have contributed to the study of different aspects of economic organisation. Property system, division of labour, occupation etc.

The area of co-operation between Sociology and Economics is widening. Economists are more and more ma

According to Thomas, "Economics is, in fact, but one branch of the comprehensive science of sociology ". In the words of Silverman, "It may be regarded for ordinary purposes, as an offshoot of the parent science of sociology, which studies the general principles of all social relations". But this does not mean that economics is a branch of sociology.

Max Weber, a German sociologist, made classical attempt to show how social factors, and particularly, religious beliefs and practical ethics influence the economic activities of people. He made this clear in his celebrated book. The Protestant Ethic and the Spirit of Capitalism.

According to Marx, the infrastructure of a society is nothing but the economic relations among its people. However, there is a growing aware-ness among social scientists about the mutual interplay between the economic and non-economic forces of society.

RELATIONSHIP BETWEEN SOCIOLOGY AND PSYCHOLOGY

Sociology and Psychology are closely related with each other. Both are interrelated and inter-dependent. Psychology is concerned with the exploration of the depth of man's mind and behavior in society. It is said that psychology shows the significance of the relationship between the organism (individual) and environment and the response of the former to the latter. It is defined as "the study of man's mental life and behavior". It is the science of mind of mental processes.

The aim of psychology is to arrive at the laws of mental life and behavior of human beings. Sociology, on the other hand is the study of society. It studies man's social relationships. In the words of Thouless, psychology is the positive science of human experience and behavior.

Thus, sociology studies society where as psychology is concerned with human behavior, So there are resemblances between psychology and sociology. Both are regarded as positive science. These two disciplines have a great deal in common and are inter-related. It is difficult to understand the inter-relations and the activities of human beings; without an adequate knowledge of human psychology. In the same way, many truths of psychology would remain unintelligible without a comprehensive idea about social relationships, behavior and activities.

RELATIONSHIP BETWEEN SOCIOLOGY AND HISTORY

Sociology and History are closely and intimately related to each other. Sociology cannot be separated from History and History cannot be isolated from sociology. That is why

Professor G.E. Howard remarked "History is the past Sociology and Sociology is the present History", John Seely says that " History without Sociology has no fruit, Sociology without History has no root".

History is mainly concerned with past events. It is systematic record of the story of mankind. History presents a chronological account of past events of the human society. It is the social science, which deals with past events and studies the past social, political and economic aspects of the country, According to Gettle "History is the record of the past events and movements, their causes and inter-relations". It includes a survey of conditions, or developments in economic, religious and social affairs as well as the study of states, their growth and organization and their relation with one another.

Both Sociology and History depend upon each other and can influence one another. Sociology depends upon History in order to study past events and situations. History of cultures and institutions is helpful in the understanding of sociology and on the collections of materials. In order to understand the past society and activities, we have to take the help of History. Sociology concerned with the study of the historical development of human society. It studies ancient customs, modes of living, various stages of life and past social institutions through the historical analysis. This information about the past is of great importance to sociologists. For instance, if a sociologist has to study family and marriage as social institutions he has to study their historical developments also. Owing to this reason, Arnold Toynbee's book "A Study of History" and Spengler's book "Decline of the West" are very valuable of the study of sociology.

In the same way, Sociology provides social background of the study of History. History is now being studied from the sociological viewpoint. History supplies facts, which are interpreted and coordinated by the sociologists. The historians need social background for writing and analyzing history and this is provided by the sociologists. The study of History would be meaningless without the appreciation of sociological significance. History becomes meaningful in the social content.

RELATIONSHIP BETWEEN SOCIOLOGY AND ANTHROPOLOGY

The relation between sociology and anthropology is widely recognized today. In fact, anthropologist Kroeber pointed out that the two- sciences are twin sisters. Robert Redfield writes that viewing the whole United States, one say that the relations between sociology and

anthropology are closer than those between anthropology and political science, which is partly due to greater similarity in ways of work.

Anthropology is a general science like sociology. 'The word anthropology' is derived from two Greek words, 'anthropos' and 'logos' meaning the study of man. More precisely, it is defined by Kroeber as the science of man and his works and behavior. Anthropology is concerned not with particular man but with man in-group with races and peoples and their happenings and doings.

There is a great deal of similarities between anthropology and sociology. A number of subjects include society, culture, family religion, social stratification, etc. For this reason an eminent anthropologist like A.L. Kroeber regards "Sociology and Anthropology as twin sisters" Etymologically, anthropology means the study of the science of man. It traces the development of human race, and studies, in particular, the primitive preliterate people and their culture. Anthropologists are sure that anthropology is deeply concerned with the physical and cultural development of human beings from the time of their origin to this day.

UNIT 2

SCHOOLS OF THOUGHT

In order to have a better understanding about sociology, it is essential to discuss its subject-matter and scope. Opinions differ on the scope of sociology but there are mainly two important schools of thought namely, formalistic (Specialist) school and synthetic (General) school.

Anthony Giddens, “the scope of sociological study is extremely wide, ranging from the analysis of passing encounters between individuals passing on the street to the investigation of global social processes”.

Sociological views on subject matter and scope of sociology, “is the study of social interactions and relationships”. The approaches adopted by sociologists to study society have distinguished them into two major schools of thought.

1. Formalistic or Specialistic School of Thought

The sociologists associated with formal sociology believe that sociology deals with various forms of human or social relations. Sociology aims to capture underlying forms of social relations, and thus to provide a “geometry of social life”.

The proponents of formal sociology Georg Simmel and F. Tonnies consider sociology as a pure and independent branch of knowledge distinct from all social sciences.

(i) Georg Simmel 1858-1918 A leading German sociologist considered to be the founder of formal sociology propagates that sociology like other social sciences must have its own field of study.

Simmel argues that the aim of sociology is to investigate forms of social interaction. He focused on social interaction and individual interpretation to discover the general rules of human behaviour. In order to highlight the scope of sociological analysis he has distinguished the contents of social life from its forms. In his view sociology should confine itself to the study of formal behaviour and avoid the examination of actual behaviour.

Georg Simmel has referred to the several forms of -social relationships such as competition, domination, subordination, division of labour etc. They have an important role to play in different spheres of social life. The spheres being economic, political, religious and the like. It is an important function of sociology to separate these relationships from one another and study them in abstraction.

(ii) F. Tonnies 1855-1936 German sociologist and founding member of German Sociological Association Tonnies argues that two fundamental forms of social relationships exist Gemeinschaft (community) and Gesellschaft (association).

The aim of sociology should be understand this distinction. The said distinction refers to the different types of relationships supposedly characteristic of small scale to large scale societies respectively. In community the population is largely immobile. Status is ascribed and the family and church are playing important roles in sustaining a clearly defined set of beliefs, emotional and cooperative relationships flourish. The village and community are therefore characterised by Gemeinschaft relationships. However these dissolve into contractual and impersonal relationships as the division of labour grows more and more complex, so that large scale organizations and cities express Gesellschaft social forms.

Criticism

- Sociology alone can't study social relationships.
- Imagination of pure sociology is not realistic.
- The separation of abstract and concrete relations is not possible.

2. Synthetic School of Thought

The synthetic school of thought emerged in response to formal sociology and holds the view that sociology is a synthesis of all social sciences. Sociology is the science of sciences. It embraces all social sciences within its scope. In other words, it synthesizes them all. There are some modern sociologists like Emile Durkheim, Hob house, P. Sorokin and others who share this view.

(i) Pitirim A. Sorokin 1889-1968 P. Sorokin has also expressed his view on the scope of sociology and revealed sociology should aim at studying the relationship that exists between the different aspects of social phenomena and between the social and non-social phenomena's. It should study the general features of social phenomena as well. From the foregoing discussions on the scope of sociology it can be conveniently concluded that the range of this science is very wide. Sociology is regarded as a general science as well as a special science. Like all other sciences, the subject-matter of sociology is society.

Each of these sciences, as mentioned already, deals with only one particular aspects of social life. But it is sociology which not only studies social relationships

but also studies society in its entirety. It aims at studying all aspects of society. At this stage of its development it is neither essential nor possible to determine the scope of sociology. As sociology is a developing science it is not easy to delimit what exactly cannot be studied by sociological method.

(ii) Morris Ginsberg 1889-1970 Sociology is the study of human interactions, their conditions and consequences. Ginsberg categorized the scope of sociology into four major branches such as social morphology, Social control, social process and social pathology.

(a) Social Morphology investigates the quantity and the quality of the population and concentrates on the study of social structure.

(b) Social Control deals with law, morals, religious conventions, fashion and other sustaining agencies of regulating behavior in the society.

(c) Social Processes studies various modes of interaction between individuals and groups including conflict, social differentiation, cooperation and competition etc.

(d) Social Pathology is primarily interested in the study of social maladjustments and disturbances.

Criticism

- Elimination of different existence of sociology.
- The proponents of this school have not kept the scope of sociology in limit.

UNIT - 3

SOCIETY

A group of people who share a common culture, occupy a particular territorial area, and feel themselves to constitute a unified and distinct entity². For sociologists a society is a web of relationships among members. Individuals who live at one place have mutual relations and mutual interests and are dependent on each other constitute a society.

Man is a social animal said Aristotle centuries ago. Man needs society for his living, working and enjoying life. Society has become an essential condition for human life to continue. We can define society as a group of people who share a common culture, occupy a particular territorial area and feel themselves to constitute a unified and distinct entity. It is the mutual interactions and interrelations of individuals and groups.

Definitions of Society:

August Comte the father of sociology saw society as a social organism possessing a harmony of structure and function.

Emile Durkheim the founding father of the modern sociology treated society as a reality in its own right.

According to **Talcott Parsons** Society is a total complex of human relationships in so far as they grow out of the action in terms of means-end relationship intrinsic or symbolic.

G.H Mead conceived society as an exchange of gestures which involves the use of symbols.

Morris Ginsberg defines society as a collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour.

According to **Maclver and Page** society is a system of usages and procedures of authority and mutual aid of many groupings and divisions, of controls of human behavior and liberties. This ever changing complex system which is called society is a web of social relationship.

Types of Societies

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|--------------------------------|------------------------------|-------------------------|-------------------------|---------------------------|--------------------------------|
| Hunting & Gathering | Horticultural Society | Agrarian Society | Pastoral Society | Industrial Society | Post-Industrial Society |
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² D. Frisby and D. Sayer (1986) society.

Features of society:

- (i) In society there is mutual interaction and awareness among members.
- (ii) Likeness is a common aspect of society.
- (iii) Differences among individuals always prevail there.
- (iv) Cooperation is an essential component for maintenance of social equilibrium.
- (v) Division of labour
- (vi) Society is interdependent
- (vii) Society practices social control.
- (viii) Every society has its own cultural identity

COMMUNITY:

The term community is one of the most elusive and vague in sociology and is by now largely without specific meaning. At the minimum it refers to a collection of people in a geographical area. Three other elements may also be present in any usage.

(1) Communities may be thought of as collections of people with a particular social structure; there are, therefore, collections which are not communities. Such a notion often equates community with rural or pre-industrial society and may, in addition, treat urban or industrial society as positively destructive.

(2) A sense of belonging or community spirit.

(3) All the daily activities of a community, work and non work, take place within the geographical area, which is self contained. Different accounts of community will contain any or all of these additional elements.

Definitions:

Talcott Parsons defined community as collectivity the members of which share a common territorial area as their base of operation for daily activities.

According to **F. Tonnies** community is defined as an organic natural kind of social group whose members are bound together by the sense of belonging, created out of everyday contacts covering the whole range of human activities. He has presented ideal-typical pictures of the forms of social associations contrasting the solidarity nature of the social relations in the community with the large scale and impersonal relations thought to characterize industrializing societies.

Kingsley Davis defined it as the smallest territorial group that can embrace all aspects of social life.

For **Karl Mannheim** community is any circle of people who live together and belong together in such a way that they do not share this or that particular interest only but a whole set of interests.

We can list out the characteristics of a community as follows:

1. Territory (every community is spread over a distinct geographical area).
2. Close and informal relationships (in every community higher level of intimacy is found).
3. Mutuality
4. Common values and beliefs
5. Organized interaction
6. Strong group feeling
7. Cultural similarity

ASSOCIATION:

Men have diverse needs, desires and interests which demand satisfaction. There are three ways of fulfilling these needs. Firstly they may act independently each in his own way without caring for others. This is unsocial with limitations. Secondly men may seek their ends through conflicts with one another. Finally men may try to fulfil their ends through cooperation and mutual assistance. This cooperation has a reference to association.

When a group or collection of individuals organize themselves expressly for the purpose of pursuing certain of its interests together on a cooperative pursuit an association is said to be born. According to Morris Ginsberg an association is a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing a specific end or specific ends. The associations may be found in different fields. No single association can satisfy all the interests of the individual or individuals. Since Man has many interests, he organizes various associations for the purpose of fulfilling varied interests. He may belong to more than one organization.

Main characteristics of Association:

- (i) **Association:** An association is formed or created by people. It is a social group. Without people there can be no association. It is an organized group. An unorganized group like crowd or mob cannot be an association.
- (ii) **Common interest:** An association is not merely a collection of individuals. It consists of those individuals who have more or less the same interests. Accordingly

those who have political interests may join political association and those who have religious interests may join religious associations and so on.

- (iii) **Cooperative spirit:** An association is based on the cooperative spirit of its members. People work together to achieve some definite purposes. For example a political party has to work together as a united group on the basis of cooperation in order to fulfill its objective of coming to power.
- (iv) **Organization:** Association denotes some kind of organization. An association is known essentially as an organized group. Organization gives stability and proper shape to an association. Organization refers to the way in which the statuses and roles are distributed among the members.
- (v) **Regulation of relations:** Every association has its own ways and means of regulating the relation of its members. Organization depends on this element of regulation. They may assume written or unwritten forms.
- (vi) **Association as agencies:** Associations are means or agencies through which their members seek to realize their similar or shared interests. Such social organizations necessarily act not merely through leaders but through officials or representatives as agencies. Associations normally act through agents who are responsible for and to the association.
- (vii) **Durability of association:** An association may be permanent or temporary. There are some long standing associations like the state; family, religious associations etc. Some associations may be temporary in nature.

CULTURE:

Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action.

Definitions of Culture:

Culture has been defined in various ways by sociologists and anthropologists. Following are the important definitions of culture.

E.B. Tylor defines "Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society".

Malinowski defines "Culture the handwork of man and conventional understanding manifest in art and artifact which persisting through which he achieves his ends".

Redfield remarks that "Culture is an organised body of conventional understanding manifest in art and artifact which persisting through, characterizes a human group".

Material and Non-Material Culture:

Sociologists describe two interrelated aspects of human culture: the physical objects of the culture and the ideas associated with these objects.

- (i) **Material culture** refers to the physical objects, resources, and spaces that people use to define their culture. These include homes, neighbourhoods, cities, schools, churches, synagogues, temples, mosques, offices, factories and plants, tools, means of production, goods and products, stores, and so forth. All of these physical aspects of a culture help to define its members' behaviours and perceptions. For example, technology is a vital aspect of material culture in today's United States. American students must learn to use computers to survive in college and business, in contrast to young adults in the Yanomamo society in the Amazon who must learn to build weapons and hunt.
- (ii) **Non-material culture** refers to the nonphysical ideas that people have about their culture, including beliefs, values, rules, norms, morals, language, organizations, and institutions. For instance, the non-material cultural concept of religion consists of a set of ideas and beliefs about God, worship, morals, and ethics. These beliefs, then, determine how the culture responds to its religious topics, issues, and events.

Features of Culture:

For a clear understanding of the concept of culture, it is necessary for us to know its main characteristics. Culture has several characteristics. Following are the main characteristics of culture.

1. **Culture is Learnt:** Culture is not inherited biologically, but learnt socially by man. It is not an inborn tendency. There is no culture instinct as such culture is often called learned ways of behaviour.
2. **Cultural is Social:** Culture does not exist in isolation neither it is an individual phenomenon. It is a product of society. It originates and develops through social interaction. It is shared by the members of society. No man can acquire culture without association with other human beings.
3. **Culture is Shared:** Culture in the sociological sense, is something shared. It is not something that an individual alone can possess. For example customs, tradition, beliefs, ideas, values, morals, etc. are shared by people of a group or society.
4. **Culture is Transmitted:** Culture is capable of being transmitted from one generation to the next. Parents pass on culture traits to their children and them in turn to their children and so on. Culture is transmitted not through genes but by means of language.
5. **Culture is Dynamic and Adaptive:** Though culture is relatively stable, it is not altogether static. It is subject to slow but constant change. Change and growth are latent in culture. We find amazing growth in the present Indian culture when we compare it with the culture of the Vedic time. Hence, culture is dynamic.

Culture is responsive to the changing conditions of the physical world. It is adaptive. It also intervenes in the natural environment and helps man in his process of adjustment. Just as our house shelters us from the storm, so also does our culture help us from natural dangers and assist us to survive. Few of us indeed could survive without culture.

6. **Culture varies from Society to Society:** Every society has a culture of its own. It differs from society to society. Culture of every society is unique to itself. Cultures are not uniform. Cultural elements such as customs, traditions, morals, ideals, values, ideologies, beliefs in practices, philosophies institutions, etc. are not uniform everywhere.

SOCIAL GROUPS

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

Groups are among the most stable and enduring of social units. They are important both to their members and to the society at large. Through encouraging regular and predictable behaviour, groups form the foundation upon which society rests. Thus, a family, a village, a political party a trade union is all social groups. These, it should be noted are different from social classes, status groups or crowds, which not only lack structure but whose members are less aware or even unaware of the existence of the group. These have been called quasi-groups or groupings. Nevertheless, the distinction between social groups and quasi-groups is fluid and variable since quasi-groups very often give rise to social groups, as for example, social classes give rise to political parties.

TYPES OF GROUPS:

If all groups are important to their members and to society, some groups are more important than others. Early in the twentieth century, Charles H. Cooley gave the name.

(i) Primary groups, to those groups that he said are characterized by intimate face-to-face association and those are fundamental in the development and continued adjustment of their members. He identified three basic primary groups, the family, the child's play group, and the neighbourhoods or community among adults. These groups, he said, are almost universal in all societies; they give to people their earliest and most complete experiences of social unity; they are instrumental in the development of the social life; and they promote the integration of their members in the larger society.

(ii) Secondary groups, are characterized by anonymous, impersonal, and instrumental relationships, have become much more numerous. People move frequently, often from one section of the country to another and they change from established relationships and promoting widespread loneliness. Young people, particularly, turn to drugs, seek communal living groups and adopt deviant lifestyles in attempts to find meaningful primary-group relationships. The social context has changed so much so that primary group relationship today is not as simple as they were in Cooley's time.

Ogburn and Nimkoff define secondary groups as groups which provide experience lacking in intimacy.

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

Characteristics of secondary group:

Dominance of secondary relations: Secondary groups are characterized by indirect, impersonal, contractual and non-inclusive relations. Relations are indirect because secondary groups are bigger in size and members may not stay together. Relations are contractual in the sense they are oriented towards certain interests

- a) Largeness of the size
- b) Membership
- c) No physical basis
- d) Limited influence on personality

(iii) **Reference Groups:**

According to Merton reference groups are those groups which are the referring points of the individuals, towards which he is oriented and which influences his opinion, tendency and behaviour. The individual is surrounded by countless reference groups. Both the memberships and inner groups and non memberships and outer groups may be reference groups.

ROLE

The position or the situation that a person occupies in society is called status. As a result of that status and position he is expected to discharge certain functions. These functions are known as roles. In life, we have a great variety of roles – father, mother, businessman, shop assistant, consumer, bus-driver, teacher, voter, and politician and so on. These roles are an integral part of group behaviour.

“According to **Linton**. The term role is used to designate the sum total of the cultural pattern associated with a particular status. It thus includes attitude, values and behaviour ascribed by the society to any and all person occupying this status.... In so far as it represents overt behaviour and a role has the dynamic aspect of the status: what is the individual has to do in order to validate the occupation of the status.”

STATUS

Status, implies the position or the rank one holds in a social group, and, Role refers to the specific functions that one is expected to perform in that social group. Every status holder is a role performer. Status and Role, is inter-connected. In a social group, every member has a status role position.

According to **H.T. Mazumdar**, “status means the location of the individual within the group – his place in the social network of reciprocal obligation and privileges, rights and duties.”

A status may be divided into two types: ascribed status and achieved or earned status.

Ascribed Status:

The status which is given to an individual on the basis of the situation in the society or by other members of the society is called ascribed status. Such a status may be given by birth or by placement in a social group. For example, a person may enjoy a particular status because of the sex or age of birth in a rich family. An infant gets a family status which includes family name and prestige, share in social standing and the right of heritage.

Achieved Status:

The status or the position that a person has earned out of his own personal efforts is called achieved status. This status is given by the ability, capacity and the efforts of the individuals. Some persons achieve a particular status because of the facilities available to them but some have to achieve that status as against the odds and difficulties.

NORM

‘Norm’ refers to that which is most common, or that which is ‘normal’. For sociologists, norm means any shared standard of behaviour which in turn entails certain expectations of behaviour in a given situation. As such, that which is normal (most common) is not necessarily normative (a shared expectation). According to Oxford Dictionary of Sociology “a norm is a shared expectation of behaviour that connotes what is considered culturally desirable and appropriate”.

In simple terms, norms are guidelines which direct our conduct in particular situation. They are similar to rules and regulations in being prescriptive, although they lack the formal status of rules. These rules or social expectations (norms) specify how people should and should not behave in various situations.

VALUES

Social values form an important part of the culture of the society. Values account for the stability of social order. They provide the general guidelines for social conduct. Values

such as fundamental rights, patriotism, respect for human dignity, rationality, sacrifice, individuality, equality, democracy etc. guide our behaviour in many ways. Values are the criteria people use in assessing their daily lives; arrange their priorities and choosing between alternative course of action.

G.R. Leslie, R.F. Larson, H.L. Gorman say, "Values are group conceptions of the relative desirability of things".

According to **H.M. Johnson**, "Values are general standards and may be regarded as higher order norms".

Young and Mack write, "Values are assumption, largely unconscious, of what is right and important".

FOLKWAYS

According to **Reuter and Hart (1933)**, "The folkways are simple habits of action common to the members of the group; they are the ways of the folks that are somewhat standardised and have some degree of traditional sanction for their persistence".

Maclver and Page (1949) defined it as: "The folkways are the recognized or accepted ways of behaving in the society."

In simple terms, folkways are the customary, normal and habitual ways of the group to meet certain needs or solving day-to-day problems. The time of meals, the number of meals per day, the manner of taking meals – lunch or dinner, the kind of food used, the manner of its preparations, the manner of speech and dress, forms of etiquette and the numerous other facts of daily life are some of the examples of customary practices to which individuals conform in their personal habits.

MORES

W.G. Sumner (1906) holds that the folkways become mores when philosophical and ethical generalisations pertaining to societal welfare were added. **Maclver and Page (1949)** write: "When the folkways have added to them conceptions of group welfare, standards of right and wrong, they are converted into mores." Similarly, **Dawson and Gettys (1948)** state: "Mores are folkways which have added to them, through some reflections, the judgment that group welfare is particularly dependent upon them."

Mores are the strongest of the social norms, which relate to the basic moral judgments of a society. They tell us to do certain things, such as pay proper respect to our parents and teachers. They can also tell us not to do certain things, such as not to kill other human beings

or do not indulge into adultery or homosexuality. They are considered more important than folkways or customs, and reactions to their violations are more serious. They are more closely associated with values a society consider important.

According to **Giddings and Halt (1906)**, “a practical distinction between folkways and mores is that violation of a folkway is generally met with laughter and though this is often punished, it is much severe than the social ostracism (extermination from the group) which may penalise the transgressor of the mores”.

UNIT - 4

SOCIALIZATION:

The human infant comes into the world as a biological organism with animal needs. He is gradually moulded into a social being and he learns social ways of acting and feeling. Without this process of moulding, the society could not continue itself, nor could culture exist, nor could the individual become a person. This process of moulding is called 'Socialization'.

Every man tries to adjust himself to the condition and environment predominantly determined by the society of which he is a member. If he fails to do so, he becomes a social defiant and is brought back into line by the efforts of the group of which he is a member. This process of adjustment may be termed socialization.

Different sociologists have defined socialization in different ways.

According to **E.S. Bogardus** "Socialization is the process of working together, of developing group responsibility or being guided by the welfare needs of others",

W.F. Ogburn defines "Socialization is the process by which the individual learns to conform to the norms of the group."

Lundberg says that "Socialization consists of the complex processes of interaction through which the individual learns the habits, beliefs, skills and standards of judgment that are necessary for his effective participation in social groups and communities."

According to **H.T. Majumdar** "Socialization as the process whereby original nature is transformed into human nature and the individual into person".

Agencies of Socialization:

The process of socialization is operative not only in childhood but throughout life. It is a process, which begins at birth and continues unceasingly until the death of the individual. It is an incessant process.

There are two sources of child's socialization. The first includes those who have authority over him; the second are those who are equal in authority to him. The first category may include parents, teachers, and elderly persons. The second one includes the playmates, the friends and the fellows in the club.

Briefly mentioned the chief agencies of socialization are the following.

1. The Family:

The parents or families are the first to socialize the child. They are not only closely related to the child but physically also, they are nearer to him than others are. From the parents he learns his speech and language. He is taught social morality. He learns respect for persons in authority. In the family, he learns a number of civic virtues.

The family is rightly called the cradle of social virtues. The child gets his first lessons in co-operation, tolerance, self, sacrifice, love and affection in the family. The environment of a family influences the growth of a child. The psychologists have shown that a person is what he becomes in family.

2. The School:

The school is the second agency of socialization. In the school, the child gets his education, which moulds his ideas and attitudes. A good education can make the child a good citizen, while a bad education can turn him into a criminal. Education is of great importance in socialization. A well-planned education can produce socialized persons.

3. The Playmates or Friends:

The playmates and friends are also an important agency of socialization. The relation between the child and his playmates is one of equality. It is based on co-operation and mutual understanding. They are mostly of similar age. The child acquires something from his friends and playmates, which he cannot acquire from parents. From them he acquires co-operative morality and some of the informal aspects of culture like fashions, fads, crazes, modes of gratification and forbidden knowledge. The knowledge of such things is necessary from the social point of view. To take an example, the knowledge of sex relations is considered in our society something undesirable for a youth till he gets married. If such knowledge is banned strictly until marriage, the performance of numerous functions of sex life may be difficult later marriage. This knowledge the child acquires from his friends and playmates.

4. The Church:

Religion has been an important factor in society. In the early society religion provided a bond of unity. Though in modern society the importance of religion has diminished yet it continues to mould our beliefs and ways of life. In every family some or the other religious practices are observed in one or the other occasion. The child sees his parents going to the temple and performing religious ceremonies. He listens to religious sermons, which may determine his course of life and shape his ideas.

5. The State:

The state is an authoritarian agency. It makes laws for the people and lays down the modes of conduct expected of them. The people have compulsorily to obey these laws. If they fail to adjust their behaviour in accordance with laws of the state they may be punished for such failure. Thus, the state also moulds our behaviour.

SOCIAL CHANGE

Any alternation or modification that occurs in a situation over a time is called social change. It is the change in human interactions and inter-relations. Social change is the alternation or modification that takes place in a social structure or function of a society. It is the change in both **material and non-material culture**.

Definition of Social Change:

There are some definitions by well-known sociologists

Majumdar defined it as a mode or fashion either modified or replacing previous one in the life of individuals or in society.

Horton and Hunt defined it as a change in overall societal structure and relationship of a society.

Types of Social Change

1. **Complete Change.** When there is a total change it is called a complete change. It is in status and practices.
2. **Partial Changes.** When the part of a system changes it is a partial change. It is either in status or in practice
3. **Revolutionary Change.** It is a sudden change and is always visible for a short period.
4. **Evolutionary Change.** It is slow change and it exists permanently.

Factors:

Social change is a complex and multi-faceted phenomenon. There are both endogenous (internal to the society concerned) and exogenous (external to the society) factors influencing social change. The following are the important factors contributing to social change:

1. **Environmental factors:** Geological and climatic phenomena like earthquakes, flood, draught, tornado, tsunami etc. cause drastic changes in the economy or material assets of a society which in turn leads to social change. Variation in the availability of water resources and mineral resources (eg. Petroleum) can also affect social change.

2. **Biotic factors:** Fluctuation in agricultural productivity, availability of fishery wealth, spread of diseases affecting man, crops and domesticating animals, changes in population structure, sex ratio, age ratio etc. can also contribute to significant changes in life style and thereby in the culture.
3. **Cultural factors:** The main cause of social change is the cultural factor. The basic elements of culture like language, religion, philosophy, literature, faith and values will take long time to change due to the influence of another culture. The co-existence of two different cultures for a long period can cause cultural diffusion leading to changes in both. India, for example, discarded age long customs like Sati and Child marriage because of her contact with the Europeans.
4. **Demographic factors:** Changes in population factors such as birth rate, death rate, migration or immigration can cause changes in sex ratio, age-ratio and other vital population parameters. Such changes affect marriage norms, familial relations, conditions of the marginalized etc. ultimately influencing social change.
5. **Technological factors:** Technological advancement has resulted in the production of surplus food, population growth, urbanization and industrialization. All these have affected family size, occupational divisions, gender roles, interdependency, social competition etc. Developments in the field of transportation and communication reduced the social distance which gave momentum to cultural diffusion and thereby to social change.

SOCIAL CONFLICT:

Social conflict can best be described as a confrontational stance among public actors. Social actors can be reduced to "social forces" representing these actors. Variables that can exert social force might be the power of banks, labour, the state, private gangs, corporate power or religious/ideological power. All of these can exert force and become actors in social conflict.

Types:

There are four specific types of social conflict.

1. First is private conflict among actors with social power. This might include organized crime.
2. Second, social turmoil is a mild sort of conflict where public demonstrations and organized civil resistance to certain policies of the state become regular occurrences.

3. Third, conspiracy is where there is organized action against the state or other major social power, such as when militaries take over governments.

4. Lastly, there is overt civil war, where social actors begin using lethal force in order to take power.

Features:

Writers such as Karl Marx thought that conflict was an inherent part of society. This was based on class, where those who sought a larger share of the economic pie would always be trying to mobilize against those with too much. At the same time, capitalist writers thought that social conflict could be safely institutionalized in economic competition, where the losers would be eliminated due to their inability to compete in the market place. This was the key to social progress.

Function:

1. Social conflict can be constructive, as when social actors with legitimate grievances demand to be heard.

2. Conflict can act here as a catharsis for social problems.

3. It can also be destructive or disruptive as social actors view the system (social, economic or political) as illegitimate and seek its violent overthrow.

Benefits:

Classic capitalism saw social conflict as a good thing so long as it was governed by law and stayed in the economic arena. Adam Smith saw conflict as permitting the best to flourish at the expense of the worst. Those who could provide goods and services at the lowest price and highest quality deserved to drive their competitors out of business. Only the public would win out. Competition was central to incentive, social service and maintaining tolerable quality and price. Those firms left standing were precisely those firms that responded best to public demand.

SOCIAL CONTROL:

Social control is the control of society over individual. Social control refers generally to societal and political mechanisms or processes that regulate individual and group behaviour, leading to conformity and compliance to the rules of a given society, state, or social group.

Many mechanisms of social control are cross-cultural, if only in the control mechanisms used to prevent the establishment of chaos or anomie. Some theorists, such as Émile Durkheim, refer to this form of control as regulation.

Definitions:

Morirs Janowitz "Social control focuses on the capacity of a social organisation to regulate itself."

Roberts "Social control refers to the techniques and the strategies for regulating human behaviour in any society."

Formal and Informal Social Control

1. Informal Social Control: The primary Group formulates the controlling measures. For e.g. Mores, Traditions, Customs etc.

(a) Family: The most important agency of social control is family. Family has the control over child. A person might violate the other codes and conducts but not the family norms.

(b) The Peer Group: The peer group controls its members by informal sanctions

(c) Neighbourhood: There are unwritten laws which demand cooperation and co - existence among neighbours. The fear of rejection, ridicule, gossiping and social isolation by the neighbours forces the individuals to conform their behaviour to the normative pattern.

(d) Caste/Class: Each caste and class has its own code of conduct which exercises control over the members.

(e) Religion: The religious ideology helps the demarcate between good and bad, sacred and profane etc.

2. Formal Social Control: Rules and regulations formed by Judiciary and law control the people's behaviour within society. For instance: Police, bureaucracy etc.

(a) The Law: It's the most obvious formal agency that exercises social control. It determines possible offenders against the social order.

(b) Educational Institution: Schools formulate specific rules and regulations that ensure discipline and a code of conduct.

(c) The Media: Television, radio, newspapers, magazines and public hoardings do not operate like other agencies of social control by use of sanctions but can still play a very crucial role in influencing behaviour. The media penetrate the hidden regions of life. They pass judgements upon purely private acts. Human behaviour is continually influenced by the fact that the public opinion will be ruthlessly expressed. Any person not conforming to public opinion is likely to meet with social rejection.

OBJECTIVES

- Q 1: Which of the social philosophers called sociology "Social Physics"?**
(a) August Comte (b) Wolfed Pareto
(c) Mac Iver (d) Herbert Spencer
- Q 2: "Man is a social animal" are the famous word of:**
(a) Aristotle (b) Cristo (c) Spencer (d) Plato
- Q 3: Sociology is the study of:**
(a) Socio-political institutions (b) Political system
(c) Human behavior (d) Society
- Q 4: Who defined sociology as a science for scientific social development?**
(a) August Comte (b) G.D. Mitchell
(c) Montesquieu (d) J.B. Mckee
- Q 5: The word "Sociology" is derived from..**
(a) Latin Word (b) Greek word
(c) A. Latin & Greek word (d) None of these
- Q 6: Sociology is the study of.**
(a) the individual (b) groups
(c) Society & social institution (d) the state
- Q 7: The term "Sociology" was first coined by..**
(a) charls Darwin (b) Max weber
(c) Emile (d) Auguste Comte
- Q 8: Which of the following does not belong to the Synthetic School?**
(a) Hobhouse (b) Mannheim
(c) J.B. Mekee (d) Von Weise
- Q09. A group of people organized for a particular purpose is known as:**
a) Community b) association
c) Society d) institution
- Q10. Who among the following has defined culture as "essentially a response to human need"?**
a) Robert Redfield b) R. Linton
c) B. Malinowski d) A.R. Reclief-Brown
- Q 11: Socialization is a process involving..**
(a) Gradual chaining of organism
(b) Training to adopt to the society
(c) Setting up of social norms
(d) Declaring everything as belonging to society
- Q12: Primary socialization take place during infancy, usually within.**
(a) Family (b) Community
(c) Out group (d) Mother's care
- Q13: Socialization is a process of converting a biological organism into..**
(a) Modern man (b) Primitive man
(c) Human being (d) social man
- Q14 : The concepts of role and status were first systematically developed by**
(a) Malinowski (b) Parsons
(c) R.E. Park (d) Ralph Linton
- Q 15 : Which among the following is not ascribed status?**
(a) Knowledge (b) Age
(c) Sex (d) Caste

Q16: Social changes are usually.....

- a) Insignificant
- b) Violent
- c) Very sudden
- d) Continuous**

Q17: Social change means the changes only in the....

- a) Technology
- b) Philosophy
- c) Economy
- d) Social organization**

Q 18. The concept of Folkways and Mores are forwarded by

- (a) Maclver
- (b) H.M. Johnson
- (c) Morgan
- (d) W.G Sumner**

Q 19. Non-conformity to social norms is called

- (a) Social change
- (b) Deviance**
- (c) Social conflict
- (d) Struggle

Q20. Which book is considered to be the 'Bible of Sociology'?

- (a) 'Folkways'**
- (b) 'Mind and Society'
- (c) 'Sociological Tradition'
- (d) 'Masters of Sociology'