MA SOCIAL WORK

MASW 103 : BASIC SOCIOLOGICAL CONCEPTS

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COURSE INTRODUCTION :

This is the third paper of MA social work(MSW) programmed of first semester .

The Master of Arts in Social Work (MA in Social Work) is designed to equip students with the knowledge, skills, and values needed to engage in professional social work practice. This distance education program offers flexibility and accessibility for students who may be working or have other commitments, allowing them to pursue a degree from their location. The program is rooted in understanding the complex nature of human societies, social justice, empowerment, and the role of social workers in various sectors like healthcare, community development, policy-making, and counseling. The curriculum includes theoretical foundations and practical fieldwork components to ensure well-rounded development.

UNIT 1: Understanding Sociology

This unit introduces students to the concept, scope, and relevance of sociology. It covers how sociology helps us understand the complex interactions between individuals and society. The focus is on the analysis of social structures, institutions like marriage, family, and religion, and the role of social stratification in creating social order and inequality.

Key Topics: Sociology's concept and scope, society and culture, social structure, types of societies, and institutions of marriage, family, and religion.

UNIT 2: Social Dynamics and Contemporary Social Concerns

This unit explores the processes through which individuals learn societal norms and values (socialization), how society maintains order (social control), and how changes in social, political, and economic conditions create shifts in society (social change). Contemporary concerns such as deviance, suicide, casteism, and communalism are also discussed.

Key Topics: Socialization, social control, social change, deviance, and contemporary issues like casteism and communalism.

UNIT 3: Society and Culture

Society and culture are fundamental components of social life. This unit dives into the definitions, types of societies, and the cultural components that bind individuals together. It also examines how culture contributes to social cohesion and change.

Key Topics: Definition of society, cultural norms, values, beliefs, symbols, and their roles in cohesion and social transformation.

UNIT 4: Socialization

Socialization is a lifelong process by which individuals learn and internalize the values and norms of their culture. This unit explains the process and the significant agents responsible for it, such as family, peers, and media. The theories of socialization by Mead and Cooley are discussed.

Key Topics: Meaning and process of socialization, agents like family, peers, and media, theories of Mead and Cooley.

UNIT 5: Social Structure and Function

Social structure refers to the organized pattern of relationships and roles in a society. This unit focuses on defining social structure, its elements, and how it functions according to both functionalist and conflict perspectives.

Key Topics: Definition of social structure, functional and conflict perspectives, roles, and status in social interaction.

UNIT 6: Social Institutions

This unit analyses the key social institutions that structure society, such as marriage, family, religion, education, and the economy. It explores how these institutions function to maintain social order and influence individuals' behavior.

Key Topics: Types and meaning of social institutions, marriage, family, religion, education, and economy.

UNIT 7: Social Groups

This unit focuses on the classification and significance of social groups in society, exploring the dynamics within primary and secondary groups, in-groups, out-groups, and reference groups.

Key Topics: Classification of social groups, primary and secondary groups, in-groups, and out-groups.

UNIT 8: Social Stratification

Social stratification refers to the hierarchical arrangement of individuals in society based on class, caste, and race. This unit discusses the theories of social stratification by Marx, Weber, and Davis-Moore and explores the determinants of social mobility.

Key Topics: Concept of stratification, theories by Marx, Weber, and Davis-Moore, and social mobility.

UNIT 9: Social Change

Social change is an inevitable part of society, driven by technological, economic, and political factors. This unit introduces theories of social change and discusses how society resists or adapts to change.

Key Topics: Factors influencing social change, theories like evolutionary, conflict, and cyclical perspectives.

UNIT 10: Social Control

Social control refers to the mechanisms society employs to maintain order. This unit discusses formal and informal mechanisms of control, such as laws, education, and religion, and their role in shaping individual behavior.

Key Topics: Mechanisms of social control, role of law, education, and religion.

UNIT 11: Deviance and Social Norms

Deviance refers to behavior that violates social norms. This unit delves into theories of deviance by Durkheim, Merton, and Becker and its impact on society.

Key Topics: Definition of deviance and social norms, theories of deviance, societal impact.

UNIT 12: Social Movements

Social movements arise when groups of individuals come together to bring about social, political, or cultural change. This unit explains the types and theories of social movements and presents case studies of significant movements.

Key Topics: Types of social movements, theories of relative deprivation and resource mobilization, case studies.

UNIT 13: Contemporary Social Issues

This unit covers pressing contemporary issues like globalization, gender inequality, casteism, communalism, and environmental concerns. It explores how these issues affect social stability and development.

Key Topics: Globalization, gender inequality, casteism, communalism, and sustainability.

Unit 14: Technology and Society

Technology has a profound impact on society, influencing education, work, healthcare, and social relationships. This unit discusses technological determinism, the digital society, and the ethical issues arising from technological advancements such as privacy and the digital divide.
Key Topics: Technological determinism, digital society, ethical concerns in technology, digital divide, and inequality.

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Unit – 1: Understanding Society

UNIT STRUCTURE

1.1 INTRODUCTION:

Society is a fundamental concept in sociology that encompasses individuals and institutions interacting within a defined space. Sociology, as a discipline, seeks to understand how social institutions such as family, marriage, and religion function within societies and how they influence culture and behavior. This unit delves into the different types of societies, social institutions, and their impacts on individuals and communities. The unit also covers social stratification, which plays a critical role in shaping the interactions and opportunities available to individuals in a society.

1.2 Learning Objectives

- The learning objectives of Unit I are as follows:
- To learn about the basics of Sociology
- To gain knowledge about Society and Culture
- To be able to understand about society as a whole

1.3   SOCIOLOGY: CONCEPT AND SCOPE

The word sociology is derived from both Latin and Greek origins: *Socius (Latin): Companion Logos (Greek): Study.* The etymological meaning of 'sociology' is thus the 'science of society'.

Sociology is scientific stud of society, focusing on social relationships, institutions, social change, and social problem.

According to Max Weber, "Sociology is the science which attempts the interpretative understanding of social action in order thereby to arrive at a causal explanation of its cause and effects"

August Comte is considered as the father of sociology as he has not only coined the term but was responsible for establishing sociology as a separate social science. Max Weber emphasized interpretative understanding of social action for causal explanations.

Prof. Ginsberg accordingly defines it "as the study of society, which is of the web or tissue of human inter-actions and inter-relations." In other words, Sociology is the study of man's behaviour in groups or of the inter-action among human beings, of social relationships and the processes by which human group activity takes place. Study of human social life, groups and societies with focus on our own behaviour as social beings. Sociological study focuses not on the norms and values of the society but the way they actual function in actual realities. The study is based on the observations, findings, and evidences without bias following certain rules that can be checked upon by others. Observations made are different from that of philosophical or common sense. Philosophical observations are about moral and immoral in human behaviour and about good society; common sense observations are based on the naturalistic explanation of behaviour without questioning its own origin.

The scope of sociology is broad and encompasses the study of various aspects of human society. It includes the examination of social behaviour, social interaction, social institutions, social change, and social problems. Sociology seeks to understand how individuals and groups are influenced by social structures, cultural norms, and societal forces.

Characteristics of Sociology:

Some of the Characteristics of sociology are mention below:

1. Study of society: Sociology is the scientific study of society, including its structure, institutions, and social interactions. It examines how individuals and groups interact and how social structures and systems shape human behaviours.

2. Focus on social relationships: Sociology focuses on understanding the patterns and dynamics of social relationships. It explores how individuals are influenced by social factors such as culture, social class, gender, and race.

3. Emphasis on social change: Sociology seeks to understand and explain social change and its impact on individuals and society. It examines the causes and consequences of social change, as well as the processes through which societies evolve over time.

4. Use of empirical research: Sociology relies on empirical research methods to gather and analyse data. This includes conducting surveys and examine in every social aspe

CHECK YOUR PROGRESS

1.What is sociology?

2.Who is considered the father of sociology?

3.What did Max Weber emphasize in sociology

4.What is the scope of sociology

1.4 UNDERSTANDING SOCIETY AND CULTURE

A society is a group of people whose members interact, reside in a definable area, and share a culture. In practical, everyday terms, societies consist of various types of institutional constraint and coordination exercised over our choices and actions. Society consists of social structures and processes, while culture encompasses shared practices, beliefs, and artifacts. Both are interdependent and shape each other's development. The type of society we live in determines the nature of these types of constraint and coordination. The nature of our social institutions, the type of work we do, the way we think about ourselves and the structures of power and social inequality that order our life chances are all products of the type of society we live in and thus vary globally and historically.

A culture includes the group's shared practices, values, beliefs, norms, and artifacts. Humans are social creatures. Since the dawn of Homo sapiens, nearly 200,000 years ago, people have grouped together into communities in order to survive. Living together, people developed forms of cooperation which created the common habits, behaviours, and ways of life known as culture — from specific methods of childrearing to preferred techniques for obtaining food. Peter Berger argued that this is the result of a fundamental human predicament. Unlike other animals, humans lack the biological programming to live on their own. They require an extended period of dependency in order to survive in the environment. The creation of culture makes this possible by providing a protective shield against the harsh impositions of nature. Culture provides the ongoing stability that enables human existence. This means, however, that the human environment is not nature per se but culture itself.

This raises the distinction between the terms "culture" and "society" and how we conceptualize the relationship between them. In everyday conversation, people rarely distinguish between these terms, but they have slightly different meanings, and the distinction is important to how we examine them. As indicated above, a culture represents the beliefs, practices, and material artifacts of a group, while a society represents the social structures, processes, and organization of the people who share those beliefs, practices, and material artifacts. Neither society nor culture could exist without the other, but we can separate them analytically.

Definitions of Society

According to Maclver, "Society is a system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behaviour and of liberties. This ever-changing complex system, which we call society, is a web of social relationships".

According to C.H. Cooley, "Society is a complex of form or processes each of which is living and growing by interaction with the others, the whole being so unified that what takes place in one-part effects all the rest."

According to Ginsberg, "Society is a collection of individuals united by certain relations or modes of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour".

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

Characteristics of Society:

1.Society is abstract:

If society is viewed as web of social relationships, it is distinct from physical entity which we can see and perceive through senses. Maclver argued, "we may see the people but cannot see society or social structure, but only its only external aspects". Society is defined by invisible social relationships rather than physical entities. We can just realize them but cannot see or touch them. Therefore, society is abstract.

2.Likeness and difference in society:

Society involves both likeness and difference. If people are all exactly alike, merely alike, their relationships would be limited. There would be little give-and- take and little reciprocity. If all men thought alike, felt alike, and acted alike, if they had the same standards and same interests, if they all accepted the same customs and echoed the same opinions without questioning and without variation, civilization could never have advanced and culture would have remained rudimentary. Society thrives on both likeness and difference among its members. Thus, society needs difference also for its existence and continuance. We can illustrate this point through the most familiar example of family. The family rests upon the biological differences between the sexes. There are natural differences of aptitude, of capacity, of interest. For they all involve relationships in which differences complement one another, in which exchange take place.

3.Cooperation and conflict in society:

Cooperation and conflict are universal elements in human life. Society is based on cooperation but because of internal differences, there is conflict also among its members. This is why, Maclver and Page observed that "society is cooperation crossed by conflict". We know from our own experience that a person would be handicapped, showed down, and feels frustrated if he is expected to do everything alone, without the aid of others. "Cooperation is most elementary process of social life without which society is impossible" (Gisbert,1957).

4. Society is a process and not a product:

"Society exists only as a time sequence. It is becoming, not a being; a process and not a product" (Maclver andPage, 1956). In other words, as soon as the process ceases, the product disappears. The product of a machine endures after the machine has been scrapped. To some extent the same is true not only of material relics of man's past culture but even of his immaterial cultural achievements.

Definitions of Culture

British anthropologist Edward Taylor states, "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as. a member of society".

According to Phatak, Bhagat, and Kashlak, "Culture is a concept that has been used in several social science disciplines to explain variations in human thought processes in different parts of the world."

According to J.P. Lederach, "Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them."

According to R. Linton, "A culture is a configuration of learned behaviours and results of behaviour whose component elements are shared and transmitted by the members of a particular society."

Characteristics of Culture:

1. Learned Behaviour:

Not all behaviour is learned, but most of it is learned; combing one's hair, standing in line, telling jokes, criticising the President and going to the movie, all constitute behaviours which had to be learned. Culture includes knowledge, beliefs, and customs acquired through social interaction.

Sometimes the terms conscious learning and unconscious learning are used to distinguish the learning. For example, the ways in which a small child learns to handle a tyrannical father or a rejecting mother often affect the ways in which that child, ten or fifteen years later, handles his relationships with other people.

2. Culture is Abstract:

Culture exists in the minds of people and is shared among members of a society. Culture is the shared ways of doing and thinking. There are degrees of visibility of cultural behaviour, ranging from the regularised activities of persons to their internal reasons for so doing. In other words, we cannot see culture as such we can only see human behaviour. This behaviour occurs in regular, patterned fashion and it is called culture.

3. Culture is a Pattern of Learned Behaviour:

The definition of culture indicated that the learned behaviour of people is patterned. Each person's behaviour often depends upon some particular behaviour of someone else. The point is that, as a general rule, behaviours are somewhat integrated or organized with related behaviours of other persons.

4. Culture is the Products of Behaviour:

Culture learnings are the products of behaviour. As the person behaves, there occur changes in him. He acquires the ability to swim, to feel hatred toward someone, or to sympathize with someone. They have grown out of his previous behaviours.

In both ways, then, human behaviour is the result of behaviour. The experience of other people is impressed on one as he grows up, and also many of his traits and abilities have grown out of his own past behaviours.

5. Culture includes Attitudes, Values Knowledge:

There is widespread error in the thinking of many people who tend to regard the ideas, attitudes, and notions which they have as "their own". It is easy to overestimate the uniqueness of one's own attitudes and ideas. When there is agreement with other people it is largely unnoticed, but when there is a

disagreement or difference one is usually conscious of it. Your differences however, may also be cultural. For example, suppose you are a Catholic and the other person a Protestant.

6. Culture also includes Material Objects:

Man's behaviour results in creating objects. Men were behaving when they made these things. To make these objects required numerous and various skills which human beings gradually built up through the ages. Man has invented something else and so on. Occasionally one encounters the view that man does not really "make" steel or a battleship. All these things first existed in a "state nature".

7. Culture is shared by the Members of Society:

The patterns of learned behaviour and the results of behaviour are possessed not by one or a few people but usually by a large proportion. Thus, many millions of persons share such behaviour patterns as Christianity, the use of automobiles, or the English language.

Persons may share some part of a culture unequally. For example, as Americans do the Christian religion. To some persons Christianity is the all-important, predominating idea in life. To others it is less preoccupying/important, and to still others it is of marginal significance only.

Sometimes the people share different aspects of culture. For example, among the Christians, there are – Catholic and Protestant, liberal or conservation, as clergymen or as laymen. The point to our discussion is not that culture or any part of it is shred identically, but that it is shared by the members of society to a sufficient extent.

8. Culture is Super-organic:

Culture is sometimes called super organic. It implies that "culture" is somehow superior to "nature". The word super-organic is useful when it implies that what may be quite a different phenomenon from a cultural point of view.

For example, a tree means different things to the botanist who studies it, the old woman who uses it for shade in the late summer afternoon, the farmer who picks its fruit, the motorist who collides with it and the young lovers who carve their initials in its trunk. The same physical objects and physical characteristics, in other words, may constitute a variety of quite different cultural objects and cultural characteristics.

Cultural weaves the fabric of human existences, blending learned behaviours with   shared values and traditions.

CHECK YOUR PROGRESS

5. What is the relationship between society and culture

6. How does culture influence society

7. Why is society considered abstract

1.5   SOCIAL STRUCTURE AND FUNCTION

Social structure, in sociology, the distinctive, stable arrangement of institutions whereby human beings in a society interact and live together. Social structure is often treated together with the concept of social change, which deals with the forces that change the social structure and the organization of society.

Although it is generally agreed that the term social structure refers to regularities in social life, its application is inconsistent. For example, the term is sometimes wrongly applied when other concepts such as custom, tradition, role, or norm would be more accurate.

Studies of social structure attempt to explain such matters as integration and trends in inequality. In the study of these phenomena, sociologists analyse organizations, social categories (such as age groups), or rates (such as of crime or birth). This approach, sometimes called formal sociology, does not refer directly to individual behaviour or interpersonal interaction. Therefore, the study of social structure is not considered a behavioural science; at this level, the analysis is too abstract. It is a step removed from the consideration of concrete human behaviour, even though the phenomena studied in social structure result from humans responding to each other and to their environments. Those who study social structure do, however, follow an empirical (observational) approach to research, methodology, and epistemology.

Social structure is sometimes defined simply as patterned social relations—those regular and repetitive aspects of the interactions between the members of a given social entity. Even on this descriptive level, the concept is highly abstract: it selects only certain elements from ongoing social activities. The larger the social entity considered, the more abstract the concept tends to be. For this reason, the social structure of a small group is generally more closely related to the daily activities of its individual members than is the social structure of a larger society. In the study of larger social groups, the problem of selection is acute: much depends on what is included as components of the social structure. Various theories offer different solutions to this problem of determining the primary characteristics of a social group.

Structure and social organization

The term structure has been applied to human societies since the 19th century. Before that time, its use was more common in other fields such as construction or biology.

Karl Marx used construction as a metaphor when he spoke of "the economic structure of society, the real basis on which is erected a legal and political superstructure and to which definite forms of social consciousness correspond." Thus, according to Marx, the basic structure of society is economic, or material, and this structure influences the rest of social life, which is defined as nonmaterial, spiritual, or ideological.

The biological connotations of the term structure are evident in the work of British philosopher Herbert Spencer. He and other social theorists of the 19th and early 20th centuries conceived of society as an organism comprising interdependent parts that form a structure similar to the anatomy of a living body. Although social scientists since Spencer and Marx have disagreed on the concept of social structure, their definitions share common elements. In the most general way, social structure is identified by those features of a social entity (a society or a group within a society) that persist over time, are interrelated, and influence both the functioning of the entity as a whole and the activities of its individual members.

The origin of contemporary sociological references to social structure can be traced to Émile Durkheim, who argued that parts of society are interdependent and that this interdependency imposes structure on the

behaviour of institutions and their members. In other words, Durkheim believed that individual human behaviour is shaped by external forces. Similarly, American anthropologist George P. Murdock, in his book Social Structure (1949), examined kinship systems in preliterate societies and used social structure as a taxonomic device for classifying, comparing, and correlating various aspects of kinship systems.

Several ideas are implicit in the notion of social structure. First, human beings form social relations that are not arbitrary and coincidental but exhibit some regularity and continuity. Second, social life is not chaotic and formless but is, in fact, differentiated into certain groups, positions, and institutions that are interdependent or functionally interrelated. Third, individual choices are shaped and circumscribed by the social environment, because social groups, although constituted by the social activities of individuals, are not a direct result of the wishes and intentions of the individual members. The notion of social structure implies, in other words, that human beings are not completely free and autonomous in their choices and actions but are instead constrained by the social world they inhabit and the social relations they form with one another.

Within the broad framework of these and other general features of human society, there is an enormous variety of social forms between and within societies. Some social scientists use the concept of social structure as a device for creating an order for the various aspects of social life. In other studies, the concept is of greater theoretical importance; it is regarded as an explanatory concept, a key to the understanding of human social life. Several theories have been developed to account for both the similarities and the varieties. In these theories, certain aspects of social life are regarded as basic and, therefore, central components of the social structure. Some of the more prominent of these theories are reviewed here.

Structural functionalism

A.R. Radcliffe-Brown, a British social anthropologist, gave the concept of social structure a central place in his approach and connected it to the concept of function. In his view, the components of the social structure have indispensable functions for one another—the continued existence of the one component is dependent on that of the others—and for the society as a whole, which is seen as an integrated, organic entity. His comparative studies of preliterate societies demonstrated that the interdependence of institutions regulated much of social and individual life. Radcliffe-Brown defined social structure empirically as patterned, or "normal," social relations (those aspects of social activities that conform to accepted social rules or norms). These rules bind society's members to socially useful activities.

American sociologist Talcott Parsons elaborated on the work of Durkheim and Radcliffe-Brown by using their insights on social structure to formulate a theory that was valid for large and complex societies. For Parsons, social structure was essentially normative—that is, consisting of "institutional patterns of normative culture." Put differently, social behaviour conforms to norms, values, and rules that direct behaviour in specific situations. These norms vary according to the positions of the individual actors: they define different roles, such as various occupational roles or the traditional roles of husband-father and wife-mother. Moreover, these norms vary among different spheres of life and lead to the creation of social institutions—for example, property and marriage. Norms, roles, and institutions are all components of the social structure on different levels of complexity.

Later sociologists criticized definitions of social structure by scholars such as Spencer and Parsons because they believed the work (1) made improper use of analogy, (2) through its association with functionalism defended the status quo, (3) was notoriously abstract, (4) could not explain conflict and change, and (5) lacked a methodology for empirical confirmation.

Structuralism

Another important theoretical approach to the concept of social structure is structuralism (sometimes called French structuralism), which studies the underlying, unconscious regularities of human expression—that is, the unobservable structures that have observable effects on behaviour, society, and culture. French anthropologist Claude Lévi-Strauss derived this theory from structural linguistics, developed by the Swiss linguist Ferdinand de Saussure. According to Saussure, any language is structured in the sense that its elements are interrelated in nonarbitrary, regular, rule-bound ways; a competent speaker of the language largely follows these rules without being aware of doing so. The task of the theorist is to detect this underlying structure, including the rules of transformation that connect the structure to the various observed expressions.

According to Lévi-Strauss, this same method can be applied to social and cultural life in general. He constructed theories concerning the underlying structure of kinship systems, myths, and customs of cooking and eating. The structural method, in short, purports to detect the common structure of widely different social and cultural forms. This structure does not determine concrete expressions, however; the variety of expressions it generates is potentially unlimited. Moreover, the structures that generate the varieties of social and cultural forms ultimately reflect, according to Lévi-Strauss, basic characteristics of the human mind.

Structures such as the human mind, grammar, and language are sometimes called "deep structures" or "substructures." Since such structures are not readily observable, they must be discerned from intensive interpretive analysis of myths, language, or texts. Then they can be applied to explain the customs or traits of social institutions. The French philosopher Michel Foucault, for example, used this approach in his study of corporal punishment. His research led him to conclude that the abolition of corporal punishment by liberal states was an illusion, because the state substituted punishment of the "soul" by monitoring and controlling both the behaviour of prisoners and the behaviour of everyone in the society.

Social organization

The onslaught of criticism launched against structural functionalism, class theories, and structuralism indicates the problematic nature of the concept of social structure. Yet the notion of social structure is not easy to dispense with, because it expresses ideas of continuity, regularity, and interrelatedness in social life. Other terms are often used that have similar, but not identical, meanings, including social network, social figuration, and social system. Starting with his work in general sociological theory in the mid-1970s, British sociologist Anthony Giddens suggested the term structuration to express the view that social life is, to a certain extent, both dynamic and ordered.

The critical difference between social structure theory and structuralism is one of approach. Analysis of social structure uses standard empirical (observational) methods to arrive at generalizations about society, while structuralism uses subjective, interpretive, phenomenological, and qualitative analysis. Most sociologists prefer the social structure approach and regard structuralism as philosophical—that is, more compatible with the humanities than with the social sciences. Still, a significant number of sociologists insist that structuralism occupies a legitimate place in their discipline.

CHECK YOUR PROGRESS:

8.What is social structure in sociology?

1.6 TYPES OF SOCIETIES & COMMUNITY

Sociologists classify societies into various categories depending on certain criteria. One such criterion is the level of economic and technological development attained by countries. Understanding and appreciating the diverse types of societies and communities enriches our perspective on human social organization and interaction. Each type reflects unique economic, technological, and cultural dynamics that shape lifestyles and identities. Thus, the countries of the world are classified as:

First World (highly industrially advanced and economically rich)

Second World (industrially advanced but not as much as the first category), and

Third World (least developed, or in the process of developing).

Another important criterion for classifying societies is on the basis of a major source of economic organization which classifies society into the following types:

Pre-industrial or Pre-modern Society:

Hunting and gathering societies: The simplest type of society that is in existence today and that may be regarded as the oldest is that whose economic organization is based on hunting and gathering. This society depends on hunting and gathering for its survival.

Pastoral and horticultural societies: Pastoral societies are those whose livelihood is based on pasturing of animals, such as cattle, camels, sheep, and goats. Horticultural societies are those whose economy is based on cultivating plants by the use of simple tools, such as digging sticks, hoes, axes, etc.

Agricultural or Agrarian societies: This society, which still is dominant in most parts of the world, is based on large-scale agriculture, which largely depends on Plows using animal labour.

Industrial or Modern or Technological Society

The Industrial Revolution which began in Great Britain during the 18th century gave rise to the emergence of industrial society. Industrial society is one in which goods are produced by machines powered by fuels instead of by animal and human energy.

Post-industrial Society

Sociologists also have come up with a fifth emerging type of society called post-industrial society. This is a society based on information, services, and high technology, rather than on raw materials and manufacturing. The highly industrialized which have now entered the post-industrial level include the USA, Canada, Japan, and Western Europe.

Differences between Pre-industrial and Industrial Society

Pre-Industrial	Industrial

Social structure is comparatively simple. Simple division of labour, which is mostly based on age and sex. E.g., such as men-hunting and fishing and women raising children or gathering food.	Social structure is complex. Complex division of labour which is based on personal talents, abilities, efficiency, experience and preferences than age and sex.
Fewer statuses and roles.	A vast number of statuses and roles emerges.
Social institutions other than family and kinship, are either non-existent or in a developing stage.	Social institutions such as marriage, family and kinship, economy, polity, education, etc. are much developed.
Social life occurs domination of primary groups such as family, kinship groups, small communities, etc. So, social relationships are intimate and emotional.	Social life occurs in the context of secondary groups and large anonymous urban communities. So, social relationships are non-intimate, impersonal, and with little or no emotional involvement.
Statuses are normally ascribed.	Many statuses are achieved. There is social mobility to move up and down the status based on personal talents, capacities, efficiencies, etc.
Homogeneous culture is the ways of thinking, behaving, dressing, conversing, believing, etc. Resemble among the members. Unity and uniformity in social life are largely visible.	Heterogeneous culture as there is a diversity and pluralism of values, outlooks, opinions and beliefs.
The rate of social change is usually very slow as people are normally not ready for sudden change.	The rate of social change is usually very slow as people are normally not ready for the sudden change.
Rapid social change becomes a normal state of attire as people's identity changes progress towards a better life.	Social control i.e., the behaviour of the people is regulated by informal means such as social customs, traditions, folkways, and mores.

The other types of Societies are:

Hunter-Gatherer Societies

Hunter-gatherer societies were the norm until about 10,000-12,000 years ago. These societies were based on kinship or tribes and they relied heavily on the environment. Hunter-gatherers hunted wild animals and gathered uncultivated plants for food. Since these societies were dependent on the environment for their food, they often had to move to new areas. Hunter-gatherer societies were, therefore, nomadic. They didn't build permanent settlements.

The average size of a hunter-gatherer band is only around 15 to 50 people. Only a few hundred hunter-gatherer societies remain in existence today. These societies tend to be relatively democratic, in the sense that decisions are generally reached through mutual agreement. Leadership is often personal and restricted to special cases in tribal societies.

The chief of a tribe is the most influential person (Lenski, 1974, p. 146). Most members of a given tribe are related by birth or marriage. The average amount of time a member of a hunter-gatherer society spends each day is about 6.5 hours, which is why some people consider hunter-gatherer tribes the "original affluent societies".

Pastoral Societies

A pastoral society is a type of pre-industrial society whose way of life is based on pastoralism (that is, the domestication of animals). Since the food supply of pastoral societies is far more reliable, they tend to have much larger populations than a hunter-gatherer culture could support. Pastoral societies, like hunter-gatherer societies, are typically nomadic: they do not build permanent settlements such as villages. This is because pastoralists must constantly take their herds to new grazing lands.

Cultural artifacts of these societies, therefore, consist of easily transportable items such as tents, woven carpets, jewellery, and so on. The first pastoral societies appeared when, around 10,000 years ago, humans began taming and breeding animals to grow and cultivate their plants. Pastoral societies found a more sustainable way to live because they could breed livestock for food, clothing, and transportation. This allowed them to create a surplus of goods. This is also the time when specialized occupations and systematic trading first emerged. Over time, hereditary chieftainships emerged, which is the government structure typical of pastoral societies.

Horticultural Societies

Around the same time as pastoral societies, there emerged another type of society: horticultural society. It was based on the newly developed capacity to grow and cultivate plants. Horticulturists use human labour and simple instruments to cultivate the land. When a piece of land becomes barre, these societies move on to new plots.

They might return to the original plot years later and repeat the process. This type of rotation of plots of land is what allows horticultural societies to stay in one area for a fairly long period. That's why they could build permanent villages, in contrast to hunter-gatherer and pastoral societies. Horticultural societies have specialized roles for different individuals. These roles include craftspeople, shamans, and traders.

The existence of a hierarchy, as in pastoral societies, creates inequalities in wealth and power within horticultural political systems. Horticultural societies, because they relied on the environment, usually formed around areas where rainfall and other conditions allowed them to grow crops.

Agricultural Societies

Agricultural societies were those that relied on permanent tools for survival. They used agricultural technological advances to cultivate crops over a large piece of land. Lenskiwrites that the main thing that differentiated agricultural societies from horticultural ones was the use of the plot.

Farmers learned how to rotate the types of crops they grew on their lands. They learned how to use fertilizers. New and better tools for digging and harvesting appeared. Improved technology led to an increase in the food supply, which in turn led to the formation of towns that became canters of trade.

Agricultural societies were even more socially stratified than horticultural or pastoral ones. For example, the role of women became increasingly subordinate to that of men. Those who had more resources developed into a separate noble class. A system of rulers with high social status also appeared.

Industrial Societies

Industrial societies used external energy sources, such as fossil fuels, to increase the rate and scale of production. Human labour gets replaced by machinery, so workers tend to shift towards tertiary sector activities.

In eighteenth-century Europe, the Industrial Revolution made possible the replacement of horses and human workers by machines. Steam power was far more efficient than human or horse power, so societies became more and more reliant on machine power for producing goods. This led to dramatic increases in efficiency, which, in turn, led to a greater surplus of goods than ever seen before. The population rose to unprecedented heights (as explained by the demographic transition model). Increased productivity made more goods available to everyone.

Textile mills replaced artisans, farmers started using mechanical speeders and threshing machines, and products such as paper and glass became readily available to the average citizen. More people had access to education and healthcare than ever before. One of the consequences of increased productivity was the rise of urban centres. Workers preferred living close to factories, and the service industry had to provide labour to the workers, so city populations became larger and larger.

The study of societies is the central preoccupation of sociologists. It is, therefore, unsurprising that they conduct a lot of research on the classification of the different types of societies. There are many different ways to do this. In this article, we analysed and defined the six most commonly cited types of societies. These are (1) hunter-gatherer societies, (2) pastoral societies, (3) horticultural societies, (4) agricultural societies, (5) Industrial societies, and (6) post-industrial societies.

Community

Community is a set of descriptions of what is implied. It is essentially a subjective experience which defies objective definition. It is felt and experienced rather than measured and defined. People experience communities differently Boundaries of a community may be physical or tangible, as they configure on a map or as an administrative area. However, some boundaries may be symbolic, in that they may exist in the minds of the beholders, and therefore people feel a "sense of belonging" to the community.

MacIver and Page state that "a community is wherever the members of any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic condition of common life, we call such a group community".

Robert Bellah defines community as "a group of people who are socially interdependent, who participate together in discussion and decision making, and who share certain practices that both define the community and are nurtured by it."

Types of Community

Urban Community

An urban community is located in a large city or town and it is usually characterized by a large population density (more than 2,500) with modern infrastructures, facilitating divers modes of transporting and typically higher living costs. Because of the high population, apartments and homes in the urban area are usually near due to the non-availability of space.

Residents of the urban community and their goods are transported via various means that include subways, trains, buses, taxes and some prefer to walk. The average cost of rent in this type of community is exorbitant, therefore, you should be prepared for that.

Sub-urban Community

Otherwise known as a suburb, a suburban community is a residential area that exists at the outskirts of an urban community. Such a community is a low-density area with the commuting distance of a city.

Sometimes it could be difficult to distinguish between urban and suburban communities due to the similarities that exist between them. However, you should know that a suburban community is different and one obvious difference is the compactness of the general environment. Moreover, the cost of housing here is quite low compared to what it is in an urban community.

Rural Community

The rural community is characterized by low population density with scanty homes predominantly focused on agriculture, providing fresh food sources. one another. Unlike the urban and suburban communities that are dominated by industrial and commercial buildings, the primary assignment of people living within the rural area is agriculture.

Agricultural produce, are, however, transported from here to the cities. Obviously, these people feed on fresh food directly from the source and tend to live longer than those living in the cities. Housing here is quite cheap and may cost you nothing.

CHECK YOUR PROGRESS:

9. What defines a community?

1.7 SOCIAL INSTITUTIONS: Marriage, Family and Religion

Social institutions are the organizations in society that influence how society is structured and functions. They include family, media, education, and the government. A social institution is an established practice, tradition, behaviour, or system of roles and relationships that is considered a normative structure or arrangement within a society. Understanding the roles of marriage, family, and religion in society reveals their significances in shaping individual identify, community amidst social change.

H. E. Barnes – "Social institutions are the social structure & machinery through which human society organizes, directs & executes the multifarious activities required to society for human need."

Marriage

Marriage is one of the universal social institution's facilities stable relationships for procreation and ceremonial rites across cultures. It is a stable relationship in which a man and a woman are socially permitted to have children implying the right to sexual relations. Marriage is closely connected with the institution of family. In fact, family and marriage are complementary to each other.

According to H.T. Mazumdar, marriage is "a socially sanctioned union of male and female or as a secondary institution devised by society to sanction the union and mating of male and female for purposes of a) establishing a household) entering into sex relations c) procreating and d) providing care for the offsprings".

Characteristics of Marriage

Marriage is found to be more or less a universal institution. All societies adopt some form of rules for the union of male and female.

Marriage is a union of man and woman. It indicates a long-lasting bond between the husband and wife.

Social approval is required for a man and woman to become a husband and wife to exercise the functions.

Marriage gets its social recognition through some form of civil or religious ceremony. The ceremony has its own rites, rituals, customs, formalities etc. that might differ from society to society.

Marriage units the man and woman as husband and wife. It permits them to perform certain rights, duties and support each other and their children.

Functions of Marriage

Marriage is a powerful instrument in regulating the sex life of man. It prohibits certain types of sex relations also. For example, father and daughter, mother and son, brother and sister etc. This kind of prohibition is called incest taboo.

Marriage is a social approval / hall mark for getting involved in sexual relations of procreation and thus leads to the establishment of the family.

Marriage creates mutual understanding and cooperation between the husband and wife as a couple to perform the household tasks.

Marriage provides economic cooperation.

Marriage contributes for emotional and intellectual support.

Types of Marriage

Marriage is an institution of society which can have very different implications in different culture. Based on the culture and nature of economic activities the marriage type varies.

Monogamy and polygamy are the main forms of marriage found around the world. Monogamy refers to one man marrying one woman at a time. Polygamy is the type in which a man or woman has more than one spouse. There are two main forms found in polygamy. They are (i) Polygyny and (ii) Polyandry.

Polygyny: If a man marries two or more wives at a time, it is known as polygyny. Polygyny is of two types namely a) sororal polygyny and b) non-sororal polygyny. In sororal polygyny the wives of the man are

sisters. In the case of nonsororal polygyny the man marries many women who are not sisters. The purpose for any kind of polygyny is scarcity of men in the group or childlessness.

Polyandry: Polyandry refers to one woman entering into marital relationship with more than one man at a given time. This form of marriage further exists in two categories:

a) Fraternal polyandry and

(b) Non-fraternal polyandry

Fraternal polyandry is used to refer to a woman marrying and becoming the wife of all brothers. The children they beget are treated as the off springs of the eldest brother. Whereas in the form of non-fraternal polyandry one woman has many husbands with whom she cohabits in turns but it is not necessary that these husbands be brothers. The cause for polyandry is scarcity of women populations or heavy bride price. Similarly, rules have been made in all societies to regulate the individuals to select a mate. There are two types of marital regulations found in all society. They are (i) Endogamy and (ii) Exogamy.

Endogamy: Hoebel defined endogamy as "the social rule that requires a person to marry within a culturally defined group of which he is a member. It refers to the system of rules which restrict marriage within prescribed limits. In other words, the rule of endogamy makes marriage compulsory within a particular group. In Hindu society, caste is an endogamous group. A Hindu can marry someone within his or her own caste. There are various endogamous groups of which caste group is the most important. Beside caste endogamy, village endogamy is found insome parts of Asia and America.

Exogamy: It is defined as the social rule that requires an individual to marry outside of a culturally defined group of which he is a member. In Hindu society, the marriage between members of same „gotra" and lineage are prohibited. One must marry outside his own family and kinship group. It is believed that the members have descended from one common ancestor and they are consanguineal related. Almost all the tribes of India practice lineage and clan exogamy.

Family

The family is one of the most important social institutions. Family serves as the fundamental unit society, providing emotional, financial, and social support while transmitting cultural norms and values across generation. It is considered a "building block "of society because it is the primary unit through which socialization occurs. It is a social unit created by blood, marriage, or adoption, and can be described as nuclear, consisting of two parents and their children, or extended, encompassing other relatives. Although families differ widely around the world, families across cultures share certain common concerns in their everyday lives.

The salient features or characteristics of the family in society are as follows:

According to Maclver, 'Family is a group defined by sexual relationship, sufficiently precise and enduring to provide for the procreation and upbringing of children.'

According to Burgess and Locke, 'Family is a group of persons united by ties of marriage, blood or adoption constitut-ing a single household interacting and inter-communicating with each other in their respective social roles of husband and wife, father and mother, son and daughter, brother and sister, creating a common culture.'

Characteristics of Family:

- Family is a Universal group. It is found in some form or the other, in all types of societies whether primitive or modern.
- A family is based on marriage, which results in a mating relationship between two adults of opposite sex.
- Every family provides an individual with a name, and hence, it is a source of nomenclature.
- Family is the group through which descent or ancestry can be traced.
- Family is the most important group in any individual's life.
- Family is the most basic and important group in primary socialization of an individual.
- A family is generally limited in size, even large, joint and extended families.
- The family is the most important group in society; it is the nucleus of all institutions, organizations and groups.
- Family is based on emotions and sentiments. Mating, procreation, maternal and fraternal devotion, love and affection are the basis of family ties.
- The family is a unit of emotional and economic cooperation.
- Each member of family shares duties and responsibilities.
- Every family is made up of husband and wife, and/or one or more children, both natural and adopted.
- Each family is made up of different social roles, like those of husband, wife, mother, father, children, brothers or sisters.
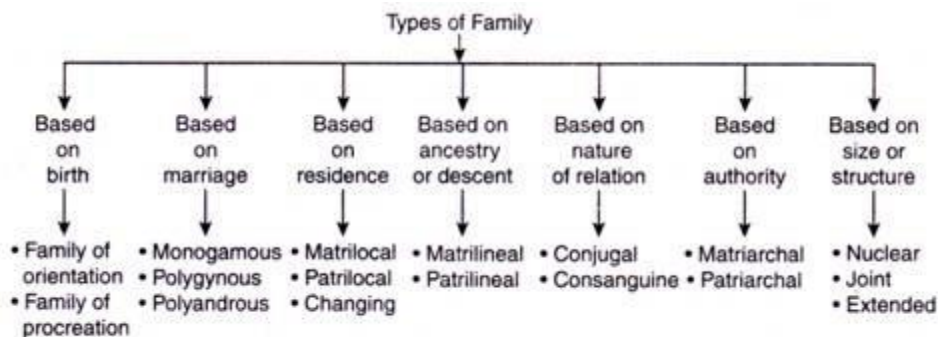
Types or Forms of Family:

Figure 1 Types of Family

A description of the above classification of types or forms of family is explained here:

1. Based on Birth:

Family of Orientation: The family in which an individual is born is his family of orientation.

Family of Procreation: The family where an individual sets up after his/her marriage is his/her family of procreation.

The family of orientation and procreation may live together under the same roof, but can still be distinguished.

2. Based on Marriage:

Monogamous Family: This family consists of one husband and wife, including children and is based on monogamous marriages.

Polygynous Family: A family consisting of one husband, and more than one wife, and all the children born to all the wives or adopted by each of them. This type of family has its basis in the polygynous form of marriage.

Polyandrous Family: A family made up of one wife and more than one husband, and the children, either born or adopted with each one of them. This family is based on poly-androus marriage.

3. Based on Residence:

Family of Matrilocal Residence: When a couple stays in the wife's house, the family is known as family of matrilocal residence.

Family of Patrilocal Residence: When a family stays in the house of husband, the fam-ily is known as family of patrilocal residence.

Family of Changing Residence: When a family stays in the husband's house for some time, and moves to wife's house, stays there for a period of time, and then moves back to husband's parents, or starts living in another place, the family is called a family of chang-ing residence.

4. Based on Ancestry or Descent:

Matrilineal Family: When ancestry or descent is traced through the female line, or through the mother's side, the family is called matrilineal family.

Patrilineal Family: A family in which the authority is carried down the male line, and descent is traced through the male line or the father's side, is called a patrilineal family.

5. Based on Authority:

Matriarchal Family: Matriarchal families are generally found in matrilineal societies. In these families, a woman is the head of the family, and authority is vested in her. Succession of property is through the female line, i.e., only daughters inherit the property.

After marriage, the husband resides in the wife's house and descent is traced through the mother's side. Here, children are brought up in mother's house. Thus, in matriarchal societies, the matrilocal system exists. Matriarchal families are found only in matrilineal societies, which are very limited in number all over the world. They are found in parts of Latin America, Ceylon, parts of Africa and India (the Khasis and the Garos).

Patriarchal Family: Patriarchal families are commonly found in all parts of the world, since most societies in the world are patrilineal societies. In patriarchal families, the head of the family is a male, and authority is vested in him. Descent and property are passed through the male line and children are brought up in father's house. Such families are patrilocal in nature.

6. Based on the Nature of Relations:

Conjugal Family: The conjugal family is made up of adults among whom there is a sexual relationship. It refers to a family system of spouses and their dependent children. The emphasis is placed on the marital relationship that exists between spouses. In modern times, the term 'conjugal family' is being used for partners, who have a long- term sexual relationship, but are not actually married.

Consanguine Family: A consanguine family is made up of members among whom a blood relation exists, or those who are consanguineal kin, i.e., a family consisting of parent(s) and children, or siblings (brothers, sisters, or brothers and sisters).

7. Based on state or structure:

Nuclear Family: A nuclear family is a small group consisting of a husband, a wife and children, natural or adopted. It is more or less an autonomous unit that is not under the control of adults or elders of the family. It consists of two generations only. In all modern societies, nuclear family is the most common type of family. In fact, nuclear family is both the consequence as well as the cause of the disintegration of joint family.

Joint Family: A joint family consists of three generation, living together under the same roof, sharing the same kitchen and purse or economic expenses. It is a family consisting of three nuclear families living together. According to Iravati Karve, a joint family is 'a group of people, who generally live under the same roof, who eat food cooked at one hearth, who hold property in common, and who participate in common family worship and are related to each other as some particular type of kindred'.

Religion

Religion describes the beliefs, values, and practices related to sacred or spiritual concerns. Social theorist Émile Durkheim defined religion as a "unified system of beliefs and practices relative to sacred things" (1915). Max Weber believed religion could be a force for social change. Karl Marx viewed religion as a tool used by capitalist societies to perpetuate inequality. Religion is a social institution because it includes beliefs and practices that serve the needs of society. Religion is also an example of a cultural universal because it is found in all societies in one form or another. Functionalism, conflict theory, and interactionism all provide valuable ways for sociologists to understand religion.

In viewing religion as a social institution, sociologists have also evaluated its impact on individuals and society as a whole. As an institution, religion is characterized by its universality, its rituals, its sacredness and its persistence. Religion can be viewed from individual and societal points of view both. The functions of social cohesion and social control are oriented towards the larger society while providing emotional and social support and other psychological explanations are more oriented towards the individual.

Although religion, like all other institutions, has changed, it continues to be a potent force, rather with more vigour in our lives throughout the modern neo-liberal risky world. The assertion that 'God is dead' is not true for a large part of world's population. Despite the incredible growth in the importance of science and empiricism since 19th century, which has caused many people to regard religion as a superstition, an irrational belief and religiously and spiri-tuality among people is increasing in some or the other way. At many times, religion persists in the face of scientific evidence.

Even, the men who call themselves as scientists are not fully devoid of religious beliefs and they take part in many religious rituals in the home as well as at workplace. We often hear a doctor saying that he or she

will do his/her best to save the life of the patient but it is ultimately He (God) who saves. This proves that religion has always been present and has also been a prominent institution.

In traditional societies the religious and non-religious spheres of life are not sharply differentiated. But, in modern industrial societies, religion and society are not the same. The emergence of different modes of life experience leads to different meanings about life, producing a religious differentiation. Religion may still provide cohesion, but now only for sub-groups of society.

CHECK YOUR PROGRESS

10. What are the characteristics of a nuclear family?

1.8   SOCIAL STRATIFICATION

Social stratification refers to a society's categorization of its people into rankings based on factors such as wealth, income, education, family background, and power. Someone's place within a system of social stratification is called their socioeconomic status. Understanding social stratification helps analyse societal inequalities and the impact of historical systems on modern social structures, fostering discussions on justice and equality.

Social stratification is a relatively fixed, hierarchical arrangement in society by which groups have different access to resources, power, and perceived social worth. Although many people and institutions in Western Societies indicate that they value equality — the belief that everyone has an equal chance at success and that hard work and talent — not inherited wealth, prejudicial treatment, racism, or societal values — determine social mobility, sociologists recognize social stratification as a society-wide system that makes inequalities apparent.

While there are inequalities between individuals, sociologists' interest themselves in large social patterns. That is to say, sociologists look to see if those with similar backgrounds, group memberships, identities, and geographic locations share the same social stratification. While some cultures may outwardly say that one's climb and descent in socioeconomic status depends on individual choices, sociologists see how the structure of society affects a person's social standing and therefore is created and supported by society.

Origins Social Stratification

Human social stratification has taken on many forms throughout the course of history. In foraging societies, for example, social status usually depended on hunting and leadership ability, particularly in males.

Those who brought back meat for meals were held in higher status than those who rarely succeeded at hunting. Meanwhile, in parts of the world where agriculture has replaced hunting and gathering, Anne's land holdings often form the basis for social stratification. These holdings tend to be transmitted throughout generations.

This intergenerational transfer of wealth gave rise to what is known as estates, which were dominant in medieval Europe (Ertman, 1997). The rise of agriculture also brought the emergence of cities, each with its own forms of stratification, now centred on one's occupation. As the skills needed for acquiring certain

occupational skills grew, so did the intergenerational transmission of status according to one's occupational class. One example of stratification according to occupational classes are guilds (Gibert, 1986). More rigid occupational classes are called castes, which exist both in and outside India.

Types Of Stratification

Slavery

Slavery and indentured servitude are likely the rightest types of social stratification. Both of these involve people being treated as actual property and are often based on race or ethnicity. Involves treating people as property, historically based on race or ethnicity, with little to no personal wealth or power.

Slavery is one of the lowest levels in any stratification system, as they possess virtually no power or wealth of their own. Slavery is thought to have begun 10,000 years ago, after agricultural societies developed, as people in these societies made prisoners of war work on their farm. As in other social stratification systems, the status of ones parents often defines whether or not someone will be put into slavery. However, on a historic level, slavery has also been used as a punishment for crimes and as a way of controlling those in invaded or enemy territories. For example, ancient Roman slaves were in large part from conquered regions

Slavery regained its property after the European colonization of the Western Hemisphere in the 1500s. Portuguese and Spanish colonists who settled in Brazil and the Caribbean enslaved native populations, and people from Africa were shipped to the "new world" to carry out various tasks. Notably, the United States early agricultural economy was one intertwined with slavery, a fact that would help lead the Civil War after it won its independence from Britain. Slavery still exists in many parts of the world.

Modern slaves include those taken as prisoners of war in ethnic conflicts, girls and women captured and kidnapped and used as prostitutes or sex slaves, children sold by their parents to be child labourers, and workers paying off debts who are abused, or even tortured, to the extent that they are unable to leave. Even in societies that have officially outlawed slavery, the practice continues to have wide-ranging repercussions on socioeconomic standing. For example, some observers believe that a caste system existed in the southern part of the United States until the civil rights movement ended legal racial segregation. Rights, such as the right to vote and to a fair trial, were denied in practice, and lynchings were common for many decades.

Caste Systems

Caste systems are closed stratification systems, meaning that people can do very little to change the social standing of their birth. Closed systems where social standing is determined by birth and dictates all aspects of life, prevalent in societies like India. Caste systems determine all aspects of an individual's life, such as appropriate occupations, marriage partners, and housing. Those who defy the expectations of their caste may descend to a lower one. Individual talents and interests do not provide opportunities to improve one's social standing. The Indian caste system is based on the principles of Hinduism.
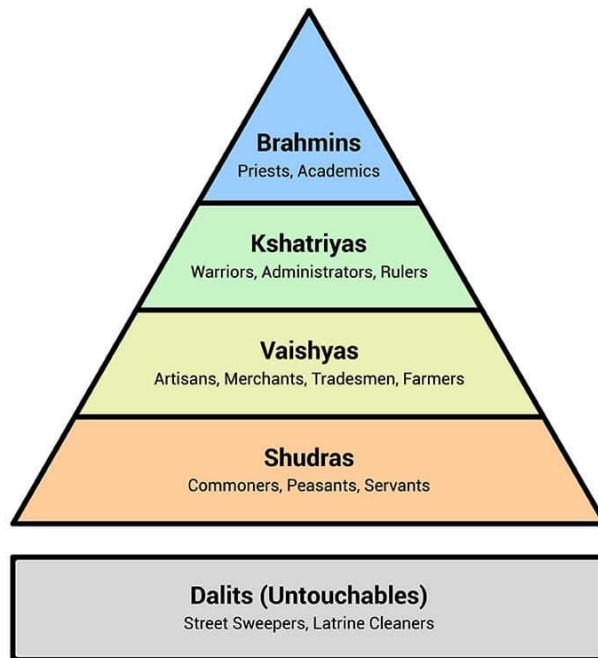
Those who are in higher castes are considered to be more spiritually pure, and those in lower castes — most notably, the "untouchable" — are said to be paying remuneration for misbehaviour in past lives. In sociological terms, the belief used to support a system of stratification is called an ideology, and underlies the social systems of every culture.

In caste systems, people are expected to work in an occupation and to enter into a marriage based on their caste. Accepting this social standing is a moral duty, and acceptance of one's social standing is socialized from childhood.

The Class System

Class systems are based on both social factors and individual achievement. Classes consist of sets of people who have similar status based on factors such as wealth, income, education, family background, and occupation.

Class systems, unlike caste systems, are open. This means that people can move to a different level of education or employment status than their parents. A combination of personal choice, opportunity, and one's beginning status in society each play a role. Those in class systems can socialize with and marry members of other classes. In a case where spouses come from different social classes, they form an exogamous marriage. Often, these exogamous marriages focus on values such as love and compatibility. Though there are social conformities that encourage people to marry those within their own class, people are not prohibited from choosing partners based solely on social ranking.

CHECK YOUR PROGRESS

11. What is social stratification?

1.9 LET SUM UP:

In this unit, we have explored the foundational concepts of sociology, the intricate relationship between society and culture, and the various social structures and institutions that shape human interactions. We have also examined different types of societies and the phenomenon of social stratification. Understanding these elements is essential for analysing and appreciating the complexities of social life.

1.10   ANSWER TO QUESTION

1.Sociology is the scientific study of society, social behaviour, and social institutions. It examines how individuals and groups interact, how societies are structured, and how they change over time.

2.Auguste Comte is often considered the father of sociology. He coined the term "sociology" and emphasized the need for a scientific approach to study society.

3.Max Weber emphasized the importance of understanding social actions and their subjective meanings. He also focused on the role of bureaucracy, rationalization, and the impact of religion on society.

4. The scope of sociology includes studying various aspects of social life such as social interactions, social institutions (like family, education, and government), social change, inequality, deviance, and culture.

5. Society and culture are closely intertwined. Society provides the context within which culture develops and is transmitted. Culture, in turn, shapes the norms, values, beliefs, and behaviours that define a society.

6. Culture influences society by shaping people's behaviours, values, norms, and institutions. It provides a framework for social interaction and contributes to the cohesion and identity of a society.

7. Society is considered abstract because it is not a physical entity but rather a complex network of relationships, norms, and institutions that exist among individuals and groups.

8.Social structure refers to the patterned social arrangements that organize society, including institutions, social roles, hierarchies, and norms that guide human behavior.

9.A community is defined by a group of people who share common characteristics, interests, or identities and interact within a specific geographic area or social unit.

10.Small size, consisting typically of parents and their children.

- Core family unit without extended relatives living together.
- Emphasis on autonomy and independence.
- Strong bonds and close relationships among family members.
- Flexibility in adapting to changing circumstances.

11.Social stratification refers to the hierarchical arrangement of individuals or groups within a society based on various factors such as wealth, power, social status, and privilege. It divides people into different layers or strata, influencing their opportunities and life chances.

1.11 MODEL QUESTION

1. Define sociology and explain its scope?

2. Discuss the relationship between society and culture?

3.How does sociology contribute to our understanding of social change?

4.How does culture contribute to the resilience and adaptation of societies across different environments?

5.Compare and contrast urban, suburban, and rural communities?

6.Explain the concept and scope of sociology. How does sociology differ from other social sciences?

7.Discuss the relationship between society and culture. How do cultural norms influence social behaviour?

8.Analyse the structure and function of social institutions in maintaining social order. Provide examples.

9.Compare and contrast the different types of societies. How do economic activities shape social organization?

10. Examine the role of social institutions like marriage, family, and religion in socialization. How do they contribute to social stability?

11. Discuss the concept of deviance from a sociological perspective. How do societies define and respond to deviant behaviour, and what are the implications of these responses for social order and control?

12. Analyse the relationship between urbanization and social change. How have the growth of cities and the migration of populations to urban areas influenced social structures, cultural practices, and social problems?

1.12 ACTIVITIES (Any two)

1.(Case Study on Social Institutions) Read a case study on marriage, family, or religion in a specific Indian community. Write a short analysis of how these social institutions influence the community's culture and society.

2. (Comparative Study of Societies) Compare the characteristics of traditional and modern societies in India. Identify the main differences in terms of social structure, culture, and community dynamics.

3. (Field Visit Report) Visit a local community or neighbourhood and observe the types of social institutions present, such as family structures, religious practices, and community organizations. Prepare a report on your observations.

4. (Discussion on Social Stratification) Participate in an online or classroom discussion forum about social stratification in India, focusing on caste, class, and gender inequalities. Reflect on how these factors affect social mobility.

WORK SHEET:

1.13 REFERENCE

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1.14 FURTHER READING

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S. Chand & Company Ltd. 7361, Ram Nagar, New Delhi - 110055

: M.N. Srinivas Book Name: "Social Change in Modern India" Publishing Year: 1966 Publisher Name: Orient BlackSwan

Book Name: "Indian Society: Themes and Social Issues"

Nadeem Hasnain, Publishing Year: 2010, Publisher: Rawat Publications

Bibliography: This book provides insights into sociology concepts, social structure, types of societies, social institutions like marriage, family, and religion, and social stratification in the Indian context.

Unit 2: Social Dynamics & Contemporary Social Concerns

Unit Structure

2.1 INTRODUCTION

 In the previous unit, we explored we explored the foundational concepts of sociology, such as the structure of society, culture, and social institutions. This unit builds on those ideas by focusing on the dynamic aspects of society, emphasizing how various processes like socialization, social control, and social change influence human behavior and societal development. Understanding these dynamics helps to explore how social movements, deviance, casteism, and communalism shape contemporary social concerns. Social dynamics refer to the processes and forces that result in social change and influence social interactions

within a society. This unit examines key contemporary social concerns such as socialization, control, deviance, and social movements that shape society's behavior and structure. It also delves into specific issues like casteism and communalism, which are particularly significant in the Indian context. By understanding these aspects, learners will be able to appreciate how societies evolve, react to challenges, and adapt to new conditions.

2.2   LEARNING OBJECTIVES

The learning objectives of Unit II are as follows:

- To learn about various social dynamics
- To learn about contemporary social problems and concerns

2.3   SOCIALIZATION

Socialisation is an important process though which individuals learn and internalize the value, beliefs, and norms of their society, allowing them to function as members of that society. Different societies have different ways and methods to train their new born members so that they are able to develop their own personalities. This training of and building the personality of the child is called socialisation. Socialisation is a process of learning rules, habits and values of a group to which a person belongs whether it is family, friends, colleagues or any other group. It is the process by which a child slowly becomes aware of her/himself as a member of a group and gains knowledge about the culture of the family and also the society into which she/he is born.

Some Definitions of Socialisation

Anthony Giddens: "Socialisation refers to the process which transforms a quite helpless human infant into a self-aware, knowledgeable person who is skilled in the ways of their society's culture" (2014:263-64).

Peter Worsley:" By this is meant, simply, the transmission of culture, the process whereby men learn the rules and practices of social groups. Socialisation is an aspect of all activity within all human societies" (1972:153).

Tony Bilton: "The process by which we acquire the culture of the society into which we are born - the process by which we acquire our social characteristics and learn the ways of thought and behaviour considered appropriate in our society - is called socialisation"

Types of Socialization

Socialisation is a process that continues throughout life from birth till adulthood. However, there are different phases in which the process takes place. These phases are usually spread across different age groups and have been categorised as the different types of socialisations.

Primary Socialisation

Primary socialisation is the most important feature in the process of socialisation. It happens during infancy and childhood. Primary socialisation occurs within the family during early childhood, where children learn basic behaviours, language, and cultural norms. The primary stage basically takes shape during infancy and childhood where basic knowledge and language or behaviour is taught. This phase of socialisation usually takes place within the family. During this phase infants learn language and certain basic behaviour forms of the family and the society in which she/he lives. It is through primary socialisation that the foundations for later learning are laid. As Frontstages, "Primary socialisation refers to the internalization of the fundamental culture and ideas of a society; it shapes the norms, values and beliefs of the child at a time when it has little understanding of the world and its different phenomena, and the basic socialisation agent moulding the child is the family"

Secondary Socialisation

Secondary Socialisation occurs once the infant passes into the childhood phase and continues into maturity. Secondary socialisation happens during later childhood and adolescence, with schools, peer groups, and media playing crucial roles. During this phase more than the family some other agents of socialisation like the school and friends' group begin to play a role in socialising the child. Different kinds of social interaction through these different agents of socialisation help the child to learn the moral standards, customs and principles of their society and culture.

When the child receives training in institutional or formal settings such as the school, secondary socialisation takes shape. This level runs parallel to primary socialisation. But, unlike the family settings, children in schools are trained to conform to authority. Frønes argues that, secondary socialisation is usually carried out by institutions and people in specific roles and positions. Further, it involves the "acquisition of knowledge and conscious learning, and thus opens for critical reflection, while primary socialisation points to the transmission of naturalised cultural patterns"

Gender Socialisation

Gender socialisation can be understood as the process by which different agents of socialisation shape the thoughts of children and make them learn different gender roles. Gender socialisation shapes the expectations and behaviours associated with being male, female, or a third gender, based on societal norms and roles. According to the World Health Organisation, Gender "refers to the socially constructed characteristics of women and men – such as norms, roles and relationships of and between groups of women and men." Gender role refers to "social roles assigned to each sex and labelled as masculine or feminine" (Giddens, 2014: 82).

Much before children begin to know themselves as a male or a female, they receive a series of clues from adults in their family and society because male and female adults have different ways of managing infants. Infants learn quite a lot from visual and symbolic indicators. Differences in the manner of dressing, hairstyle, different cosmetic products used by men and

women, provide children with indicators of variation between the male and female. Within two years of age children begin to vaguely understand what gender is. Apart from adults around them children receive a lot of clues about gender roles and differences from television programmes, toys they play with as well from their colouring and picture books.

For example, a baby girl is very commonly seen playing with dolls and/or a kitchen set while a boy would be found playing with toy cars and/or toy guns. However, today the definition of gender is no longer fixed within the binary of male and female because there is a third category which is often referred to as the third gender. The term third gender is assigned to a person by the society or by the person her/himself when one does not want be recognised as a male or a female. In some societies where three or more genders are recognised, we can find the use of the term third gender. This is usually associated with the gender role that a person performs and in some societies the gender roles are not very strictly defined. The term third gender is often used to describe hijras in the context of India, Pakistan and Bangladesh. More recently the term third gender is also associated with the term Queer wherein any person not willing to be strictly identified as male or female may be categorised as a Queer person (Towle and Morgan, 2002).

Anticipatory Socialisation:

Anticipatory socialisation involves preparing for future roles and responsibilities, often through learning and imitation. Re-socialisation occurs when an individual adopts new behaviours and norms, often due to significant life changes or institutional environments.

The term anticipatory socialisation was introduced by the sociologist Robert K. Merton (1957). It is a process by which someone is consciously socialised for future occupations, positions and social relationships. Through anticipatory socialisation people are socialised into groups to which they wish to or have to join so that entry into the group does not seem to be very difficult. Some people suggest that parents are the primary source of anticipatory socialisation when it comes to socialising their children for future careers or social roles. For example, a child made to leave home to stay in a boarding school with the anticipation of better socialisation.

Re-socialisation

Re-socialisation refers to the process of leaving certain behaviour patterns and roles in order to adopt new ones as part of one's evolution in life. Resocialisation occurs when there is a major transformation in the social role of a person. It occurs throughout life where individuals experience radical breakthroughs from their past experiences and learn new manners and values which are starkly different from what they had learnt previously. Sociologist Erving Goffman analysed resocialization in mental asylum. According to him a mental asylum is a total institution in which almost every aspect of the resident's life was controlled by the institution in order to serve the goals of the institution. For example, the institution demands that every inmate obeys the rules and regulations even if it is not very useful for the person (Fergusan, 2002; Kennedy et al, 1973). Another common example is that of a girl who is about to get married is often re-socialised by suggestions and advice from her parents on different matters so that after marriage it is easier for her to adjust in her husband's home with her in-laws.

Adult Socialisation

Adult socialisation takes place in adulthood when individuals adapt to new roles such as that of a husband, a wife or an employee. Adult socialisation is an ongoing process where individuals adapt to new roles and societal expectations throughout their lives. This is related to their needs and wants. People continue to learn values and behaviour patterns throughout life. Socialisation does not have any fixed time period. It begins at birth and continues till old age. In traditional societies the older people had a significant influence in important matters related to the family. Both male and female adults had exerted their influence with increase in age (Mortimer and Simmons, 1978). In modern times we can find this elderly influence decreasing in some families. However, that is not to say that older people have completely lost their authority in the modern-day families. Even today their opinions are sought for certain important matters. Like the younger generation continues to be socialised by their adults similarly the older generation also gets socialised by their younger generation through different experiences. Apart from the family adult — socialisation continues to take place through other agents of socialisation. For example, one's workplace, social groups, senior citizens' forums, clubs for recreation and some religious institutions also.

CHECK YOUR PROGRESS

1. What is socialisation?
2. What is primary socialisation?
3. Name two agents of secondary socialisation?
4. What is anticipatory socialisation?

2.4   SOCIAL CONTROL

The term social control is used in many ways. To compel the individuals to conform to societal norms and standards is generally thought to be the be-all and end-all of social control. However, it is a narrow meaning of social control. In broader sense, social control encompasses the regulation of entire social order aiming to achieve social ideals and objectives.

Social control has been defined as "the way in which the entire social order adheres and maintains itself- how it operates as a changing equilibrium" (MacIver & Page) , "the patterns of pressure which a society exerts to maintain order and establish rules" (Ogburn and Nimsoft), the process by which social order is (i) established, and (ii) maintained" (Landis), "a collective. term for those processes, planned or unplanned, by which individuals are taught, persuaded, or compelled to conform to the usages and life values of groups"(Roucek). Thus, social control may be defined as any social or cultural means by which systematic and relatively consistent restraints are imposed upon individual behaviour and by which human beings are persuaded

and motivated to behave in accordance with the traditions, patterns and value framework thought necessary for the smooth functioning of a group or society.

Social control operates at three levels:

- group over group-when one group determines the behaviour of the other group;

  group over its members. when the group controls the conduct of its own members,

- W individuals over their fellows- when the individual influence the responses of other individuals.

AGENCIES OF SOCIAL CONTROL

Agencies are the instruments by which social control is exercised. Agency refers to those groups, organisations and authorities that are responsible for implementing social control in an effective manner. They have the ultimate say as to what is to be implemented and what is not to be implemented. Agencies use both the means- formal as well as informal. Agencies have power to reward or punish the individuals. Family, educational institutions and the state are the agencies of social control. A brief discussion of these is attempted below:

1. Family

Family is the most fundamental agency of the social control. Family refers to the smallest social grouping whose members are united by bonds of kinship. Family consists of two mature adults of opposite sex who live together in a union (marriage) accepted by the society, along with their unmarried children. It may also be defined as a social group characterised by common dwelling, economic cooperation and reproduction. Family is universal in the sense that there has never been a society in which Family in one form or the other has not existed.

Family discharges the important functional of institutionalization of mating with its attendant control over sexual outlet, cooperative division of labour between male and female, nurturing of the young in an atmosphere of intimacy and inculcation of some basic values in the coming generation. It is the primary institution of socialization. The person is born in a family and also dies in a family.

Family does not only play an important role during an individual's lifetime but also plays its role before the person is born and after the death of the person. Parents in the family control the behaviour of their children by making them learn what is right and wrong. They tell them which behaviour of theirs is desirable and which is undesirable. Family also inculcates the social values in the child. At various stages of life, family comes to the rescue of a person.

Family as a primary group moulds the behaviour of the children as the parents are the first to influence the child's behaviour and development. Appreciating the members for doing good and condemning their ill deeds family teaches a lot of lessons to them. High values of selflessness, sacrifice, tolerance, mutual coexistence, kindness, honesty and hard work are internalized in the personality of children by the family. Children are brought up under the supervision of the parents 'guardians who are very affectionate to them. By making many types of bonds compulsory to its members family controls the human beings and directs them to, be socially productive.

2. Education

Educational institutions are another important agency of social control. Transmission of knowledge by either formal or informal methods is the function of education. Although education is usually thought of in terms of formal schooling, effective training for the individual's role as both of a group member and independent person is a continuous process. The primary function of the process of education is to pass on the knowledge from generation to generational process thought necessary for the development of culture.

In all periods of human society, a stimulus to creative thinking and action, which accounts in part for culture change, has been inherent. Education develops individual's personality and makes him/her learn behaviour patterns. Further, it equips an individual to distinguish between just and unjust, right and wrong. Man is what he is only because of his socialization and education. Educational institutions play an important role in children's development. How to interact with their fellow beings, how to present oneself before one's seniors, how to regard family members, teachers and other persons in society, how to develop health, traditional practices and habits, how to make adjustment with others in life, are all learnt through education by the persons.

Education also develops I power of self-control. It transforms human beings into ideal citizens by acquainting them with the social facts. It rationalizes the human behaviour and increases the analytical capacity of humans. It empowers people to face the hardships of life. In nutshell, the human qualities and traits are developed by education. Thus, education plays an important role in controlling human behaviour throughout the life of the individuals.

3. State

State is one of the secondary agencies of social control. It is a political form of human association by which society is organized under the agency of government that has legitimate sovereignty over a territorial area, authority over all the members of the society and absolute right to use force whenever necessary in order to control the behaviour of its members. State is an organised and formal system of social control. State controls the human behaviour by an arrangement of law, police, jail, judiciary, government, military and intelligence department. It crushes the power of those who do not conform. It gives the welfare of its members as a top priority and arranges for their livelihood and employment. In the complex societies of today, the role of state in maintaining social control is paramount. People obey the state orders because they either know that these are. in their interest or that if they don't obey, they will be penalised and punished as per law of the state. Thus, they act in conformity with the orders of the state which helps in maintaining social control.

CHECK YOUR PROGRESS

5. What is the broader definition of social control?
6. How do MacIver & page describe social control?
7. In what ways does the family function as an agency of social control?
8. How does education contribute to social control?
9. What roles do parents play in the social control process with in a family?
10. Why is the state considered a secondary agency of social control?
11. What distinguishes formal from informal education in terms of social control?

2.5 SOCIAL CHANGE

The term 'social change' is used to indicate the changes that take place in human interactions and interrelations. Society is a web of relationships and social change means a change in the system of social relationships. Thus, the term social change is used to desirable variations in social interaction, social processes and social organization. A society generally has two distinct tendencies. They are- conservative and progressive. Society is a web of relationships, and social change means a change in the system of social relationships. Social change is inevitable in the life of an individual as well as of society.

People in society have their tendency to conserve or preserve the social heritage of the past. Every society is proud of its own cultural history of the past. This is what may be describing as the conservative tendency of the society. But at the same time, it has the tendency to change, modify and improve the existing social heritage. Man is never satisfied with his present situation or existing condition. He wants to make changes and improvement of the existing state of affairs. This change is the law of nature and it is inevitable in the life of an individual as well as of society. So social change and development is inevitable in human society. It is also an instinctive tendency in man to have the curiosity for new knowledge and new experiences. It leads to dissatisfaction with the existing situations that result in the changes. So, social situation undergoes changes with the changes of time that result in social progress.

According to Kingsley Davis- "By social change is meant only such alterations as occur in social organization, that is, structure and functions of society."

According to MacIver ad Page, "Social change refers to "a process" responsive to many types of changes; to change in the manmade condition of life; to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical nature of things"

Nature and characteristics of social change:

- Social change is continuous: Society is always undergoing endless changes. Society cannot be preserved in a museum to save it from the ravages of time. From the dawn of history society has been in continuous flux.

- Social change is temporal: Social change is temporal in the sense it denotes the time sequence. In fact, society exists only as a time-sequence. Innovation of new things, modification and renovation of the existing behaviour and the discarding of the old behaviour patterns take time.

- Social change is environmental: It must take place within a geographic or physical and cultural context. Both these contexts have impact on human behaviour and in turn man changes them. A social change never takes place in vacuum. Social change is human change: The sociological significance of the change consists in the fact that it involves the human aspect. The composition of society is not constant, but changing.

- Social change may be planned or unplanned: The direction and tempo of social change are often conditioned by human plans and programmes of man in order to determine and control the rate and direction of social change. Unplanned change refers to change resulting from natural calamities such as- famines, floods, earthquakes etc. Short versus long-run changes: Some social changes may bring about immediate results while some others may take years and decades to produce results. This distinction is significant, because a change which appears to be very vital today may be nothing more than a temporary oscillation having nothing to do with the essential trends of life, some years later.

- Social change is an objective term: The term social change describes one of the categorical processes. It has no value-judgments attached to it. To the sociologist social change as a phenomenon is neither moral nor immoral, it is amoral. It means the study of social change involves no value judgment. One can study change even within the value system without being for against the change. Social change may create chain reaction: Change in one aspect of life may lead to a series of changes in its other aspects. For example- change in rights, privileges and status of women has resulted in a series of changes in home, family relationships and structure, the economic and to some extent political pattern of both rural and urban society.

Processes of Social Change:

Industrialisation and Modernisation

The processes of industrialization and modernization are linked. Modernization, in sociology, refers to the transformation of a traditional, rural, agrarian society to a secular, urban, industrial one. The processes of industrialization and modernization are linked, transforming traditional, rural, agrarian societies into secular, urban, industrial ones. Historically, the rise of modern society went hand in hand with the emergence of industrial society. The defining features of modernity are seen to be related to the various changes that took place due to the onset of industrialization in 19th Century Europe. Thus, we can say that industrialism and industrial society are not just economic and technological in nature; rather, they include profound economic, social, political, and cultural changes.

The Industrial Revolution in Europe and subsequently, the growth of industrialization in the non-western and developing world, marked a major historical moment, setting off a wave of changes in almost all aspects of life; work, housing, family structures, leisure, healthcare and medicine, class, caste and gender relations and political processes. One of the most significant changes because of industrialization was the huge increase in population as a result of declining death rates due to advances in science and medicine, and a more regular food supply. Europe's population doubled during the 18th century, from roughly 100 million

to almost 200 million, and doubled again during the 19th century, to about 400 million. However, over a period of time, as industrialization resulted in a wide-spread movement of people to towns and cities (urbanization), birth rate also began to decline, and the population increase stabilized. A similar pattern was also observed in Japan where industrialization took off after 1870; and in the erstwhile Soviet Union from the 1880s onwards. However, in most of the developing countries including India, the 'demographic transition' and huge explosion in population continued unabated. People under 15 made up more than 40 percent of the populations of the Third World, as compared with between 20 and 30 percent in the industrialized world.

Industrialisation and Urbanisation

Industrialization and urbanization go hand in hand. In 1800 only 2.5 percent of the world's population lived in cities with a population of 20,000 or more; by 1965 this had increased to 25 percent, and by 1980 it had reached 40 percent. Urbanization, while associated with a modern lifestyle, also brings extreme poverty, squalor, and environmental degradation. By this measure, slightly less than half of the world's population could be classified as urban in 2000. This trend has been accompanied by a great growth of large cities, of a type virtually unknown in the pre-industrial world. In 1800 the world's largest city, Beijing, had 1.1 million inhabitants. One hundred years later the world's largest city was London, with 6.5 million people. Cities of more than 1 million inhabitants numbered 16 in 1900, 67 in 1950, and 250 in 1985. In 2000, 16 cities had populations exceeding 6 million. Today, metropolitan centres in India have large populations; Delhi and Mumbai alone account for above 20 million each. While urbanisation is associated with a 'modern' lifestyle, it also brings with it extreme poverty, squalor, insanitary living conditions, slums and shanty-towns, increase in crime and anti-social activities. Marital and family breakdown decline of moral values and feelings of anonymity and isolation are common. From an environmental perspective as well a human one, unplanned urbanization has resulted in severe degradation in the quality of air, water, and soil. The emergence and spread of new diseases, generation of hazardous waste materials, breakdown in law and social order and rising social inequalities are threatening social solidarity and stability.

Further, urbanization has led to changes in the socio-cultural patterns and inter-personal relationships. The individual is a free agent and can make independent decisions and break away from traditional bonds and obligations. While this can promote freedom, creativity, and innovation; it can also result in isolation, loneliness and depression. Mental health issues have become an area of concern.

In the Indian context, industrialization, urbanization and modernization have had an impact on traditional hierarchies like caste. The cities provide avenues for people to break away from caste-based livelihoods and seek various kinds of modern employments. Migration to the city thus becomes an important route of social mobility and social change. It has also had a major impact on gender as more and more women are coming out of the four walls of the home and seeking education and employment opportunities.

Secularisation and Globalisation

Another important process associated with modernization is the process of 'secularization'. Secularization involves freeing social institutions from religious control, replacing supernatural

beliefs with scientific understanding. By this we mean that the impact of science, technology and rationality permeates social institutions, freeing them from the control of religious thinking. To give an example, in a traditional or pre-modern society, illness or disease may be linked to a super-natural cause, eg. the spirits of ancestors, evil spirits etc. To placate these spirits, people may take recourse to the priest or witch doctor; or undertake religious rites and rituals to appease the gods. However, modernization leads to the replacement of these supernatural and religious belief-systems with the laws of modern science. Thus, sickness would be viewed in terms of certain bio-medical variables, such as exposure to disease causing germs etc., and treatment would be based upon a scientific protocol.

While we continue to see the impact of religious beliefs and systems, the rise of other institutions such as the political system, education, science and technology, the legal system, etc, dislodge religion from its central role as an organizing principle for society as a whole. Religious practices increasingly take the form of individualized activities, and no longer retain the important legitimating power that they have in nonindustrial societies.

Globalization has been a major driver of social change and development in contemporary times. Globalization drives contemporary social change, integrating economies, cultures, and political systems across the world.

The rise of multinational corporations and free-trade zones exemplifies economic globalization. Globalization operates in the domains of economic, political, and socio-cultural processes. Economic globalization is the increasing economic interdependence of national economies across the world facilitated by the rapid movement of goods, services, technology, and capital. The standardization of international trade regulations, reduction of trade barriers, tariffs, taxes etc. have also led to globalization of businesses, thus resulting in the formation of an integrated, global world market. markets into a massive global marketplace. The growth of shopping malls in developing countries, imitating the shopping experience of the West, with a variety of international brands; multinational food and retail chains, further marginalize local, small scale economic activities and integrate them into a global system. Multinational and trans-national corporations, the growth of free-trade zones and the globalization of trade and services through business process outsourcing, are some of the significant manifestations of economic globalization.

With regards to political globalization, the emergence of the contemporary nation state, colonialism and imperialism, the World Wars, the growth of international institutions like the United Nations Organization and the unequal power relations on the global stage have been noted and studied in detail. Regarding environmental issues and international debates and discussions on these, we see that the developing countries are often forced to pay the heavy price for the unsustainable practices adopted by the rich countries. Recent debates on climate change are a good example of these international disparities and inequalities. With reference to cultural globalization, we see the spread and influence of language, culture, fashions, food, music, and popular culture, especially with the arrival of Internet technologies. We see the flow of ideas and cultural artifacts tends to be from the West to the rest. The 'Americanization' of contemporary culture has been remarked upon by scholars. George Ritzer (1993) wrote about the 'McDonaldization of society', using the name of the global fast food chain McDonalds. Hollywood films, American television serials, popular music, and performers, have gained a global popularity and reach. 'Cultural imperialism' has thus transformed tastes, desires, and

aspirations. Cultural globalization often leads to 'Americanization,' influencing global tastes and lifestyles.

From an Indian perspective, we can also speak of the global outreach of 'Bollywood', or popular Hindi cinema, particularly to the population of diasporic Indians across the globe. The pan-Indian popularity of Bollywood cinema finds a reflection in fashions, fads, and cultural practices across the country. Thus, the media industry along with global brands promote a lifestyle which is based upon conspicuous consumption. This has an adverse impact on the local customs, practices and traditions that have developed over generations and in harmony with environmental conditions. The above discussion has attempted to highlight how the mutually interconnected and reinforcing processes of industrialization, modernization, secularization and globalization impact social change and development.

CHECK YOUR PROGRSS

12. What does social change mean in the context of human interactions and relationships?
13. How are the processes of industrialization and modernization linked?
14. What are the key characteristics of social change? How does urbanization impact social and environmental conditions?
15. What is secularization, and how does it affect societal institutions?
16. What role does globalization play in contemporary social change?
17. How does economic globalization manifest in global trade and businesses?
18. What are some consequences of cultural globalization?

2.6   SOCIAL MOVEMENT

Social movements are broad alliances of people who are connected through their shared interest in social change. Social movements can advocate for a particular social change, but they can also organize to oppose a social change that is being advocated by another entity. A social movement is a persistent and organized effort involving the mobilization of large numbers of people to work together to either bring about what they believe to be beneficial social change or resist or reverse what they believe to be harmful social change. Social movements are a type of group action. They are large, sometimes informal, groupings of individuals or organizations which focus on specific political or social issues. In other words, they carry out, resist or undo a social change.

Anderson and Parker, social movement is —a form of dynamic pluralistic behaviour which progressively develops structure through time and aims at partial or complete modification of the social order.

Lundberg define social movement as, —a voluntary association of people engaged in concerted efforts to change attitudes, behaviour and social relationships in a larger society.

Types of Social Movements

Sociologists distinguish between several types of social movement. This typology is on the basis of scope, type of change, targets, method novelty and scope. Alternative movements Aim to change a single type of behaviour. For example, the temperance movement of the nineteenth and early twentieth centuries, similar in focus to today 's antidrug movement, tried to convince people not to drink alcohol because of suspected links to child and spousal abuse, other violent crimes, and social ills.

Alternative Movements: Aim to change a single type of behaviour, like the temperance movement.

Redemptive movements

Intend to bring about a more total transformation of the individual by encouraging people to adopt a new moral-religious outlook that will affect a wide range of personal behaviours. Examples include religious revivalist or fundamentalist movements that demand a deeper demonstration of commitment to the faith.

Revolutionary movement

In contrast, aims to bring about great structural change by replacing one or more major social institutions. In the eighteenth century, the American Revolution succeeded in changing the political system of the original thirteen colonies by freeing colonists from British monarchical control and creating a democratic form of government. In the late eighteenth century and early nineteenth century, the French Revolution ended a monarchy and established a republic. More contemporary examples of successful revolutions include the 1979 Iranian Revolution that replaced a monarchy with a fundamentalist Islamic republic, the revolutions that swept away one-party political.

Reform movement

Calls for change in patterns of behaviour, culture, and/or policy, but does not try to replace entire social institutions. Supporters of reform movements appeal to policymakers, attempt to elect candidates, and sometimes bring cases before courts to achieve their goals. Movements involving civil rights, women 's rights, sexual orientation, and the rights of people with disabilities all call for acceptance by the larger culture to ensure equal access to all social institutions but do not aim to replace them. Antiwar and environmental movements are also considered reform movements because they call for changes in government policy rather than sweeping institutional change.

Characteristics of Social Movements

- Expresses the dissatisfaction of people.
- The members of the movement expect that something will be done about the matter.
- Social movements are highly organized.
- Group of people who feel very strongly about the matter.
- Propaganda: when public attention is being drawn to the matters.

- Influences public opinion.
- Have the potential to bring about social change or to transform social structure.

Tribal Movements in India

India is known for its tribal or Adivasi inhabitants. The term Adivasi connotes that they were the first or original inhabitants of the land, having original habitat, native to the soil. Rivers has defined a tribe as a social group of a simple kind, the members of which speak a common dialect and act together for such common purpose as welfare. Tribes live in a definite habitat and area, remain unified by a social organisation that is based primarily on blood relationship, cultural homogeneity, a common scheme of deities and common ancestors and a common dialect with a common folk lore. Their habitat and culture not only provide them a sense of freedom, self-identity and respect, it also empowers them to stand united against any kind of exploitation, oppression and harassment by outsiders like zamindars, kings, British and others. As a corollary, the tribal history of India is abundant with stories of uprising against the exploiters as and when such occasion arose.

The Santhal Revolt

The Santhals were mainly agriculturalists living in the dense forests of Bankura, Midnapur, Birbhum, Manbhum, Chot Nagpur and Palamou. The Santhals fled their original land (Bhagalpur and Manbhoom) when the oppressive zamindars brought that land under Company's revenue control. Santhal Revolt: A peasant revolt against British policies and exploitation by zamindars and moneylenders. They started living and farming in hill of Raajmahal, calling it Damin-i-Koh. But their oppressors followed them and exploitation started in full swing. Apart from the zamindari and British Company, local moneylenders also cheated them with high interest rates. The simple minded Santals reeled under loans and taxes and had to lose everything. Sidhu and Kanhu, the two brothers, rose against these dreadful activities. Santhals assembled at the Bhagnadihi fields on 30 June 1855 and pledged to establish a free Santhal state. The rebels 'ranks swelled and they numbered nearly 50,000 from early 10000. Almost all the postal and rail services were thoroughly disrupted during this movement. They bravely fought with only bows and arrows with the armed British soldiers. At last, in February 1856, the British could suppress this uprising by slaughtering 23,000 rebels. Overall, the Santhal Revolt was essentially a peasant revolt. People from all professions and communities such as potters, blacksmiths, weavers, leather workers and domes also joined in (Chandra 1998). It was distinctly against the policies of colonial rulers in British India.

Bodo Movement

The Bodos are recognized as a plain's tribe in the Sixth Schedule of the Indian Constitution. The major objective of the Bodo movement was to have a separate state of their own exploitation by zamindars and moneylenders. Bodo Movement: Aimed at creating a separate state for the Bodos, highlighting their quest for political power and self-determination. Since the colonial period, there had been attempts to subsume the Bodos under the umbrella of Assamese nationalism. Therefore, it was under the British rule that the Bodos first raised the demand for a separate homeland along with the hill tribes of the northeast. The formation of

the All-Assam Plains Tribal League (AAPTL) in 1933 was evidence enough. Subsequently, formation of organisations such as the Bodo Sahitya Sabha (BSS) in 1952, Plains Tribal Council of Assam (PTCA), and All Bodo Students 'Union (ABSU) in 1967 reflected the Bodo people 's quest for political power and self-determination. The movement of ABSU began with the slogan —Divide Assam Fifty-Fifty. In order to spearhead the movement, the All-Bodo Students Union (ABSU)created a political organization called the Bodo People 's Action Committee (BPAC). Initially, the ABSU and PTCA worked in tandem to put forth the demand for a separate homeland for the Bodos, but ABSU withdrew its support to PTCA in 1979 when they felt that the PTCA had failed to fulfil the aspirations of the Bodo people for a separate state during the reorganisation process of Assam. This movement officially started under the leadership of Upendranath Brahma on 2 March 1987; but the movement was suppressed by the Government and ended up with the creation of Bodoland Autonomous Council (BAC) through bipartite Bodo Accord in 1993.

Examples of Peasant Movements in India:

Peasant Movements in India

Under colonialism, Indian peasantry was impoverished and suffered from variety of problems like high rents, arbitrary evictions, illegal tax levies and unpaid labour in zamindari regions. Eventually, the peasants started to resist this exploitation and took desperate measures at several places. Against   European planters exploiting peasants by forcing them to grow indigo.

Champaran Satyagraha (1917): Led by Gandhi, against the oppressive system forcing peasants to grow indigo under the tinkathia system. These activities came to be known as peasant uprisings or peasant movements in India during the freedom struggle from 1857-1947. Gandhi, against the oppressive system forcing peasants to grow indigo under the tinkathia system.

The Indigo Revolt (1859-60)

- It was directed against European planters who exploited the local peasants by forcing them to take advances and sign fraudulent contracts according to which the peasants were compelled to grow Indigo, rather than the more profitable rice.
- These foreigners intimidated the peasants through illegal confinements and other such atrocities.
- The Indigo revolt in Nadia district of Bengal in 1859 and was led by Digambar Biswas and Bishnu Biswas who organised the peasants to resist the force of planter 's lathiyals (armed retainers).
- This revolt has been vividly portrayed by acclaimed writer Din Bandhu Mitra in his play, Neel Darpan. Its publication in 1860 led to the appointment of an Indigo Commission by the government.

The Punjab Peasants Discontent (1890-1900)

- Peasant discontent in Punjab occurred due to rural indebtedness and the large scale alienation of agricultural land for non-cultivating classes.
- The Punjab Land Alienation Act, 1900 was passed to prohibited the sale and mortgage of lands from peasants to moneylenders. This gave Punjab peasants partial relief against oppressive land revenue demand by the authorities.

The Champaran Satyagraha (1917)

- The peasants of Champaran district of Bihar were excessively oppressed by the European planters. They were forced to grow indigo on 3/20th of their land under the tinkathia system, and to sell this at prices fixed by the planters.
- Gandhiji reached Champaran in 1917 accompanied by Babu Rajendra Prasad, Mazhar -ul Huq, J.B. Kripalani, Mahadev Desai to conduct a detailed inquiry into the condition of the indigo peasants.
- The baffled district officials ordered him to leave, but he defied the order and invited trial and imprisonment.

Dalit Movement

The Dalit movement in India began around the mid-19th century. It was Jyoti Rao Phule, a middle caste, social revolutionary from Maharashtra, who questioned the caste system itself and its evil practices. By the end of the 19th century, there were a number of anti-caste movements in various parts of India. This includes Phule 's Satyashodhak movement, Nama Shudra movement, the Adi-Hindu movement, the Adi Dharma movement, the Ezahava movement of Sree Narayan Dharma Paripalana [SNDP] Yogam, the Sadhu Jana Paripalana Samajam [SJPS] and the Pulaya Mahasabha. However, these movements were largely socio-religious in nature. Led by social reformers like Jyoti Rao Phule, questioning the caste system and its evil practices. Various anti-caste movements emerged across India advocating for the rights and dignity of Dalits.

Later, Dalit movements got politicized in the early decades of the 20th century, and especially, When the Britishers introduced the system of a separate electorate in the Minto-Morley reforms of 1909. By 1917, Dalit movements got separated from non-Brahmin movements and they got a further fillip after a resolution was passed in the Indian National Congress in the same year. The resolution stressed on bringing the attention towards the socio-economic conditions and with the presidency of Gandhi in 1920, this process gathered momentum. Ambedkar and Dalit issue by the 1930s, Gandhi and Ambedkar had emerged as competing spokesmen and leaders of the depressed classes in India. Gandhi thought that untouchability was a moral issue, which is internal to the Hindu religion and that there should be a peaceful and gradual abolition of untouchability. To Gandhi, there was nothing wrong in the varna system and that 'atishudrass hold be included in it too as they also constitute the part of the Hindu religion. On the contrary, Ambedkar found untouchability to be a political and economic issue. He felt that abolition of the caste system was essential for abolishing untouchability. Ambedkar favoured the issue of a separate electorate of MacDonald 's proposal of 1928. But Gandhi was vehemently against it and went on a fast unto-death. At Iast, Ambedkar had to give in and signed the Poona Pact that gave reservations to Dalits within the Hindu community.

Chipko Movement

The Chipko movement is a movement that practiced the Gandhian methods of satyagraha and non-violent resistance, through the act of hugging trees to protect them from being felled. The modern Chipko movement started in the early 1970s in the Garhwal Himalayas of Uttarakhand state.

The landmark event in this struggle took place on March 26, 1974, when a group of peasant women in Reni village, Hemialgias, in Chamoli district, Uttarakhand, acted to prevent the cutting of trees and reclaim their traditional forest rights that were threatened by the contractor system of the state Forest Department. Their actions inspired hundreds of such action sat the grassroots level throughout the region. By the 1980s the movement had spread throughout India and led to formulation of people-sensitive forest policies, which put a stop to the open felling of trees in regions as far reaching as Vindhyas and the Western Ghats. Ecofeminism and Chipko Today, beyond the eco-socialism hue, Chipko movement is described as an ecofeminism movement. Women were its mainstay, because they were the ones most affected by the rampant deforestation, which led to a lack of firewood and fodder as well as water for drinking and irrigation. Over the years they also became primary stakeholders in a majority of the afforestation work that happened under the Chipko movement. In 1987 the Chipko Movement was awarded the Right Livelihood Award.

CHECK YOUR PROGRESS

19. What are social movements?
20. Name the four types of social movements.
21. What do alternative movements aim to change?
22. What is the goal of revolutionary movements?
23. List two characteristics of social movements.
24. Give an example of a tribal movement in India.
25. What was the aim of the Bodo Movement?
26. Who led the Champa ran Satyagraha?
27. When did the Dalit Movement begin in India?
28. Who was a notable leader of the early Dalit Movement?

2.7   DEVIANCE

Defining Deviance

Before we define deviance, we need to see the meaning of social norms. Because, norms are basic to the definition and the study of deviance i.e., the potentiality for deviance exists in every norm or rule. The line of how and when behaviour in to be interpreted as deviant or to be tolerated is constantly shifting according to public view and the view of various groups. The line between deviance and conformity is fluid and often subject to societal change. Social norm: is a way of thinking, feeling, or behaving, generally considered right or proper within a (sub) culture; it is a rule, value or standard shared by members of a social group and anchored in that group membership; it implies how group members should or ought to think, perceive, feel or

behave in a given circumstance. Therefore, for the social system to operate healthy, human social relations and behaviour should be regulated through social norms.

Deviance may be defined as follows:

To deviate means, literally, to move away or stray from, set of standards in society. Deviance, then, constitutes the active violation of socially constructed norms. It refers to the act of deviating from social norms.

When sociologists speak of deviant behaviour, they are referring to behaviour that does not conform to norms-behaviour that in some way does not meet with the exceptions of a group or of society as a whole.

However, the precise nature of the norms violated, who supports them, and the degree of societal reaction to their violation represents a major problem in the definition of deviance. Some people regard certain behaviour as deviant; others don't. Thus, it is very difficult to give a universal definition to the concept of deviance.

Who is Deviant?

A Deviant person is a person who engaged in any behaviour that is /are not expected by the norms and values of a given social group or society; Someone who engaged in what should not be moral or appropriate according to the definition of norms and values of a given society. Therefore, a deviant person is someone who exhibit any behaviour that deviate from the standard rule or social norms.

Some deviant result in a person's being termed immediately by others as a deviant. In other cases, the deviant status arises only as a result of a variety or combination of acts and status. They include:

- That the action is regarded as a serious, threatening to other persons or to the society.
- That there is an official governmental reaction in the form of penal sanction for the act's commission.
- That it is repeated with some consistency or frequency or that is it seen as a threat if repeated.
- That it involves the entire "moral character" of the person, not just a phase of his being.
- That it is sometimes geographical and hence ineffaceable.
- That it is unlikely to be committed, is so serious that, if discovered, the person would be fully and not merely slightly discredited.
- That the act is not impermanent and ephemeral.
- That the language accommodates the identification of the individual as one who commits or has committed certain acts or closes of acts.

Persons may engage in deviant acts, but continue to occupy a conventional status and role such deviant behaviour constitutes primary deviance when it is rationalized and considered as a function of a socially acceptable role. For example, a politician may take a bribe or a university professor may be absent without telling to his student for private business, in both cases the individual doesn't consider himself not do other consider him to before outside the conventional role. Thus, if deviant acts do not materially affect the person's self-concept or given him a deviant role, they remain primary.

On the other hand, secondary or career deviance develops when the deviant role is reinforced further participation with other more pronounced deviants with whom the individual comes to associate and often through the effects of labelling. For example, lesbian, guy, drug addicted person, and prostitutes are career deviants. Once the person becomes a secondary deviant, it has important consequences for further deviant behaviour. The secondary deviant develops a deviant role which involves greater participation in a deviant subculture, the acquisition of more knowledge and rationalizations for the behaviour, and skills in avoiding detection and sanctioning.

What are the main causes of social deviance?

The causes of social deviance can be linked to societal issues. These issues can influence social behaviour. The following are causes of social deviance:

Poverty

1. Lack of religious morality
2. Broken family and poor socialization
3. Lack of basic facilities.
4. Rejection by society
5. Mass media influence

BASIC TYPES OF DEVIANCE AND DEVIANTS

Both deviance and deviants need to be discussed in terms of their types. This exercise will clarify the nature of deviance.

Three Types of Deviance

Sociologists have classified deviance in a variety of ways. Whatever be the basis of judging or defining deviance, we may say that it is behaviour that is considered to be different from the central behaviour expectations in a certain group. It is possible to list the following three types of deviance.

Cultural and Psychological Deviation

In cultural deviation one departs from the norms of a culture, while the psychological deviant deviates from the norms in personality organisation, for example, the psychotic and neurotic. Both categories may be found in the same person.

Individual and Group Deviation

In individual deviation, the person deviates from the norms of a sub-culture. For example, a boy belonging to an educated and respected family takes to drugs and becomes a school dropout. In group deviation, the deviant sub-culture has norms which are condemned by the conventional morality of the society, for example, a street-corner gang of unemployed youth indulging in all sorts of unlawful activities. The gang will be a well-knit group having a private language (known as argot) and a set of stereotyped behaviours, i.e., they develop a distinctive sub-culture. The behaviour of the group members and their activities are condemned by others in society.

Primary and Secondary

Deviation Primary deviance refers to the violation of social norms committed by a person who is not labelled as a deviant, and who is basically a conformist in his or her life. The deviant act is trivial or tolerated or concealed so that one is not identified as a deviant. For instance, travelling ticket less once in a while, slipping an extra apple into the shopping bag without paying for it etc. Secondary deviation is that which follows from one's public identification as a deviant. One is labelled as a deviant. The labelling process is often the point of no return in the development of deviance. It leads to isolations, possible dismissal, ostracism and sometimes even imprisonment. The deviant may join the association of other deviants. Even if he or she had the choice to discontinue his behaviour, he or she cannot help but continue.

CHECK YOUR PROGRESS

29. What are social norms?
30. How is deviance related to social norms?
31. Define deviance in a sociological context.
32. What factors make defining deviance challenging?
33. Who is considered a deviant person?
34. What is primary deviance?
35. What is secondary deviance?
36. List three causes of social deviance.
37. Differentiate between cultural and psychological deviation.
38. What is individual deviation?

2.8   SUICIDE

Suicide is a term derived from the Latin word *suicidium*, meaning the taking of one's own life. Latin word sui means self and cider means kill. Therefore, suicide means "an intentional act of self-killing". Suicide is the act by which a person directly, knowingly and freely brings about his or her own death. This presentation is not concerned with those suicides that moral theologians call indirect, nor with those persons who take their own lives in a state of mental abnormality or who cannot be held responsible for their actions. Suicide is direct when one has the intention of causing one's own death as a thing desired for its own sake (as when death is preferred to the meaninglessness of life) or as means to an end (as when one hangs himself to avoid persecution).

Suicide must be distinguished from the placing of one's life in danger for a sufficient reason as might be true in the case of military men, police, firemen, doctors, and others whose duty calls upon them to risk their lives in the service of others. However, even in these cases due precautions should be observed. In these instances, the individual does not desire his own death but rather endangers his life for a greater good. There is no circumstance which justifies suicide, although emotional situations may be described in which self-inflicted death may save a woman's honor, be the salvation of one's companions, protect national security, or release the individual from torture or a life of pain. In none of these instances, and in no other, is suicide justifiable.

On the other hand, in many cases of suicide, the person may be severely disturbed emotionally and hence may not be responsible for his act. Suicides are of two types: conventional and personal. Conventional suicides occur as a result of tradition and the force of public opinion. Thus, among some tradition-ruled peoples, when certain, situations arise, suicide is inexorably demanded. Notable example in India is the sati of the Indian widow who was forced to immolate herself by cremation on the funeral pyre of her husband.

Emile Durkheim on Suicide

Emile Durkheim was a French philosopher who was born on 15 April, 1858. Durkheim acknowledged Comte as his master. On a sociological perspective when Comte and Spencer were considered as the founding fathers of Sociology, Durkheim is considered as the grandfather and the systematic approach to study the society began with him.

Durkheim's theory of 'suicide' is related in various ways to his study of the division of labour. It is also linked with the theory of 'social constraint'. Durkheim has established the view that there are no societies in which suicide does not occur.

Types Of Suicide

In Durkheim's view, there are four types of suicide, based on the degree of imbalance between the two social forces of social integration and moral regulation. Durkheim pointed out the impact of various crises on social groups. For example, a war that led to an increase in altruism, an economic boom, or a catastrophe that caused anomie. Durkheim's emphasis on social factors the importance of social cohesion, moral regulation, and societal norms in preventing suicide. However, contemporary research also underscores the role of mental health, personal crises, and individual coping mechanisms in suicidal behaviour.

According to Durkheim, suicide is not a personal act. It is caused by a power beyond the individual or the super individual. He believed that "we know the consequences of all kinds of deaths, either directly or indirectly, resulting from the victim's own positive or negative behaviour." After defining the phenomenon, Durkheim rejected the psychological explanation. Many doctors and psychologists theorize that the majority of those who take their lives are in a morbid state. However, Durkheim emphasised that the power to drive suicide is social rather than psychological. He concluded that suicide results from social turmoil or lack of social integration or social solidarity.

Durkheim's theory of suicide greatly contributes to the understanding of the phenomenon because it emphasises social factors rather than biological or personal factors. However, this is also the main drawback of Emile Durkheim's suicide theory. He overemphasized only social factors and overlooked other factors. Therefore, his theory of suicide is said to be highly flawed and unilateral.

The four types of suicide as mentioned in the theory of suicide are as follows:

Egoistic suicide

Egoistic suicide reflects a lasting feeling of being integrated into the community and not belonging. It comes from suicidal ideation that an individual doesn't have a chain. This absence can lead to meaninglessness, indifference, and depression.

Durkheim calls it distant "excessive personalisation". It is generally seen that individuals who commit suicide are not attached to society, are left out and receive little social support or guidance. Durkheim found that suicide is more common among unmarried people, especially unmarried men, as there is less need to restrain them or tie them to stable social norms and goals.

Altruistic suicide

Altruistic suicide is marked by the feeling of being overwhelmed by the group's goals and beliefs. It occurs in a highly integrated society where the needs of individuals are considered less important than the needs of society as a whole. Durkheim explained that there would not be any significant motivation for people to commit an act as heinous as suicide in an altruistic society, as personal interests were considered important. However, he provided one exception- when an individual is expected to commit suicide in the name of society, for example, in military service.

Anomie suicide

Anomie suicide reflects an individual's moral turmoil and lack of social orientation associated with dramatic social and economic upheavals. It is the product of a failure to define legitimate aspirations through moral deregulation and restraint of social ethics that can impose meaning and order on an individual's conscience. Anomie suicide is a sign of the failure of economic development and the division of labour to create organic solidarity, as mentioned by Durkheim.

In this condition, people do not know whether they are suitable for society. Durkheim explains that anomie suicide is a state of moral disability in which people are unaware of the limits of their desires and are always in a state of disappointment. Anomie suicide can happen when they experience extreme wealth changes due to economic or natural phenomena. In either case, the expectations of the previous life are set aside, and new expectations are needed before assessing the situations associated with the new frontier.

Fatalistic suicide

Fatalistic suicide occurs when a person is over-regulated, their future is constantly hampered, and repressive discipline causes intense choking of passion. It is the opposite of anomie suicide, which happens in an oppressive society where its inhabitants want to die rather than live. For example, some prisoners may want to die rather than live in prisons with constant abuse and over-regulation. Unlike the other concepts he developed, Durkheim thought that fatalistic suicide was only a theoretical concept and highly unlikely to exist in reality.

Conclusion

Emile Durkheim's theory of suicide is a study in sociology that examines the event of suicide and the different types of suicide. Despite its limitations, Durkheim's work on suicide has influenced supporters of control theory and is often referred to as classical sociological work.

Durkheim also examined the rates of suicide between Protestants and Catholics and argued that greater social control among Catholics leads to lower suicide rates. According to Durkheim, Catholic societies show a normal level of integration, while Protestant societies show a low level. This interpretation has been challenged often. It is considered that Durkheim may be over-generalising this idea, as he got most of the data from his previous researchers, especially Adolph Wagner and Henry Morselli. Later researchers pointed out that the difference between Protestant and Catholic suicide seems confined to German-speaking Europe, suggesting that other factors need to be considered as well.

CHECK YOUR PROGRESS

39. What is the etymology of the word "suicide"?
40. Define suicide according to Emile Durkheim.
41. What are the four types of suicide in Durkheim's theory?
42. Give an example of egoistic suicide.
43. Describe altruistic suicide and provide an example.
44. What causes anomie suicide according to Durkheim?
45. Explain fatalistic suicide and its characteristics.
46. What was Emile Durkheim's contribution to the study of suicide?
47. Critique Durkheim's theory of suicide.
48. How do social factors influence suicidal behaviour?

2.9 CASTEISM

Caste is a system of social stratification. It lies at the root of Indian social structure. It involves ranking according to birth and determines one's occupation, marriage and social relationships. There is a prescribed set of norms, values and sanctions which govern social behaviour within caste. Sociologists have defined caste (locally referred to as "jati") as 'hereditary, endogamous group, which is usually localised. It has a traditional association with an occupation and a particular position in the local hierarchy of castes. Relations between castes are governed, among other things, by the concepts of pollution and purity, and general maximum commensality that occurs within the caste" (Srinivas 1962).

What is Casteism?

Casteism is a form of discrimination that has been present in Indian society for centuries. It is based on the hierarchical divisions of society, which are determined by birth. This system of social stratification means that people are born into a certain caste and remain there for their entire lives. Casteism is often used to justify inequality and oppression, as it provides a way to rationalize why some people are born into poverty or low social status. It also reinforces the notion that people should stay in their place and not try to move up in the world. This can lead to stagnation and prevent social mobility. There have been many attempts to eradicate

casteism, but it still persists in many parts of Indian society. It is an entrenched system that will take time and effort to change. In the meantime, it continues to impact the lives of millions of people in India.

Effects of Casteism

- Casteism perpetuates the practice of untouchability and becomes an obstacle in providing social equality and justice.
- Casteism proves to be a threat to social order, stability, peace and harmony, in the society.
- Prevalence of casteism shows that the people are tradition-bound, conservative and orthodox in thinking. It may cause a hurdle to the upliftment of women because of lack of encouragement from caste-conscious groups.
- Casteism divides society into different segments and results in conflicts and tensions in and between these segments. These continuous conflicts and tensions between various segments hinder the development of the nation and growth of nationalism.
- Casteism results in political disunity and affects the smooth and successful functioning of multi-party democracy like India.
- Casteism, indirectly, can be the cause of corruption. Members of a caste try to give all facilities to the persons, who are from their own caste and in doing so, they do not hesitate to involve in the most corrupt activities.
- Casteism has become an instrument in the hands of political leaders. Many political leaders, during elections, try to procure votes on communal and caste basis, rather than their own capacities and capabilities. This results in election of under-serving candidates, who do not hesitate to promote their own caste interest at the cost of common good. Thus, casteism proves to be a hindrance to democracy.
- Casteism sometimes leads to religious conversions, especially among the low caste groups, who are not financially sound. Another cause for such conversions is that certain unbearable exploited conditions arise out of dominance of certain caste groups over other caste groups.

Solution to the Problem:

- Providing value-based education to children from childhood can solve the problem of casteism to some extent.

- Various social agencies like family, school, and Mass media must be given the responsibility to develop a proper, broad outlook among children, which will negate the feelings of casteism, for example, creating awareness about the ill-effects of perpetuating the traditional caste system.

- Literary programmes must be taken up in rural areas as the caste feelings, which further perpetuate casteism, are more in rural areas. These feelings of casteism can be minimized by the provision of social education among rural population.

- By encouraging inter-caste marriages, the feelings arising out of casteism can be minimized as these marriages bring two families of different castes closer to each other.

- Provision of cultural and economic equality among different sections of the society reduces the chances of jealousy and competition. Thus, economic and cultural equality is important in eliminating casteism.

- According to G. S. Ghurye, the conflict originating in casteism can be removed by encouraging inter-caste marriages. Co-education should be introduced at the primary level and boys and girls should be given the opportunity to come together. This will lead to improvement of behaviour between different sexes simultaneously, with which casteism will be actively refuted.

- According to V. K. R. V. Rao, in order to put an end to casteism and to deprive it of its very basis, the creation of some optional groups is necessary through which the communal tendencies of the individuals can be manifested and organized. As these increases, casteism decreases because the individuals will have the chance to express their instincts and motives outside the caste.

CHECK YOUR PROGRESS

49. Define casteism and explain its significance in Indian society.
50. What are the ill-effects of perpetuating the caste system?
51. How does casteism affect social order and stability?
52. Discuss the role of casteism in hindering democracy in India.
53. What measures can be taken to combat casteism in rural areas?
54. Why are inter-caste marriages considering a solution to casteism?
55. How does casteism contribute to corruption in society?
56. Why is value-based education crucial in eliminating caste-based discrimination?
57. What are the challenges in eradicating casteism from Indian society?
58. How can media play a role in raising awareness about caste discrimination?

2.10   COMMUNALISM

The term community and commune stand for two different concepts and should not be used in common parlance as the same. Yerankar (1999:26) argues that community and communal are two different concepts. The former is used to express the fellowship of relations or feelings, common character, agreement and sharing a common culture and space. The latter means an expression of heightened sense of community feelings. Since it is associated with a religious community, it implies exclusive loyalty to one's religion and all its related dimensions.

According to Seth (2000:17), it signifies inter communal rivalries and social tension, economic, political or cultural differences of the rulers and the ruled. It is an ideology which determines the gradual evolution of relationships between two communities both within and without their respective folds. Dixit (1974:1) argues that communalism is a political doctrine which makes use of religious-cultural differences to achieve political ends. When, on the basis of religious-cultural differences, a community initiates political demands deliberately, then communal awareness turns into communalism.

Sabrewal (1996:130) argues that communalism as a concept emerged due to the fact that members of a multireligious society had to witness and confront the behavioural pattern practiced by specific community per se. It clearly shows that the term multi religiosity may sound unique as a Sociological proposition, however the differences need to be understood. For instance, social unease and tension is generated in the communities by sheer differences in clothing patterns, life style, facial marks, one's language and manners. These differences are equally governed by religious sanction of each specific community that creates a specific identity for the groups in the community. Awareness of socio-religious identities gradually get established and are mutually acknowledged. The awareness of socio religious identities help one constitute useful social maps in one's mind demarcating the social territory into sacred, friendly or neutral and hostile. Generally, this may be due to the propaganda and other factors such as prejudices, hostilities and negative feelings against each other. It is therefore argued that all depends upon the nature and type of interactive patterns between people of different religions and cultures. In case they do not hurt the religious sentiments and challenge religious identities, then there is no problem. But if they do, by chance or choice develop hostility against the other this is what leads to outbreak of communal outbursts and communal conflicts.

Kamath (2003) tries to explain the meaning of communalism through the concept of communal harmony in the context of a multi-religious and multi-ethnic society. When various communities live together within a territory with understanding and cooperation, there is communal harmony. On the other hand, whenever such groups, either ethnic or religious, fight for their exclusiveness, group identity or group interest even at the cost of national interest or try to impose their way of life on other group, there is communal disharmony and this is termed as communalism. This explanation signifies that lack of understanding and cooperation between religious communities is the basic reason of communalism.

Factors Responsible for The Growth of Communalism 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 due to stagnant economy during the British Rule. The stagnation of 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's 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. This may be well illustrated with the emergence of modern politics with its roots in partition of Bengal in 1905 and feature of separate electorate

under Government of India Act, 1909.Later, British government also appeased various communities through Communal award in 1932, which witnessed strong resistance from Gandhiji and others. All these acts were done by the British government to appease Muslims and other communities, for their own political needs. This feeling of communalism has deepened since then, fragmenting the Indian society and being a cause of unrest.

British Policy of Divide and Rule

In the pre-independence period, the British used the policy of Divide and Rule to weaken the nationalist aspirations by creating a cleavage between the Hindus and Muslims, favouring one community against the other in terms of services and opportunities. It resulted in communal tensions between the two groups and therefore, it is considered that the Hindu-Muslim disunity took shape during the continuation of British Rule in India.

In this regard, clear demarcation was made by many historians between the ancient period of Indian history and the medieval. Prominent among them was British historian James Mill of the early nineteenth century. They endorsed that since ancient India was ruled by Hindu rulers, it was a period of much growth and prosperity against the continuous decay of the medieval period under the Muslim rulers. This readily suggests that the basic character of polity in India is defined by religion which relied on the beliefs that Indian society and culture had reached ideal heights in the ancient period. On the contrary, Muslim communalism harped upon the glory of the Muslim rulers. Such distorted texts of Indian history significantly contributed to the rise of communalism.

During the national movement, a strong Hindu religious element was introduced in nationalist thought. The orientalist writings which glorified the Hindu religion and period in history became the basis for the propagation of nationalist ideas and pride for the motherland. In the process the Muslim were seen as alien. Other factors which are believed to fan the flames of communalism include rumours and distorted news publicized by media which disseminates false information to the public. Also, political parties resorted to the politics of appeasement whereby sanctions were used to appease different ethnic, religious, cultural groups for votes. This vote bank politics greatly followed tactics of appeasement by provisioning services and opportunities to a few sections of the population against the other sections.

Understanding Communalism

This section tries to understand the various viewpoints offered to explain communalism in Indian contexts.

Colonialist Viewpoint

The British seemed to see 'Hindu-Muslim antagonism' much earlier than the term 'communalism' emerged. Colonial thinkers like Hugh McPherson in his work 'Origin and Growth of Communal Antagonism' rejects the idea that 'communalism' is "a modern invention, the product of recent political developments", which refers specifically to the politics of separate electorates. In order to prove his point McPherson cites the Benares riots of 1809 and the testimony of a "landholder of Bengal" to the age-old animosity between Hindus and Muslims which dates back to the Muslim invasion of India. McPherson emphasizes that "the religious basis of communal dissension" began to be "reinforced by political factors" with

Tilak's establishment of the 'Anti-Cow Killing Society' in 1893, which he suggests was designed to "stimulate the militant spirit of Hinduism and establish its domination of the Indian political world"

Nationalist Viewpoint

For the colonialist, 'communalism' is a pre-colonial problem which is irremediable. For the nationalist, 'communalism' is a colonial problem with its remedy being nationalism. Under this rubric, communalism in India develops as a concomitant to Indian nationalism and is nothing but nationalism driven into religious channels. For the nationalist, while both nationalism and 'communalism' were responses to colonialism, the former was the 'right' response and the latter, the wrong one. The nationalist project a unitary and symbiotic culture of historic co-operation between Hindus and Muslims which was thwarted with the colonial rule especially with the policy of Divide and Rule, of the British rulers in India which gave rise to communalism.

Some Scholarly Responses

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 emphasised 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. As Chandra writes "Communalism was not a partial or sectional view of the social reality; it was its wrong or unscientific view. Communalism was not narrow or false because it represented only one community but because it did not do either. The communalist not only failed to represent national interests; he did not represent even the interests of the 'community' it claimed to represent" (Chandra 1984: 17).

Thus, nationalism represented the struggle for national liberation from the colonial state and for the formation of an independent state. It was historically valid at the moment as it provided a real solution to a real problem – national liberation as against colonial domination (Chandra 1984: 22). Colonial and nationalist explanations of 'communalism' seemingly do not enjoy much credit today. Most contemporary work on 'communalism' would be dubbed constructivist. The foremost in this section is Bernard Cohn. However, Cohn's brand of constructivism has seen several tributary developments and branches. While Cohn's basic argument was that the colonizer's structure of administration generated sociological categories (such as, the schedules castes, scheduled tribes etc.) that often became the source of conflict in India. His supporters and followers have found a variety of reasons besides colonial administration to prove that the colonisers succeeded in implementing not only sociological categories through administrative techniques but identities, consciousness and nationalism also emerged through the prism of the colonial knowledge system. Gyanendra Pandey's (1992) writings reflect these views. Pandey treats 'communalism' as a product of nationalism. However, he seeks to distinguish his stand from those who have considered communalism as 'deviant' or 'under-developed' nationalism.

Anti-Modernist

The last section is essentially devoted to the work of only one scholar who speaks not of 'communalism' so much as an analysis of 'secularism'. It is perhaps ironic that one can see the problem in greater clarity in his work. In his 'The Politics of Secularism and the Recovery of Religious Tolerance' (Nandy,1998), Nandy begins by explaining why one needs to examine the "category" of secularism. His proposition is that "post-colonial structures of knowledge in the third world" are often characterised by a "peculiar form of imperialism of Communalism categories" which hegemonize a "conceptual domain" so effectively that the original domain vanishes from our awareness and is replaced by a concept that is produced and honed in the West (Nandy 1998: 321). His project then is to recover the domain of 'religious tolerance' which is the question relevant to South Asia, from the hegemonic discourse of 'secularism. He goes on to suggest that traditional India had answers to questions of religious tolerance.

Nandy's arguments get caught up in a binary mode of tradition/modernity and faith/ideology. He acutely points out how colonialism has subjected certain knowledge domains to an imperialism of categories such that all traces of the original problem disappear. Given this proposition, his investigation of the concept of secularism is well founded. However, he does not answer why he sets out to rescue 'religious tolerance' from the domain of secularism. Was secularism an answer to religious intolerance in India? Nandy traces a trajectory of the concept of 'secularism' in Indian politics but ignores the fact that the word gained legitimacy in colonial India. Thus, Nandy's problem itself seems a little skewed. He presumes that there was peace within traditional society and that this peace was connected to religious tolerance and it is this traditional religious tolerance that he wants to recover. Instead, one could ask whether tolerance had anything to do with religion at all.

CHECK YOUR PROGRESS

59. Define communalism and explain its significance in Indian society.
60. What are the key differences between community and communal as discussed in sociological contexts?
61. How did British colonial policies contribute to the growth of communalism in India?
62. Discuss the role of economic factors in fuelling communal tensions during British rule.
63. What were the implications of the Communal Award of 1932 in exacerbating communal divisions?
64. How did nationalist historians like Bipan Chandra view communalism in colonial India?
65. Explain the constructivist approach to understanding communal identities in India.
66. What are the criticisms of Western concepts like secularism in analysing communalism in South Asia?
67. How did Tilak's anti-cow killing movement influence Hindu-Muslim relations in India?
68. What were the colonial strategies of Divide and Rule and how did they impact communal harmony?

2.11 LET SUM UP:

A summary of each of these terms related to social dynamics and contemporary social concerns: Socialization is the lifelong process through which individuals learn and internalize the values, beliefs, and norms of a society or social group. Social Control, Mechanisms, both formal and informal, through which societies maintain order and conformity to norms and values. Social Change, alteration or transformation of societal structures, behaviours, or cultural norms over time. Social Movement: Organized efforts by groups of individuals or organizations to bring about societal change, often around specific social or political issues. Deviance, Behaviour that violates social norms and expectations, which can vary across cultures and contexts. Suicide, act of intentionally taking one's own life, studied in sociology to understand its social causes and implications. Casteism: Prejudice and discrimination based on caste, a social stratification system found in some societies, notably in South Asia. Communalism is Social and political movements or attitudes that emphasize the interests and identity of a particular community or religious group over broader societal interests. These concepts are crucial for understanding how societies function, change, and address various social issues.

2.12 ANSWER TO QUESTION

1.Socialisation is the process through which individuals learn and internalize the values, beliefs, norms, and social skills necessary to function effectively within society.

2. Primary socialisation is the initial phase of social learning that occurs during early childhood, where individuals learn basic norms, values, and behaviours from close family members.

3.Two agents of secondary socialisation are Schools and Peer groups

4.Anticipatory socialisation is the process where individuals adopt behaviors or standards of a group they aspire to join, preparing for future roles.

5.Social control encompasses all the mechanisms, processes, and institutions through which society maintains order, norms, and regulates individual behaviour.

6.MacIver & Page describe social control as the ways in which society ensures conformity to its norms and values, using both formal and informal mechanisms.

7.Family, Education, and State in Social Control

8.Education promotes social control by imparting societal values, norms, and knowledge, encouraging conformity, and preparing individuals for societal roles.

9.Parents enforce rules, provide guidance, model appropriate behaviour, and discipline their children to align with societal expectations.

10.The state is considered a secondary agency of social control because it enforces laws, regulations, and policies to maintain social order and address deviant behaviour.

11.Formal education involves structured learning environments like schools with standardized curricula, while informal education includes life experiences, family teachings, and community interactions that shape behaviour and norms.

12.Social change refers to significant alterations over time in behaviour patterns, cultural values, norms, and social institutions.

13.Industrialization and modernization are linked as both involve technological advancements, economic development, and shifts from agrarian to industrial societies, fostering new social structures and behaviours.

14.Social change is continuous and universal.

 It can be intentional or unintentional.

It can vary in speed and scope.

. Urbanization leads to demographic shifts, changes in lifestyle, increased economic opportunities, but also challenges like overcrowding, pollution, and strain on infrastructure.

15.Secularization is the process where religion loses its influence over various spheres of society, leading to a greater emphasis on rationality, scientific thinking, and separation of religion from state and public life.

16.Globalization accelerates social change by facilitating cross-cultural exchanges, spreading technology and ideas, and integrating economies and societies on a global scale.

17.Economic globalization is evident in increased international trade, multinational corporations, global supply chains, and the flow of capital across borders.

18.Cultural globalization can lead to cultural homogenization, the spread of popular culture, and sometimes the erosion of local cultures and traditions.

19.Social movements are organized efforts by groups of people to bring about or resist social, political, or economic change.

20.Name the four types of social movements.

(a) Alternative movements

(b) Redemptive movements

(c) Reformative movements

(d) Revolutionary movements

21.Alternative movements aim to bring about limited changes to specific behaviours or policies within a society.

22.Revolutionary movements seek to completely overthrow existing social, political, or economic systems and replace them with new structures.

23.List two characteristics of social movements.

1) Collective action

2) Shared objectives and goals

. Examples of Movements in India

24. Give an example of a tribal movement in India.

The Narmada Bachao Andolan (Save Narmada Movement).

25.The Bodo Movement aimed to create a separate state for the Bodo people in Assam, India.

26.Mahatma Gandhi led the Champaran Satyagraha.

27.The Dalit Movement began in the early 20th century.

28.Dr. B.R. Ambedkar was a notable leader of the early Dalit Movement.

29.Social norms are the unwritten rules and expectations about how people should behave in a particular society or group.

30.Deviance refers to behaviours or actions that violate societal norms.

31.Deviance in sociology is the act of diverging from societal norms and expectation.

32.Define deviance is challenging due to cultural differences and changing societal norms

33.A deviant person is someone who engages in behaviours or actions that significantly violate the accepted norms of their society or group.

34. Primary deviance refers to minor, infrequent acts of rule-breaking that do not affect an individual's self-concept or social identity.

35.Secondary deviance occurs when an individual internalizes a deviant identity and continues to engage in deviant behaviour as a response to societal reactions and labelling.

36.List three causes of social deviance.

Economic inequality, Lack of socialization, Peer pressure

37.Cultural deviation arises from behaviours that violate the norms of a particular culture.

Psychological deviation refers to behaviours stemming from individual psychological issues or disorders.

38 Individual deviation refers to actions or behaviours that deviate from societal norms and expectations due to personal choices or circumstances, rather than collective or group influences.

39. The word "suicide" comes from the Latin "suicidium," combining "sui" (of oneself) and "caedere" (to kill), meaning "to kill oneself."

40. Emile Durkheim defines suicide as any death that results directly or indirectly from a positive or negative act of the victim themselves, which they know will produce this result.

41. The four types of suicide in Durkheim's theory are egoistic, altruistic, anomic and fatalistic

1) Egoistic suicide: Resulting from insufficient integration into society.

2) Altruistic suicide: Resulting from excessive integration into society.

3) Anomic suicide: Resulting from breakdown of social norms and regulation.

4) Fatalistic suicide: Resulting from excessive regulation and oppression.

41.An example of egoistic suicide could be someone who feels isolated or disconnected from society, such as an elderly person who commits suicide due to loneliness.

42.Altruistic suicide occurs when individuals sacrifice their lives for the benefit of others or a cause they deeply believe in. An example is a soldier sacrificing their life for their comrades in battle.

43.Anomie suicide occurs during times of rapid social change or disruption, where norms and expectations are unclear or in flux, leading individuals to feel disconnected and hopeless.

44.Fatalistic suicide happens in highly regulated and oppressive societies where individuals see no hope for change or improvement in their circumstances. It's characterized by a sense of despair and helplessness.

45.Durkheim's contribution was pioneering the sociological study of suicide, emphasizing social factors over individual psychology and categorizing suicides into types based on social integration and regulation.

46.Critics argue that Durkheim's theory oversimplifies the complex nature of suicide by focusing too much on social factors and neglecting individual psychological factors and unique circumstances.

47.Social factors like isolation, social support, economic stress, and cultural norms significantly influence suicidal behaviour by shaping individuals' coping mechanisms and sense of belonging.

48.Casteism refers to prejudice, discrimination, or differential treatment based on caste, perpetuating social hierarchy and inequalities in various aspects of life such as education, employment, and marriage

49.Social inequality: Casteism perpetuates unequal access to resources, opportunities, and rights.

50.Conflict: Caste-based tensions and violence disrupt social harmony and stability.

51.Casteism hinders democracy by influencing voting patterns based on caste affiliations rather than merit or policy issues, thus distorting democratic representation and governance.

52. Promoting education and awareness about caste equality and social justice.

53.Implementing strict laws against caste-based discrimination and ensuring their effective enforcement.

54.Encouraging inter-caste marriages to promote social integration and break down caste barriers.

55.Inter-caste marriages challenge caste prejudices and promote social integration by fostering relationships across caste boundaries, thereby weakening the rigid social hierarchy over time.

56.Casteism can lead to nepotism, favouritism, and unequal access to opportunities based on caste affiliations rather than merit, thus fostering a climate conducive to corruption.

57.Value-based education promotes principles of equality, respect, and social justice, challenging discriminatory attitudes and behaviours rooted in casteism from a young age.

58.Deep-seated cultural beliefs and practices

Resistance to change from privileged castes

Political exploitation of caste identities

Enforcement gaps in anti-discrimination laws

59. how can Media can raise awareness by highlighting stories of caste-based injustices, promoting discussions on caste quality and challenging stereotypes and prejudices through various plat forms.

60. Communalism refers to the loyalty or support for one's own religious or ethnic group over broader social concerns, often leading to conflict and division with in society.

61 Community: Refers to a group of people sharing common interests, values, or identities.

Communal: Refers to divisions and conflicts based on religious or ethnic identities, often undermining social cohesion.

62. British policies such as separate electorates based on religion, favoritism towards certain communities, and administrative decisions based on communal lines exacerbated religious tensions and divisions.

63. The Communal Award of 1932 granted separate electorates to religious minorities, further institutionalizing communal identities and deepening divisions in Indian society.

64. Nationalist historians viewed communalism as a strategy employed by colonial powers to divide and weaken the nationalist movement, undermining efforts for united Indian independence.

65. The constructivist approach suggests that communal identities are socially constructed through historical narratives, political manipulations, and economic interests rather than being inherent or fixed.

66. Critics argue that Western secularism, which separates religion and state, may not fully accommodate the religious diversity and dynamics of South Asian societies, potentially oversimplifying complex communal issues.

67. Tilak's movement heightened Hindu-Muslim tensions by emphasizing religious symbols and sentiments, contributing to communal polarization and mistrust.

68.The Divide and Rule strategy involved exploiting existing religious and ethnic divisions to maintain control and prevent unified resistance against colonial rule, thereby exacerbating communal tensions and undermining communal harmo

2.13 MODEL QUESTION

1. Define social movements and explain their purpose?

2.Describe the characteristics of social movements with examples?

3.Discuss the characteristics of social movements and their potential impact on society.?

4.Discuss the characteristics of social movements with example?

5.Analysed the causes and outcomes of the indigo revolt of 1859-60?

6.Discuss the dual tendencies of conservative and progressive forces in society. How do they impact social change?

7.Analyse the impact of industrialization and urbanization on traditional family structures and gender roles in INDIA?

8.Evaluate the positive and negative effects of globalization on developing countries. With focus on economic, political, and cultural dimension?

9.Describe the impact of unplanned urbanization on environmental and social conditions in Indian metropolitan cities?

2.14 ACTIVITIES (Any two):

1. Write a short essay (500 words) discussing how social control influences your daily life. Consider both formal and informal means of social control, such as laws, family expectations, and societal norms.

2.Identify a recent social movement in India (e.g., the Farmers' Protest or the Women's Reservation Movement). Write a 300-word analysis on the movement's impact on social change and the role of social media in mobilizing people. (Case Study Analysis)

3.In an online forum or group chat, discuss how casteism or communalism affects social harmony in India. Identify one or two possible solutions to reduce these issues in rural or urban settings. (Group Discussion)

4.Select any one type of suicide from Durkheim's theory (egoistic, altruistic, anomic, fatalistic) and relate it to a real-world example. Write a 200-word summary of your findings, explaining the societal factors that contributed to this type of suicide. (Research Assignment)

WORK SHEET:

2.15 REFERENCE

"Sociology: Principles of Sociology with an Introduction to Social Thought" by C.N. Shankar Rao – A comprehensive book that explores sociological concepts with a special focus on Indian society and its dynamics.

"Social Change in Modern India" by M.N. Srinivas – A key text examining the process of social change in India, with case studies on caste and modernization.

. "Caste in Modern India and Other Essays" by Andre Béteille – A collection of essays that discuss caste, class, and social mobility in contemporary Indian society.

"Indian Social System" by Ram Ahuja – An essential text for understanding the structure of Indian society, with detailed discussions on caste, communalism, and social movements.

2.16   FURTHER READING

Yogendra Singh, Publishing Year: 2007 Publisher: Oxford University Press.

Bibliography: Yogendra Singh's work explores social dynamics, socialization, social control, social change, social movements, and contemporary social concerns such as casteism and communalism in India.

Unit 3: Society and Culture

UNIT STRUCTURE

3.1 Introduction

3.2 Learning Objectives

3.3 Concept of Society and Its Types

3.4 Definition of Culture and Its Components: norms, values, beliefs, and symbols

3.5 Role of Culture in Social Cohesion and Change

3.6 Let Sum Up

3.7 Answer to Question

3.8 Model Question

3.9 Activities

3.10 Reference

3.11 Further Reading

3.1   INTRODUCTION:

In Unit 2, we explored the meaning of community and types of societies. Unit 3 builds on these ideas by examining how society is organized and how culture plays a role in shaping social behaviors and norms. Society and culture are central concepts in sociology, providing the foundation for understanding how humans live in structured communities and share common values and norms. Society represents an organized group of individuals, while culture encompasses the shared behaviors, beliefs, and symbols that influence how people interact. Together, they shape human behavior and social cohesion.

3.2   LEARNING OBJECTIVES:

1. Understand the concept of society and its different types.

2. Explain the components of culture, such as norms, values, and beliefs.

3. Analyze the role of culture in promoting social cohesion and facilitating social change.

4. Recognize the interrelationship between society and culture in shaping human behavior.

3.3 CONCEPT OF SOCIETY AND ITS TYPES:

Society refers to a group of people who live in a defined territory and share a culture. Societies are organized based on social institutions and structures. There are various types of societies, including:

1. Hunting and Gathering Societies: The oldest form of society, relying on simple technology and communal sharing. Hunting and gathering societies represent the earliest form of human social organization and are often considered the foundation of human civilization. These societies were typically composed of small, mobile groups of people who relied on their immediate environment for sustenance. Hunting animals and gathering plants, nuts, and fruits provided their primary means of survival. The technology used was simple, consisting of tools made from stone, wood, or bone. One of the defining characteristics of hunting and gathering societies was their reliance on communal living. Resources were shared among members, ensuring that all had access to food and other essentials. This system fostered cooperation, mutual dependence, and a strong sense of community. Leadership in these societies was informal, often based on knowledge or experience, such as those who excelled at hunting or who were elders with extensive life experience. Gender roles were usually defined by the needs of the group, with men typically hunting and women gathering, although these roles were adaptable. The egalitarian nature of these societies, coupled with their minimal social stratification, set them apart from the more complex hierarchies that emerged in later societal types.

2. Agrarian Societies: Societies where agriculture is the primary economic activity, marked by a more hierarchical social structure. Agrarian societies marked a significant shift from nomadic lifestyles to settled communities, largely due to the development of agriculture. The cultivation of crops and the domestication of animals became central to survival, providing a more reliable food supply. This transition allowed human populations to grow, leading to the establishment of permanent settlements and more complex social structures. In agrarian societies, land ownership emerged as a key determinant of wealth and power. Those who controlled vast amounts of arable land held significant social and political influence, leading to the formation of distinct social classes. This hierarchical structure created divisions between landowners and the laborers who worked the land, often resulting in systems like feudalism or serfdom. Agrarian societies also saw the rise of organized political systems, often centered around monarchies or ruling elites, which governed these larger, more complex populations. Innovations in agricultural technology, such as the plow and irrigation, allowed for greater productivity, further supporting population growth. Religion and tradition played vital roles in maintaining social cohesion, with agricultural rituals and deities tied to the cycles of planting and harvest, underscoring the close relationship between society and the natural environment.

3. Industrial Societies: Societies that rely on mechanized production, leading to urbanization and a more complex division of labor. The Industrial Revolution, which began in the 18th century, transformed human societies in unprecedented ways. Industrial societies are characterized by large-scale mechanized production, which replaced hand-crafted goods with mass-produced items. This technological revolution led to rapid urbanization, as people migrated from rural areas to cities in search of work in factories. The division of labor became increasingly specialized, with individuals performing specific tasks within larger production processes. Industrial societies are marked by a more complex social hierarchy, with a clear distinction between the owners of capital—factory owners, industrialists—and the working class. Capitalism became the dominant economic system, promoting competition and innovation, but also creating new challenges, such as income inequality and harsh working conditions for laborers. The rise of machines powered by steam, electricity, and later fossil fuels revolutionized transportation, communication, and production, spurring economic growth and cultural shifts. However, industrial societies also faced significant social issues, such as labor exploitation, environmental degradation, and the alienation of workers from their labor. Social movements, such as labor unions, arose in response to these issues, advocating for workers' rights, fair wages, and better working conditions.

4. Post-Industrial Societies: Societies focused on information technology and service-oriented economies. In the 20th century, many industrial societies transitioned into post-industrial societies, characterized by a shift from manufacturing-based economies to ones focused on services, information technology, and knowledge. In post-industrial societies, sectors like education, healthcare, finance, and entertainment dominate the workforce, and technological advancements—particularly in information technology—are central to economic development. The rise of computers, the internet, and other digital technologies has transformed how societies function, creating new industries and reshaping old ones. Knowledge and data have become key economic resources, leading to the growth of professions that require specialized education and skills. Unlike industrial societies, where physical labor was the backbone of the economy, post-industrial societies place greater emphasis on intellectual labor, creativity, and innovation. This transition has also brought about greater global interconnectedness, with information, goods, and services crossing borders more easily than ever before. However, post-industrial societies face their own set of challenges, including the digital divide, where access to technology is uneven, and the decline of traditional industries, which can lead to unemployment and economic displacement. Despite these challenges, post-industrial societies continue to evolve, with a strong focus on consumerism, individualism, and the pursuit of knowledge as a driving force for progress.

3.4 DEFINITION OF CULTURE AND ITS COMPONENTS:

Culture is an integral part of human society, serving as a shared framework that helps individuals understand their environment and interact with one another. It encompasses a broad range of elements, including traditions, languages, and rituals, that collectively influence how

a society functions. One of the most significant aspects of culture is its ability to create a sense of belonging and identity. Through shared values and norms, members of a culture feel connected to one another, fostering a sense of community and mutual understanding.

In addition to guiding social interactions, culture plays a key role in shaping individuals' worldviews. The values a culture upholds dictate what is considered important, driving societal progress and personal ambitions. For instance, cultures that prioritize education and innovation may see rapid technological advancements, while those that emphasize family may experience stronger social bonds and communal support systems.

Furthermore, cultural symbols, such as flags or religious icons, evoke deep emotional responses and foster a collective identity. They serve as visual representations of a society's history, beliefs, and aspirations. These symbols not only help people communicate but also reinforce a shared cultural heritage, ensuring its survival across generations.

Ultimately, culture is a dynamic and evolving system that adapts to changing circumstances, while maintaining the continuity of shared human experiences.

Culture is the set of beliefs, values, norms, and symbols that define a society. The major components of culture include:

Norms: Social rules that dictate expected behavior in specific situations. Norms are the unwritten rules of society that shape the way people behave in different situations. They are like invisible guidelines that help maintain social order and cohesion by dictating what is considered acceptable or unacceptable behavior. Norms can be formal, such as laws or regulations enforced by governments or institutions, or informal, like traditions or social etiquette that are upheld through social pressure. For example, shaking hands when greeting someone is a norm in many cultures, while in others, bowing or another gesture is expected. These norms are essential because they provide structure to daily life, helping individuals navigate social interactions without conflict or confusion

Values: Beliefs about what is desirable or important in life, guiding individual and collective behavior. Values represent the core beliefs about what is good, right, or important in life. These values serve as guiding principles for both individuals and societies, influencing decisions, behavior, and social expectations. For example, values such as honesty, equality, and respect are often held in high regard, shaping how people interact with one another and the kind of society they strive to create. Values can vary greatly between cultures, reflecting differences in history, religion, and social organization. They are passed down from generation to generation, helping to preserve cultural identity while also evolving in response to societal changes.

Beliefs: Specific ideas that people hold to be true. Beliefs are the specific ideas that people hold to be true, and they form the foundation of a society's worldview. These beliefs often stem from religious, cultural, or philosophical traditions, providing individuals with a sense of purpose

and understanding of the world around them. For example, religious beliefs might dictate moral behavior or provide explanations for natural phenomena, while cultural beliefs can shape everything from dietary habits to social roles. While beliefs can be deeply personal, they are often shared by members of a society, contributing to a collective understanding of reality and reinforcing social cohesion.

Symbols: Objects, gestures, or signs that hold specific meanings within a culture. Symbols are objects, gestures, or signs that hold specific meanings within a culture. These symbols often carry significant emotional or historical weight, representing the values, beliefs, and identity of a society. For instance, national flags symbolize patriotism and unity, religious icons embody spiritual beliefs, and everyday gestures like a thumbs-up can convey approval or agreement. Symbols are powerful tools for communication because they can express complex ideas and emotions quickly and universally within a cultural context. They also help to reinforce a shared identity, reminding members of a culture of their common values and heritage.

Together, these components of culture—norms, values, beliefs, and symbols—create a complex system that governs how individuals and groups interact with one another. Norms provide the structure for social behavior, ensuring predictability and stability in everyday interactions. Values shape the moral foundation of a society, guiding individuals in making decisions that align with collective ideals. Beliefs offer a framework for understanding the world, providing meaning and purpose to individual lives. Symbols act as powerful tools for expressing and reinforcing these shared ideas, helping to maintain cultural continuity over time. All of these elements work together to form the unique identity of a society, influencing everything from social relationships to institutional structures.

3.5 ROLE OF CULTURE IN SOCIAL COHENSION AND CHANGE:

Culture plays a vital role in maintaining social cohesion by providing shared norms and values that bring people together. It also influences social change, as shifts in cultural values can lead to changes in societal structures, like advancements in technology or changes in political ideologies.

Culture plays a pivotal role in maintaining social cohesion by establishing a shared framework of norms, values, beliefs, and symbols that bind individuals together within a society. This shared cultural structure fosters a deep sense of belonging, identity, and mutual understanding among members of a community. These cultural components serve as a blueprint for behavior, creating predictability and stability in social interactions, and reducing the potential for conflict and disorder. By offering common standards and expectations, culture enables individuals to navigate complex social environments, ensuring cooperation and harmonious coexistence.

Norms, the social rules that govern behavior in specific situations, are a crucial element in this process. Norms dictate how people are expected to behave in various contexts, providing a clear set of guidelines that promote order. These norms can be formal, such as laws and

regulations, or informal, like social customs and traditions. For example, norms of politeness, respect, and fairness govern interpersonal interactions, ensuring that individuals treat one another in ways that are socially acceptable. By adhering to these norms, people contribute to the stability of society, minimizing misunderstandings and conflicts. Without shared norms, social interactions would be chaotic and unpredictable, as individuals would struggle to understand the expectations of others.

In addition to norms, values play an equally significant role in fostering social cohesion. Values represent the deeply held beliefs about what is considered desirable, good, or important in life. These shared values act as a moral compass, guiding both individual behavior and collective decision-making. Values such as equality, justice, freedom, and respect for human rights create a common ethical framework that binds people together, enabling them to work towards common societal goals. In times of crisis or uncertainty, shared values help unify communities, providing a sense of purpose and direction. For example, during social or political upheavals, values like democracy and human dignity can serve as rallying points, keeping society focused on maintaining unity and working toward collective solutions. Culture plays a vital role in preserving and transmitting these values across generations, ensuring that they remain central to the functioning of society.

Moreover, culture influences beliefs, which are the ideas that individuals within a society hold to be true. Beliefs shape how people view the world and their role within it. They often stem from religious, philosophical, or historical traditions, and they provide individuals with a framework for making sense of their experiences. In this way, culture ensures that people share a common worldview, which fosters mutual understanding and solidarity. By reinforcing these shared beliefs, culture promotes social cohesion by creating a collective consciousness that unites individuals within a community.

Symbols also play a critical role in culture, serving as powerful tools for communication and shared identity. Symbols, whether they are tangible objects, gestures, or signs, carry specific meanings that are recognized within a cultural context. For instance, national flags, religious icons, and cultural rituals are symbols that evoke feelings of unity, pride, and belonging among members of a society. These symbols serve as reminders of a shared history, heritage, and identity, further strengthening the bonds between individuals within a community. The power of symbols lies in their ability to convey complex ideas and emotions in a way that is universally understood within a culture.

While culture provides stability and cohesion, it is not static; it is dynamic and evolves in response to changing circumstances. Social change often occurs as a result of shifts in cultural values and beliefs. As societies grow and adapt to new ideas, technologies, and global influences, culture transforms to reflect these changes. For example, the increasing emphasis on individual rights and freedoms in many modern societies has led to significant shifts in political systems, such as the rise of democratic governance and a greater focus on human

rights. Similarly, the cultural shift toward environmental sustainability has influenced not only individual behaviors but also global policies and industrial practices, encouraging governments and businesses to adopt more eco-friendly approaches. Technological advancements, too, are often driven by cultural values that prioritize innovation, progress, and efficiency. As societies embrace new technologies, cultural attitudes toward work, communication, and social organization also evolve, leading to broader societal transformations.

In conclusion, culture plays a dual role in society: it maintains social cohesion by providing a shared framework of norms, values, beliefs, and symbols, while also driving social change by evolving in response to new ideas, technologies, and global trends. By acting as both a stabilizing force and a catalyst for progress, culture ensures that societies remain both unified and adaptable in the face of changing circumstances. This dynamic interplay between culture and society is essential for the ongoing development and success of human communities across the globe.

CHECK YOUR PROGRESS:

1. Define society and list its types.

2. What are the key components of culture?

3. How do norms and values shape behavior?

4. Explain the role of symbols in culture.

5. What is the relationship between society and culture?

6. Discuss the role of culture in social change.

7. Define agrarian society.

8. What is an industrial society?

9. How does post-industrial society differ from previous types of societies?

10. How does culture contribute to social cohesion?

11. Give examples of symbols in a society.

12. What is the difference between values and beliefs?

13. How do cultural shifts lead to societal changes?

14. Explain the role of technology in post-industrial societies.

15. What are the primary characteristics of hunting and gathering societies?

3.6 LET SUM UP:

In this unit, we delved into the foundational concepts of society and culture, understanding their interrelation and impact on human interactions. We explored the various types of societies, such as agrarian, industrial, and post-industrial, and how they function based on specific social and economic structures. The definition of culture was also discussed, breaking down its key

components—norms, values, beliefs, and symbols—that shape a society's identity and guide individual behaviors. Additionally, we examined the vital role culture plays in promoting social cohesion by fostering shared values and expectations. Furthermore, we analysed how cultural shifts influence societal change, allowing societies to evolve and adapt to new circumstances over time.

3.7 ANSWER TO QUESTION:

1. Society is a structured group of individuals who interact and share a common culture, and its types include agrarian, industrial, post-industrial, hunting and gathering, and pastoral societies.

2. The key components of culture are norms, values, beliefs, and symbols.

3. Norms shape behavior by establishing expectations for how individuals should act in specific situations, while values provide the underlying principles that guide those actions.

4. Symbols in culture serve as representations that convey specific meanings and facilitate communication and shared understanding among members of society.

5. The relationship between society and culture is interdependent, as culture provides the framework for social interaction, while society gives context and structure to cultural expressions.

6. Culture plays a crucial role in social change by influencing attitudes, behaviors, and values, which can lead to shifts in societal norms and institutions.

7. An agrarian society is one that is primarily based on agriculture and farming, relying on crop cultivation and livestock rearing for sustenance and economic activity.

8. An industrial society is characterized by a shift from agrarian economies to manufacturing and industry, emphasizing mechanization and mass production.

9. A post-industrial society differs from previous types by prioritizing information technology, services, and knowledge-based industries over manufacturing and agriculture.

10. Culture contributes to social cohesion by providing shared norms and values that create a sense of belonging and collective identity among individuals.

11. Examples of symbols in a society include national flags, religious icons, language, and gestures.

12. The difference between values and beliefs is that values represent what is deemed important or desirable, while beliefs are specific ideas that individuals hold to be true.

13. Cultural shifts lead to societal changes by altering the shared norms and values, which can result in new social practices, institutions, and policies.

14. The role of technology in post-industrial societies is pivotal as it drives innovation, transforms communication, and reshapes economic structures by prioritizing information and service sectors.

15. The primary characteristics of hunting and gathering societies include a reliance on foraging for food, small group sizes, mobility, and a subsistence economy based on communal sharing.

3.8 MODEL QUESTION:

1. Define society and its types.

2. Discuss the major components of culture.

3. Explain the role of culture in social cohesion.

4. How does culture influence social change?

5. What are the differences between industrial and post-industrial societies?

6. What is the role of norms in shaping societal behavior?

7. How do values and beliefs differ?

8. Discuss the role of technology in societal development.

9. Explain the significance of symbols in a society.

10. How does culture shape human behavior?

3.9 ACTIVITIES (Any two):

1. Identify and analyze the cultural values of your community.

2. Create a visual representation of the types of societies.

3. Conduct a group discussion on how cultural norms influence everyday life.

4. Write an essay on the role of technology in post-industrial societies.

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Unit 4: Socialization

UNIT STRUCTURE

4.1 INTRODUCTION:

In Unit 3, we discussed the role of culture in society, which serves as the foundation for socialization. In this unit, we build on that understanding by examining how individuals learn and internalize cultural norms and values through socialization processes, thereby reinforcing societal continuity. Socialization is the lifelong process through which individuals learn and internalize the values, norms, customs, and behaviors necessary to function effectively in society. This process plays a crucial role in shaping the identity and roles of individuals as they grow and interact with various social institutions. This unit explores the concept, agents, and theoretical perspectives on socialization, focusing on the insights of Mead and Cooley

4.2 LEARNING OBJECTIVES:

- Understand the meaning and process of socialization.
- Identify the key agents of socialization such as family, peers, media, and education.
- Explain the socialization theories of Mead and Cooley.

- Analyze the role of socialization in shaping individual identity and societal roles.

4.3 MEANING PROCESS OF SOCIALIZATION

Socialization is a fundamental process through which individuals learn and internalize the values, beliefs, norms, and skills necessary to function effectively within their society. This ongoing journey begins at birth and continues throughout an individual's life, influencing their thoughts, behaviors, and interactions with others. It serves as the cornerstone for personal identity formation, shaping how people view themselves and their roles in the social fabric.

The process of socialization occurs through various stages, beginning with the family, which serves as the primary agent of socialization. From the earliest moments of life, infants are exposed to their family's culture, language, and values. Parents and caregivers play a crucial role in teaching children's basic behaviors, norms, and language. This early socialization helps children understand expectations, develop their identities, and form emotional attachments that are essential for their overall development.

As children grow, they encounter additional agents of socialization, such as peers, schools, and media. Peer groups become particularly influential during adolescence when individuals begin to seek independence and form their social identities separate from their families. Through interactions with friends and classmates, young people learn about group dynamics, social acceptance, and the importance of conformity. Peer pressure can significantly impact decision-making, behaviors, and self-perception during this critical period of development.

Educational institutions also play a vital role in the socialization process. Schools provide structured environments where children learn not only academic content but also important social skills. In school, individuals learn to interact with authority figures, cooperate with peers, and understand societal expectations regarding behavior and communication. Through participation in group activities and classroom discussions, students develop critical thinking skills and a sense of civic responsibility, laying the groundwork for their future roles as active members of society.

Media, including television, social networks, and the internet, has become an increasingly significant force in the socialization process, especially in contemporary society. Media exposes individuals to diverse perspectives, cultural norms, and global issues, shaping their understanding of the world. It can reinforce existing social norms but also challenge and transform them by presenting alternative lifestyles and ideas. As individuals engage with media, they may adopt new values or behaviors that reflect broader societal changes.

The process of socialization is not static; it evolves as individuals move through different life stages and contexts. For example, transitions such as starting school, entering the workforce, or becoming a parent introduce new social roles and expectations. Each of these transitions requires individuals to adapt their behaviors and attitudes, demonstrating the dynamic nature of socialization.

In summary, socialization is a lifelong process that is essential for personal development and societal cohesion. It enables individuals to acquire the knowledge, skills, and values needed to navigate their social worlds effectively. By engaging with various agents of socialization, individuals learn how to interpret their experiences, form relationships, and contribute to the collective identity of their communities. This intricate process highlights the interplay between individual agency and social influence, underscoring the importance of socialization in shaping human behavior and society as a whole.

4.4 AGENTS OF SOCIALIZATION:

The agents of socialization are critical components in the development of individuals and play a vital role in shaping their identities, values, and behaviors throughout their lives. These agents facilitate the transmission of cultural norms and expectations, significantly influencing how individuals interact with the world around them.

1. Family:

The family is the primary and most influential agent of socialization, especially during early childhood. It serves as the first context in which children learn about norms and values. Through daily interactions, parents and caregivers teach essential behaviors such as language, manners, and moral values, which are foundational for social development. The family install's beliefs about gender roles, work ethics, and interpersonal relationships, significantly shaping a child's identity. For instance, cultural traditions, religious practices, and social norms are often passed down through familial interactions, reinforcing the importance of family in socializing children into their specific cultural contexts.

2. Peers:

As individuals grow, peer groups become increasingly influential, particularly during adolescence. Peer interactions provide opportunities for individuals to learn social rules, develop interpersonal skills, and establish their identities separate from their families. In this context, peer approval becomes essential for self-esteem, influencing behaviors, clothing choices, language, and even values. Friends often provide a platform for shared experiences, allowing individuals to test boundaries and navigate social hierarchies. This peer influence can have both positive and negative effects; while peers can encourage healthy behaviors and self-exploration, they can also lead to negative behaviors such as peer pressure and conformity.

3. Media:

The media, encompassing television, the internet, and social networks, serves as a pervasive socializing force in contemporary society. It exposes individuals to a wide array of perspectives, values, and lifestyles, shaping their perceptions of reality. The media influences societal norms by presenting idealized images of success, beauty, and behavior, which can lead to unrealistic expectations and pressures. Additionally, social media platforms provide spaces for interaction and expression, allowing individuals to share experiences and form communities, while also challenging traditional norms and values.

4. Education:

Educational institutions play a crucial role in socialization by imparting academic knowledge and societal values. Schools are not just places for learning facts; they teach children about social roles, cooperation, and the importance of civic responsibility. Through interactions with teachers and peers, students learn to navigate social expectations, develop critical thinking skills, and understand the principles of democracy and justice. Education also provides a structured environment for learning about diversity and inclusion, fostering a sense of community among individuals from various backgrounds.

In summary, the agents of socialization—family, peers, media, and education—interact to shape individuals' identities and behaviors. Each agent contributes uniquely to the socialization process, ensuring that individuals develop the skills and values necessary to function effectively in society. Through these agents, individuals learn to navigate complex social landscapes, adapt to societal changes, and establish their sense of self within the broader cultural context.

4.5 THEORIES OF SOCIALIZATION:

The theories of socialization proposed by George Herbert Mead and Charles Horton Cooley provide foundational insights into how individuals develop self-identity through social interactions and perceptions.

1. Mead's Theory:

George Herbert Mead's theory highlights the significance of social interaction in the formation of the self. Mead posited that the self is not an innate quality but a product of social experiences. Central to his theory are the concepts of the "I" and the "me." The "I" represents the spontaneous, instinctive aspect of the self—how individuals express their feelings, desires, and personal impulses. In contrast, the "me" signifies the socialized self, shaped by societal norms and expectations. This duality illustrates the tension individuals experience as they navigate their personal desires and societal demands.

Mead believed that self-development occurs through a process of role-taking, wherein individuals learn to view themselves from the perspectives of others. This occurs in several stages, starting in early childhood when children engage in play. During play, they imitate

significant others (e.g., parents or caregivers) and internalize their roles, which helps them understand social expectations. As children grow, they begin to participate in organized games that require them to consider multiple roles simultaneously, further enhancing their ability to empathize and cooperate with others.

Through these interactions, individuals learn to negotiate their identities and develop a social self. The self is, therefore, an ongoing process of interaction and reflection, with individuals continuously adapting their self-perceptions based on their experiences and social feedback. Mead's theory emphasizes that identity is not static; rather, it is fluid and evolves as individuals engage with different social contexts and relationships.

2. Cooley's Looking-Glass Self:

Charles Horton Cooley's concept of the "looking-glass self" complements Mead's theory by focusing on the social nature of self-concept formation. According to Cooley, individuals perceive themselves through the lens of how they believe others view them. This process involves three critical steps:

1. Imagining how we appear to others: Individuals form a mental image of how they are perceived by those around them. This perception can be based on previous experiences or societal norms about behavior and appearance.

2. Interpreting how others judge us: Next, individuals reflect on what they believe others think of them, interpreting their feedback (verbal or nonverbal) to assess their social standing and worth.

3. Developing feelings based on those judgments: Finally, individuals internalize these interpretations, which can result in feelings of pride, confidence, or, conversely, shame and inferiority. This emotional response significantly influences one's self-esteem and self-image.

The looking-glass self suggests that self-identity is not solely an internal reflection but a social construction heavily influenced by external perceptions. This highlights the dynamic nature of socialization, as individuals continuously refine their identities based on interactions and feedback from their social environment.

Both Mead's and Cooley's theories emphasize the relational aspect of identity formation, illustrating that self-concept is intricately connected to social interactions. Through ongoing communication and interpretation of social cues, individuals construct their identities, making socialization a lifelong process that shapes how they perceive themselves and their roles within society. Together, these theories underscore the importance of social context in understanding self-identity, reinforcing that our sense of self is fundamentally intertwined with our relationships and experiences in the social world.

CHECK YOUR PROGRESS:
1. What is socialization?

2. Why is socialization considered a lifelong process?

3. How does the family act as an agent of socialization?

4. In what ways do peers influence social behavior?

5. What is the role of media in socialization?

6. How does education contribute to socialization?

7. Explain Mead's theory of self.

8. Define Cooley's "looking-glass self."

9. Compare the roles of family and peers in socialization.

10. How does media influence cultural norms?

11. What role do schools play in shaping social identity?

12. How do Mead's and Cooley's theories differ?

13. Describe the process through which individuals develop self-concept according to Cooley.

14. How does socialization contribute to societal continuity?

15. What impact does technology have on modern socialization processes?

4.6 LET SUM UP:

Socialization is an essential process in human development, shaping individuals' identities and enabling them to function as members of society. Through agents like family, peers, media, and education, individuals learn societal norms and values. Theories from Mead and Cooley provide insight into how self-concept develops through social interaction.

4.7 ANSWER TO QUESTION:

1. Socialization is the process through which individuals learn and internalize the values, norms, and behaviors of their culture.

2. Socialization is considered a lifelong process because individuals continue to learn and adapt to new roles and environments throughout their lives.

3. The family acts as an agent of socialization by providing the initial context for learning values, norms, and emotional bonds, shaping an individual's personality and beliefs.

4. Peers influence social behavior by providing a sense of belonging and identity, as well as shaping attitudes, interests, and behaviors through shared experiences.

5. The media plays a crucial role in socialization by disseminating cultural norms, values, and information that influence perceptions and behaviors in society.

6. Education contributes to socialization by teaching knowledge, social skills, and cultural values, while also promoting social integration and critical thinking.

7. Mead's theory of self posits that the self develops through social interactions and the internalization of others' perspectives, forming an individual's identity through the "I" and "me."

8. Cooley's "looking-glass self" is the concept that individuals form their self-concept based on how they believe others perceive them, reflecting back their self-image through social interactions.

9. The family provides foundational socialization and emotional support, while peers offer experiences and influence that shape social behavior and identity during adolescence.

10. Media influences cultural norms by portraying and promoting specific values, lifestyles, and behaviors, often shaping public perceptions and societal expectations.

11. Schools play a critical role in shaping social identity by teaching students' social norms, promoting civic values, and facilitating interactions with diverse groups.

12. Mead's theory focuses on the development of self through social interaction, while Cooley's theory emphasizes the reflective nature of self-perception based on societal feedback.

13. According to Cooley, individuals develop self-concept through a three-step process: imagining how they appear to others, imagining how others judge that appearance, and developing feelings about themselves based on those judgments.

14. Socialization contributes to societal continuity by instilling shared values and norms in individuals, ensuring the transmission of culture across generations.

15. Technology impacts modern socialization processes by altering communication methods, shaping social interactions, and providing new platforms for identity expression and social engagement.

4.8 MODEL QUESTION:

1. Define socialization and explain its significance.

2. Discuss the role of family and peers in socialization.

3. How does media influence social behavior and identity?

4. Analyze Mead's theory of the development of self.

5. Explain Cooley's "looking-glass self" theory.

6. How do schools contribute to socialization?

7. Compare the influence of family and education on socialization.

8. Discuss the impact of technology on modern socialization.

9. How do Mead and Cooley explain the formation of self-concept?

10. What is the role of media in global socialization?

4.9 ACTIVITIES (Any two):

1. Interview family members about how they learned societal norms and values during their upbringing.

2. Analyze a popular TV show for examples of socialization, focusing on how characters develop through interactions.

3. Organize a group discussion with peers on how media has influenced their sense of identity.

4. Observe a classroom to study how teachers socialize students through formal and informal interactions.

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Unit 5: Social Structure and Function

UNIT STRUCTURE

5.1 INTRODUCTION

In Unit 4, we examined socialization, the process through which individuals internalize societal norms and values. In this unit, we focus on the broader social structure that organizes these norms and values into institutionalized roles and relationships, shaping how individuals interact within society. Social structure refers to the organized pattern of relationships, institutions, and social practices that make up society. It defines roles, statuses, and functions that individuals and groups occupy in social interactions. This unit explores the concept of social structure, its elements, and perspectives on how it maintains social order and power dynamics.

5.2 LEARNING OBJECTIVES

- Understand the concept of social structure and its key elements.
- Compare functionalist and conflict perspectives on social structure.
- Explain the role and status in social interaction.

- Analyze how social structures influence behavior and societal functions.

5.3 DEFINITION AND ELEMENTS OF SOCIAL STUCTUREB

Social structure is a fundamental concept in sociology that encompasses the intricate web of relationships, roles, and institutions that organize society. It serves as a framework that influences individual behavior, societal interactions, and the functioning of communities. By providing stability and predictability, social structure helps individuals understand their roles and expectations within the broader context of their society.

At its core, social structure comprises several key elements, each contributing to the overall dynamics of social life. Norms are informal rules that govern behavior in specific contexts. They dictate what is considered acceptable or unacceptable conduct, guiding individuals on how to act in various situations. For instance, societal norms around politeness influence how people greet one another, while norms related to dress codes can vary widely between different cultures and social settings. These norms shape interactions and create a sense of order within society.

Values represent deeply held beliefs about what is important or desirable within a culture. They provide the ethical foundation for social behavior and influence collective priorities. For example, values such as equality, justice, and respect for diversity are integral to democratic societies, guiding how individuals engage with one another and with institutions. Values can vary significantly between different cultures, impacting the social structure in diverse ways.

Roles are the expected behaviors associated with particular social positions within society. Each individual occupies multiple roles, such as being a parent, employee, or community member. These roles come with specific expectations, dictating how individuals should act based on their social context. The role of a teacher, for instance, carries expectations for imparting knowledge and fostering learning, while the role of a parent involves nurturing and guiding children. Role conflict can arise when expectations from different roles clash, highlighting the complexity of social interactions.

Statuses are the positions individuals hold within the social structure, which can be ascribed (involuntary, such as race or gender) or achieved (voluntary, such as education or occupation). Statuses can influence access to resources, power, and opportunities, shaping an individual's experience within society. For instance, an individual with a high socio-economic status may have greater access to quality education and healthcare, whereas someone from a lower status may face systemic barriers.

Lastly, institutions are established systems and structures that organize societal life. Major institutions include family, education, religion, economy, and government. These institutions serve specific functions that contribute to societal stability and continuity. For example, the educational institution plays a crucial role in socializing individuals, imparting knowledge, and preparing them for future roles in society. Each institution operates within the framework of social structure, influencing how individuals interact and navigate their social world.

In summary, social structure is a complex, organized system of relationships, roles, and institutions that shapes individual behavior and societal interactions. Understanding its elements—norms, values, roles, statuses, and institutions—provides insight into how societies function and how individuals relate to one another within these frameworks. This understanding is crucial for addressing social issues and fostering a more equitable society.

5.4 FUNCTIONAL AND CONFLICT PERSPECTIVES:

Understanding social structure requires a nuanced exploration of the functionalist and conflict perspectives, two foundational sociological frameworks that interpret the dynamics of society differently.

1. Functionalist Perspective:

The functionalist perspective views social structure as a critical element for maintaining societal stability and cohesion. According to functionalism, each component of society, including institutions such as the family, education, government, and religion, serves specific functions that contribute to the overall functioning of society. This perspective is often attributed to early sociologists like Emile Durkheim, who emphasized the importance of social solidarity and collective consciousness.

Functionalists argue that social structures are necessary for the smooth operation of society, as they help to meet the needs of individuals and groups. For instance, the family unit plays a crucial role in providing emotional support, nurturing, and socialization. Through familial interactions, children learn societal norms, values, and behaviors that prepare them for their future roles as productive members of society. The family also contributes to the stability of society by creating a supportive environment where individuals can develop their identities and establish connections.

Similarly, the education system is viewed as vital for preparing individuals for their roles in the workforce and as engaged citizens. Schools not only impart knowledge and skills but also socialize individuals into the cultural norms of their society. Through education, individuals learn discipline, collaboration, and critical thinking, which are essential for functioning in a complex social environment.

Moreover, institutions such as the government provide order and structure through laws and regulations, maintaining social control and addressing conflicts that may arise within society. Functionalists believe that a stable society is one in which all institutions work harmoniously together, each fulfilling its designated role. Disruptions or dysfunctions within any of these institutions can lead to social problems, highlighting the interconnectedness of social structures.

2. Conflict Perspective:

In stark contrast, the conflict perspective, heavily influenced by the work of Karl Marx, emphasizes the inherent inequalities and power struggles embedded within social structures. This framework posits that society is not a harmonious entity but rather a battleground where different groups compete for resources, power, and status. According to conflict theorists,

social structures are designed to maintain the dominance of certain groups—typically those with wealth and power—over others, particularly marginalized communities.

Conflict theory argues that institutions such as the economy, government, and education serve the interests of the ruling class, perpetuating systemic inequalities. For example, the education system may appear neutral, yet it often reflects and reproduces social stratification. Children from affluent families tend to have access to better educational resources, extracurricular activities, and networks, while those from disadvantaged backgrounds face significant barriers. This disparity in access not only affects educational outcomes but also limits opportunities for upward mobility.

Moreover, the conflict perspective highlights how societal norms and values can be manipulated to sustain the interests of the powerful. Ideologies, such as meritocracy, can obscure the realities of inequality, suggesting that success is solely based on individual effort rather than structural advantages or disadvantages. This perspective reveals how social structures can maintain the status quo and discourage social change by framing existing inequalities as natural or inevitable.

In conclusion, the functionalist and conflict perspectives offer contrasting interpretations of social structure. While functionalism emphasizes stability and cohesion through the functions of social institutions, conflict theory underscores the role of power dynamics and inequalities. Understanding these perspectives provides a comprehensive view of the complexities of social life and the interplay between structure, agency, and social change. By analyzing social structures through these lenses, sociologists can better address the challenges and inequities that persist in contemporary society.

5.5 ROLE AND STATUS IN SOCIAL INTERACTION

In the intricate tapestry of social interaction, the concepts of role and status are fundamental in shaping how individuals relate to one another and navigate their social worlds. Understanding these concepts provides insight into the dynamics of human behavior within various social contexts.

Status refers to the position an individual occupies within a social structure, which can influence their identity, power, and access to resources. Status can be classified into two main categories: ascribed status and achieved status. Ascribed status is assigned at birth and is typically based on inherent characteristics such as race, gender, and family background. For instance, being born into a royal family confers an ascribed status that carries inherent privileges and expectations, regardless of the individual's personal achievements. In contrast, achieved status is earned through personal effort, education, and actions. A person who becomes a doctor or a lawyer has achieved a status that reflects their hard work, dedication, and qualifications. Both types of status contribute to how individuals are perceived in society and influence their interactions with others.

Roles, on the other hand, are the expected behaviors and responsibilities associated with a particular status. Each status comes with specific roles that dictate how individuals should act in various social situations. For example, a teacher (status) is expected to fulfill specific duties, such as educating students, developing lesson plans, and maintaining discipline in the classroom. These role expectations help define the boundaries of acceptable behavior within that context, facilitating predictable interactions among individuals.

Roles not only guide behavior but also provide a framework for individuals to understand their responsibilities and the expectations others may have of them. This understanding is crucial for smooth social interactions. When individuals adhere to their prescribed roles, social cohesion is maintained, and conflicts are minimized. However, role expectations can vary across cultures and contexts. What is considered appropriate behavior for a teacher in one culture may differ significantly from another, illustrating the fluidity of roles within the broader framework of societal norms.

Moreover, individuals often occupy multiple statuses and roles simultaneously, leading to potential role conflict. For instance, a person may be a parent, employee, and community volunteer at the same time, each role carrying its own set of expectations. Balancing these roles can be challenging, especially when they require competing commitments or when individuals face conflicting demands. Role conflict arises when the expectations of one role interfere with those of another, leading to stress and difficulties in fulfilling responsibilities.

In addition, the dynamic nature of roles means that they can evolve over time. Life transitions, such as marriage, parenthood, or career changes, can alter an individual's status and associated roles. These changes may require individuals to adapt their behaviors and expectations, highlighting the fluidity of social interaction.

In summary, roles and statuses are essential elements of social interaction, providing a framework for understanding behavior within society. Status refers to the position an individual holds, while roles encompass the expected behaviors tied to that status. Together, they regulate social interactions, ensuring they function smoothly within the intricate structure of society. Understanding these concepts is vital for analyzing how individuals navigate their social worlds and the complexities that arise from multiple roles and changing statuses.

CHECK YOUR PROGRESS

1. Define social structure.

2. What are the key elements of social structure?

3. Explain the functionalist perspective on social structure.

4. What is the conflict perspective of social structure?

5. Define social roles and explain their importance.

6. How does status influence social interaction?

7. Compare and contrast social roles and statuses.

8. How does social structure contribute to societal stability?

9. Discuss the impact of norms and values on social structure.

10. How do institutions affect social interaction?

11. Explain how social roles regulate behavior.

12. What are the power dynamics within social structures?

13. How do conflict theorists view the role of institutions in perpetuating inequality?

14. Discuss the role of education in social structure.

15. How does the family function within social structure?

5.6 LET SUM UP

Social structure acts as a framework that organizes society through a system of relationships, institutions, roles, and statuses. It guides how individuals interact and function within society, ensuring stability or perpetuating inequality. The functionalist perspective emphasizes social order and cohesion, while the conflict perspective highlights how structures generate and sustain inequalities. Roles and statuses are integral in regulating behavior and maintaining order within the social system, helping individuals understand their responsibilities and positions in society.

5.7 ANSWER TO QUESTION:

1. Social structure refers to the organized pattern of relationships and institutions that together form the framework of a society.

2. Key elements of social structure include roles, statuses, norms, institutions, and social hierarchies.

3. The functionalist perspective on social structure views it as a system of interconnected parts that work together to maintain stability and social order.

4. The conflict perspective of social structure emphasizes the power dynamics and struggles between different groups, highlighting how social structures perpetuate inequality and conflict.

5. Social roles are expectations and behaviors associated with particular statuses, which are important for guiding individual behavior and facilitating social interactions.

6. Status influences social interaction by determining an individual's position in the social hierarchy, which affects how they are treated and how they interact with others.

7. Social roles are specific expectations for behavior associated with a particular status, while statuses refer to the recognized social positions individuals occupy.

8. Social structure contributes to societal stability by establishing predictable patterns of behavior and interactions that help maintain order.

9. Norms and values shape social structure by defining acceptable behaviors and beliefs, which guide interactions and expectations within society.

10. Institutions affect social interaction by providing structured environments where individuals engage with one another according to established norms and roles.

11. Social roles regulate behavior by outlining expected actions and responsibilities, helping individuals navigate social situations.

12. Power dynamics within social structures refer to the ways in which power is distributed and exercised among different groups, influencing access to resources and opportunities.

13. Conflict theorists view institutions as mechanisms that perpetuate inequality by serving the interests of dominant groups at the expense of marginalized ones.

14. Education plays a crucial role in social structure by transmitting knowledge, values, and skills, shaping social mobility and individual opportunities.

15. The family functions within social structure by serving as the primary unit of socialization, providing emotional support, and establishing roles that influence individual behavior and societal norms.

5.8 MODEL QUESTION

1. Define social structure and discuss its significance in societal organization.

2. Compare the functionalist and conflict perspectives on social structure.

3. Explain the role of norms and values in maintaining social order.

4. How do social roles and statuses shape social interactions?

5. Analyze the influence of family and education in the social structure.

6. Discuss the impact of social institutions like the government on social functions.

7. How do conflict theorists view the role of institutions in perpetuating social inequality?

8. Describe how social structure contributes to societal stability and change.

9. What is the role of education in shaping individual and collective behavior in society?

10. Discuss how social status affects power dynamics in social interactions.

5.9   ACTIVITIES (Any two):

1. Create a Social Structure Map: Draw a diagram illustrating the various institutions (e.g., family, education, government, economy) that make up social structure. Write a brief explanation for the roles and functions of each institution.

2. Case Study Analysis: Choose a social institution (e.g., education, health, religion) and analyze how it influences social roles and statuses in your community. Present your findings in a group discussion.

3. Online Discussion Forum: Participate in an online forum where students from different backgrounds share their views on how social roles influence their daily lives. Reflect on similarities and differences in socialization processes.

4. Virtual Interview with Educators: Conduct a virtual interview with a school teacher or administrator about how educational practices contribute to social roles and status formation. Write a report on your findings.

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Unit 6: Social Institutions

UNIT STRUCTURE

6.1 INTRODUCTION

In the previous unit, the focus was on understanding social structure and function, which laid the groundwork for exploring specific social institutions that shape and organize social life. This unit delves deeper into these institutions and examines their roles and significance. Social institutions are established systems of social relationships that fulfil key societal functions. These institutions provide structure to society and guide human interactions. Marriage, family, kinship systems, religion, education, and economy are fundamental social institutions that shape individual lives and the broader community.

6.2 LEARNING OBJECTIVES:

- Understand the meaning and types of social institutions.

- Analyze the roles of marriage, family, and kinship systems.

- Examine religion, education, and the economy as key social institutions.

- Explore the interrelation between social institutions and societal functioning.

6.3 MEANING AND TYPES OF SOCIAL INSTITUTIONS

Social institutions are structured and established systems within a society that govern human behavior, relationships, and practices. They serve as organized frameworks to meet fundamental needs and maintain order and stability in the social fabric. These institutions shape norms, values, and roles, guiding individuals and groups in their everyday interactions. They evolve over time in response to social, cultural, economic, and political changes, reflecting both the stability and adaptability of societies.

Family

One of the most basic and universal social institutions is the family. It is primarily responsible for biological and social reproduction. Families offer emotional and physical care, provide support to their members, and shape the early socialization of children. In most societies, family structures vary from nuclear families to extended families, with each model serving specific social roles. The family plays a vital role in maintaining the continuity of society by instilling cultural values and ensuring the development of future generations. Changing economic conditions, evolving gender roles, and shifts in cultural expectations have significantly impacted the traditional family structure. In many parts of the world, family dynamics are now more diverse, reflecting changes in societal attitudes towards marriage, divorce, and parenting.

Religion

Religion is another key institution that addresses the spiritual and moral needs of individuals. It provides moral guidelines, rituals, and shared beliefs that help people make sense of the world and their place within it. Religion often serves as a source of comfort in times of uncertainty, loss, or hardship, offering a framework for understanding life's challenges. Religious institutions, such as churches, temples, mosques, and other places of worship, also play significant roles in community building. They foster social cohesion by bringing individuals together under common values and traditions. While religion is often considered a stabilizing force, it is also subject to change, influenced by modernity, secularism, and pluralism. The evolution of religious institutions reflects the shifting balance between tradition and contemporary social values.

Education

Education, as an institution, is essential for the transmission of knowledge, skills, and cultural values across generations. Schools, colleges, and universities are structured to prepare individuals for various roles in society. Formal education helps develop intellectual and social capacities, equipping individuals with the tools necessary to function effectively in a complex world. Education also serves as a mechanism for social mobility, enabling individuals to improve their socioeconomic status. However, educational institutions are continuously evolving due to advancements in technology, changing workforce demands, and debates over

curriculum content. Issues such as inequality in access to quality education, the digital divide, and the relevance of traditional pedagogical methods have brought educational reforms to the forefront of public discourse.

Economy

The economic institution is central to the distribution of resources, goods, and services in society. It encompasses various systems, such as capitalism, socialism, and mixed economies, each of which defines the organization of production, labor, and wealth distribution. The economy influences the standard of living, employment opportunities, and the general well-being of a population. Economic institutions include markets, corporations, labor unions, and regulatory bodies. These entities work together to maintain economic stability, but they are also subject to fluctuations caused by market forces, political policies, and global trends. In today's interconnected world, economic institutions must adapt to rapid changes in technology, trade, and the environment.

Interdependence of Social Institutions

These institutions do not operate in isolation; they are deeply interdependent. For example, economic changes can lead to shifts in family structures, as seen in societies where increased participation of women in the workforce has altered traditional gender roles. Similarly, educational reforms often respond to economic needs, with schools adapting curricula to prepare students for emerging industries. Religion, while often viewed as a separate domain, can influence other institutions like education and family by shaping cultural values and norms. As society evolves, so do these institutions, reflecting both continuity and change. Understanding the interplay between social institutions is crucial for analyzing societal development and addressing contemporary challenges.

6.4. MARRIAGE. FAMILY AND KINSHIP SYSTEMS:

Marriage, family, and kinship are foundational concepts in understanding the social structures that shape human relationships and societal functioning. These interconnected systems regulate social behavior, determine lineage, and provide emotional and material support for individuals. Each plays a crucial role in organizing social life, passing down cultural values, and maintaining social order across generations.

Marriage

Marriage is a socially and, often, legally recognized union between individuals that typically forms the basis of a family. It is one of the most important social institutions across cultures, serving not only as a personal relationship but also as a societal contract that establishes certain rights and obligations. Marriage often signifies the formation of a new household and serves as a means of regulating reproduction, inheritance, and social ties. While traditionally understood as a heterosexual union, definitions of marriage have evolved, especially in contemporary societies, to include same-sex marriages in many countries.

The functions of marriage vary across cultures but generally include the regulation of sexual behavior, the establishment of economic partnerships, and the legitimization of offspring. Marriage ceremonies, rituals, and customs differ widely, reflecting the cultural, religious, and legal frameworks within which marriages are recognized. For instance, in some cultures, marriages are arranged by families to maintain social alliances, while in others, individuals choose their partners based on personal preference. The evolution of marriage practices reflects broader social changes, including shifting gender roles, economic independence, and the growing recognition of individual autonomy.

Family

The family is often considered the most fundamental social institution, serving as the primary unit of socialization. It is within the family that individuals first learn social norms, values, roles, and behaviors. The family provides emotional, psychological, and material support, functioning as a stabilizing force in an individual's life. Family structures vary, ranging from nuclear families—comprising parents and children—to extended families, which include relatives such as grandparents, aunts, uncles, and cousins living together or maintaining close ties.

Families fulfill a variety of social functions, including the reproduction and upbringing of children, the transmission of cultural traditions, and the provision of social and economic support. In contemporary societies, the structure of families has become more diverse due to factors such as increased divorce rates, cohabitation without marriage, single-parent families, and the acceptance of same-sex partnerships. These shifts highlight the evolving nature of the family institution, which adapts to changes in social norms and economic conditions.

Kinship

Kinship refers to the network of relationships that connect individuals through blood, marriage, or adoption. It forms the basis of social organization in many societies, influencing patterns of residence, inheritance, and social roles. Kinship systems vary across cultures and can be broadly categorized into two types: patrilineal and matrilineal systems.

In a patrilineal kinship system, lineage is traced through the father's line, meaning inheritance and family name are passed from father to son. This system is common in many parts of the world, including much of Asia, Africa, and the Middle East. In patrilineal societies, the male head of the household often holds significant authority, and family property is typically passed down through the male line.

Conversely, a matrilineal kinship system traces descent through the mother's line. In this system, inheritance and social roles are passed from mother to daughter. Although matrilineal systems are less common than patrilineal ones, they are found in certain indigenous communities, such as the Khasi in India and the Mosuo in China. Matrilineal societies often grant women more authority in family decisions and inheritance matters.

Kinship systems also determine marriage alliances, residence patterns, and family obligations. In some cultures, newlyweds are expected to live with or near the husband's family (patrilocal residence), while in others, they may live with the wife's family (matrilocal residence). These

kinship arrangements affect family dynamics, inheritance laws, and the distribution of wealth and power within communities.

The Interplay of Marriage, Family, and Kinship

Marriage, family, and kinship are deeply intertwined, with each influencing the other in significant ways. Marriage often determines one's kinship ties and plays a role in defining familial responsibilities. In societies with extended kinship networks, marriage may also be a way to establish alliances between families, strengthening social ties. Family, as the primary social institution, serves as the foundation for kinship relations by organizing individuals into clearly defined social units based on marriage, blood, or adoption.

As social institutions, marriage, family, and kinship are dynamic, constantly adapting to societal changes. Economic factors, changing gender roles, and increased mobility have transformed traditional family structures and marriage patterns. Despite these changes, these institutions continue to play a central role in organizing social life and providing individuals with identity, support, and stability.

6.5 RELIGION, EDUCATION, AND ECONOMY AS SOCIAL INSTITUTIONS:

Religion, education, and the economy are fundamental social institutions that play a central role in shaping societal structures, norms, values, and individual behaviors. Each of these institutions serves distinct functions, yet they are interconnected in their influence on personal development, social order, and the collective progress of societies. Understanding their roles is essential to comprehending how they contribute to both the stability and evolution of societies.

Religion

Religion is one of the oldest social institutions, deeply ingrained in the cultural and moral fabric of societies. It provides a framework for interpreting the world, answering existential questions, and offering guidance on how individuals should live their lives. Religious teachings often dictate ethical behaviors and moral standards, shaping societal values and norms. Through rituals, symbols, and narratives, religion connects individuals to a higher power or universal truth, fostering a sense of purpose, community, and belonging.

Religious institutions, such as churches, temples, mosques, and synagogues, play a significant role in bringing people together under shared beliefs and values. These institutions often act as moral authorities, influencing laws, customs, and public policies. Religion also serves as a stabilizing force in times of personal and collective crises by providing comfort and meaning to life's uncertainties. However, religion is not static; it evolves with changing societal values, especially in the face of secularism, pluralism, and modernity. Despite these shifts, it continues to be a major influence on cultural identity, social cohesion, and ethical governance.

Education

Education is a crucial social institution that imparts knowledge, skills, and values necessary for both personal development and societal progress. It is through education that individuals are prepared for participation in the workforce, civic life, and broader social engagements. From early childhood to higher education, educational institutions, such as schools, colleges, and universities, serve as mechanisms for transmitting cultural heritage, scientific knowledge, and critical thinking skills.

Education plays a vital role in socialization, helping individuals understand social norms, values, and behaviors expected of them in society. It also fosters social mobility by providing opportunities for individuals to improve their socioeconomic status through the acquisition of knowledge and skills. In modern societies, education is increasingly seen as a driver of innovation and economic growth, with advanced education being essential for adapting to the demands of a globalized and technology-driven world.

Moreover, education serves as a platform for promoting social equality, though disparities in access and quality continue to be pressing issues in many societies. Debates over curriculum content, the role of technology in learning, and the importance of critical thinking versus standardized testing reflect the evolving nature of education as it responds to societal needs and challenges.

Economy

The economy is the social institution responsible for organizing the production, distribution, and consumption of goods and services. It is fundamental to sustaining life by ensuring that individuals have access to the resources they need for survival, such as food, shelter, and clothing. Economic systems vary across societies, with capitalism, socialism, and mixed economies being the most common models. Each system dictates how resources are allocated, how wealth is distributed, and how labor is organized.

Economic institutions include markets, corporations, banks, and labor unions, which function to regulate and support the economic activities of society. They provide the framework within which individuals work, earn a living, and accumulate wealth. The economy also plays a critical role in shaping social stratification, as individuals' economic status influences their access to education, healthcare, and other essential services. This, in turn, affects social mobility and reinforces existing social hierarchies.

In addition to organizing material resources, the economy impacts nearly every aspect of social life, including family structures, education, and even religious practices. Economic institutions are highly adaptive, responding to changes in technology, globalization, and environmental conditions. However, they are also subject to crises, such as financial recessions or inflation, which can cause widespread social disruptions.

Interconnection of Religion, Education, and the Economy

While religion, education, and the economy are distinct institutions, they are interconnected in various ways. For example, religion often shapes ethical standards that influence economic policies and educational content. In many societies, religious institutions have historically played a role in founding schools and universities, reflecting the interplay between religion and

education. Similarly, education directly impacts the economy by producing a skilled workforce, while economic conditions often dictate the accessibility and quality of educational opportunities.

The interdependence of these institutions reflects their collective importance in maintaining social order, facilitating development, and addressing societal challenges. As societies evolve, so too do these institutions, adapting to the changing needs, values, and expectations of the populations they serve. Together, they shape the cultural, intellectual, and material foundations of social life.

CHECK YOUR PROGRESS

1. Define social institutions.

2. What is the significance of family in society?

3. Explain kinship systems with examples.

4. How does marriage contribute to societal structure?

5. Discuss the role of religion as a social institution.

6. What are the functions of education in a society?

7. How does the economy serve as a social institution?

8. Compare matrilineal and patrilineal kinship systems.

9. What is the role of social institutions in maintaining social order?

10. How are religion and morality related?

11. Explain the importance of marriage in socialization.

12. How does education contribute to social mobility?

13. What role does family play in child development?

14. Describe the economic institution in society.

15. Discuss the interdependence of social institutions.

6.6 LET SUM UP

This unit explored the key social institutions—marriage, family, kinship, religion, education, and economy. Each of these institutions plays a critical role in organizing society and ensuring its functioning. These institutions are interconnected and evolve in response to social changes, impacting every aspect of human life.

6.7 ANSWER TO QUESTION

1. Social institutions are organized structures of rules, roles, and relationships that fulfill essential social needs and regulate behavior in society.

2. The family is significant in society as it provides emotional support, socialization, and the transmission of culture and values to the next generation.

3. Kinship systems are patterns of social relationships derived from family connections, such as patrilineal (through the father's line) or matrilineal (through the mother's line).

4. Marriage contributes to societal structure by legally and socially recognizing partnerships that regulate reproduction, kinship, and inheritance.

5. Religion functions as a social institution by providing shared beliefs, practices, and rituals that offer meaning, social cohesion, and moral guidance.

6. Education serves to transmit knowledge, skills, and cultural values, preparing individuals for participation in the workforce and civic life.

7. The economy as a social institution regulates the production, distribution, and consumption of goods and services essential for societal survival.

8. Matrilineal kinship systems trace descent through the mother's line, while patrilineal systems trace it through the father's line.

9. Social institutions maintain social order by creating norms, laws, and practices that guide individual and group behavior.

10. Religion and morality are related as many religions provide ethical frameworks that shape moral behavior in society.

11. Marriage is important in socialization as it creates family units that instill values, norms, and cultural practices in children.

12. Education contributes to social mobility by providing individuals with the skills and qualifications needed to improve their socioeconomic status.

13. The family plays a key role in child development by providing emotional support, nurturing, and the first experiences of social interaction.

14. The economic institution organizes resources, labor, and capital to meet societal needs and sustain the standard of living.

15. Social institutions are interdependent, as changes in one (e.g., the economy) often impact others (e.g., family, education, or government).

6.8 MODEL QUESTION

1. Define social institutions and explain their role in society.

2. What are the different types of social institutions?

3. Discuss the significance of marriage as a social institution.

4. Explain kinship systems with examples from Indian society.

5. How do religion and education function as social institutions?

6. Analyze the relationship between economy and social structure.

7. Compare and contrast the roles of family and kinship.

8. Discuss the impact of religion on moral values.

9. Explain how the economy influences social mobility.

10. What are the key functions of education in society?

6.9 ACTIVITIES (Any two):

1. Identify the types of families in your community and analyze their structures.

2. Conduct a survey on the role of religion in your local area.

3. Visit a school and observe the education system in practice.

4. Analyze the economic activities in your locality and their impact on livelihoods.

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Unit 7: Social Groups

UNIT STRUCTURE

7.1 Introduction

7.2 Learning Objectives

7.3 Definition and Classification of Social Groups

7.4 Primary and Secondary Groups

7.5 In-Groups, Out-Groups, and Reference Groups

7.6 Let Sum Up

7.7 Answer to Question

7.8 Model Question

7.9 Activities

7.10 Reference

7.11 Further Reading

7.1 INTRODUCTION

In the previous unit, the focus was on social institutions that govern societal functioning. Social groups, discussed in this unit, form the basis of these institutions as they consist of individuals who share common roles and responsibilities within the institution. Social groups are essential for human interaction and are characterized by individuals who share common interests, values, or a sense of belonging. This unit explores the definition and classification of social groups, focusing on their role in society.

7.2 LEARNING OBJECTIVES

- Define and classify social groups.
- Understand the characteristics of primary and secondary groups.
- Differentiate between in-groups, out-groups, and reference groups.

- Explore the functions of social groups in maintaining social structure.

7.3 DEFINITION AND CLASSIFICATION OF SOCIAL GROUP WORK:

Social group work is a method within social work that aims to help individuals develop socially through group interactions. It focuses on improving personal development and interpersonal skills by using group dynamics to encourage cooperation, problem-solving, and mutual support. A social group consists of individuals who interact with one another, share similar characteristics, and feel a sense of unity. This unity is formed around shared interests, goals, or experiences, which provide the foundation for social group work.

Social groups can be classified based on various factors, including size, purpose, and the nature of relationships among members. The two primary classifications are primary groups and secondary groups.

Primary Groups: These are small, close-knit groups where individuals have personal and emotional ties. Examples include family and close friendship circles. The focus in these groups is on the emotional connection and intimacy between members, where interactions are usually informal and occur frequently. In social group work, primary groups play a crucial role in supporting individuals through intimate relationships, helping them achieve emotional stability and personal growth.

Secondary Groups: These groups are larger and more formal, with interactions based on specific goals or activities. Examples include professional organizations, clubs, and work teams. Relationships in secondary groups tend to be impersonal and task-oriented. In social group work, secondary groups can be utilized to foster skill development, achieve common goals, or address broader social issues. These groups help individuals to develop a sense of teamwork, collaboration, and responsibility towards shared objectives.

Social group work uses these classifications to tailor strategies that are appropriate for the type of group involved, ensuring that the unique dynamics of each group are harnessed for personal and social development.

7.4 PRIMARY AND SECONDARY GROUPS:

Social groups form a fundamental part of human interaction and are essential to understanding how individuals relate to each other within a community or society. Among the different types of social groups, two key classifications stand out: primary groups and secondary groups. These categories represent different types of human relationships, distinguished by factors such as size, structure, purpose, and the depth of emotional connections between members. Both primary and secondary groups play significant roles in shaping social dynamics, and understanding their characteristics is essential in fields such as sociology, psychology, and social work. Below is an in-depth explanation of each, with special emphasis on their relevance in social work practice.

Primary Groups

Nature of Relationships Primary groups are typically small, intimate social circles where the relationships among members are characterized by personal, face-to-face interaction. The bonds in primary groups are deep and emotional, and members usually share close and personal connections. These relationships are often formed based on love, care, and mutual respect, with a strong focus on emotional and psychological support. The most common examples of primary groups include families, close friendships, and small social circles. The people within these groups know each other well, have frequent interactions, and invest emotionally in one another.

Structure and Interaction The structure of a primary group is informal, meaning that there are no rigid rules or formal hierarchies governing the behavior of its members. Interaction within primary groups is spontaneous, and communication flows freely and naturally. The purpose of these interactions is often to maintain and nurture relationships, rather than to accomplish specific tasks or goals. In this setting, individuals are valued for who they are rather than for what they do.

Emotional Bonds and Longevity The emotional depth of relationships in primary groups cannot be overstated. Members of these groups share a strong sense of loyalty, care, and a deep bond that often lasts over long periods—sometimes for life. Relationships within primary groups tend to be long-term, with members continuously providing emotional support, companionship, and stability to one another. Family units, for instance, serve as the earliest and most enduring primary groups, where children are nurtured, and personal values and identities are shaped. The relationships developed within a family often become the foundation of an individual's emotional health and social identity.

Role in Personal Development Primary groups play a critical role in shaping the identity, behavior, and values of individuals. Through constant interaction with family and close friends, individuals learn social norms, develop communication skills, and internalize societal values. For children, the family often acts as the first primary group where they experience love, support, and guidance, all of which are crucial for healthy emotional development. As individuals grow, their close friendships can also act as primary groups, offering a sense of belonging and security outside of the family environment.

Primary Groups in Social Work Practice In social work, primary groups hold immense significance, especially in contexts involving personal development, emotional well-being, and support systems. Social workers often recognize the power of primary groups when working with individuals facing emotional, social, or psychological challenges. Family counseling is one such area where the dynamics of primary groups are utilized to resolve issues related to communication, emotional distress, or interpersonal conflicts. Social workers might also facilitate support groups that function like primary groups for people who share similar experiences or hardships, such as bereavement groups or therapy groups for individuals with mental health concerns.

By fostering an environment where members can openly express their thoughts and emotions, these primary-group-like settings provide emotional comfort, enhance coping strategies, and create a strong support network for those in need. In this way, primary groups are crucial for helping individuals navigate personal struggles, building resilience, and promoting emotional well-being.

Secondary Groups

Nature of Relationships Unlike primary groups, secondary groups are larger, more impersonal, and typically organized around a specific purpose, task, or goal. Members of secondary groups do not necessarily have close emotional bonds or personal connections with one another. Instead, their relationships are more formal and task-oriented, driven by the objective of achieving a shared goal. Common examples of secondary groups include professional associations, workgroups, committees, political parties, and social clubs. These groups are not formed for emotional support or personal bonding, but rather to accomplish specific tasks or engage in collective activities.

Structure and Interaction Secondary groups are generally more structured and formal than primary groups. There are clear roles, rules, and hierarchies that govern how members interact with one another. This formalization helps the group maintain focus on its objectives and ensures that members perform their respective roles efficiently. Unlike primary groups, the interactions within secondary groups are often guided by established procedures, formal communication channels, and goal-oriented tasks.

For instance, in a workplace setting, team members in a project group may not have personal relationships outside of work. Their interactions are limited to their roles in the workplace, and their communication is often focused on completing work-related tasks or achieving organizational goals. These interactions are typically temporary and continue only as long as the task or project exists.

Purpose-Driven Relationships In secondary groups, the relationship between members is utilitarian, meaning that individuals engage with the group to achieve a specific objective. Once the objective is met, the group may disband, or members may no longer interact with each other. As a result, secondary group relationships tend to be more transient and less emotionally invested compared to primary groups. An example of this might be a study group formed to prepare for an exam. Once the exam is over, the members may no longer feel the need to stay connected.

Temporary and Task-Oriented Nature Because secondary groups are goal-oriented, they are often temporary or short-term. The duration of these groups typically depends on the time required to complete a task or achieve a specific goal. After that, the group might dissolve or members might move on to other tasks or groups. However, some secondary groups, like professional associations or political parties, may exist for longer durations if their purpose is ongoing.

Secondary Groups in Social Work Practice In social work, secondary groups are commonly utilized to address broader social issues, organize community efforts, or promote professional and educational development. These groups are effective when social workers aim to bring people together to achieve shared goals, such as advocating for social change, organizing community projects, or providing professional training.

For example, social workers may organize a secondary group in a community to address issues such as housing shortages, unemployment, or environmental challenges. These groups might be formed around specific tasks like developing a housing plan, launching job training programs, or conducting environmental awareness campaigns. Similarly, professional

development groups for social workers themselves are also considered secondary groups, where the goal is to enhance skills, share knowledge, or network for professional advancement.

Secondary groups in social work provide opportunities for individuals to expand their social networks, develop new skills, and collaborate on projects that benefit the community. These groups help individuals work collectively towards common goals, promoting civic engagement and addressing community needs in a structured, organized manner.

Conclusion

Primary and secondary groups represent two distinct types of social relationships that are crucial to the way individuals interact, form bonds, and work together in society. While primary groups are intimate, emotionally driven, and cantered on personal relationships, secondary groups are larger, more formal, and focused on specific objectives or tasks. Both types of groups play vital roles in shaping individual behavior, social identity, and collective action.

In social work practice, the understanding and application of primary and secondary group dynamics are essential for fostering emotional well-being, promoting community development, and addressing social issues. Primary groups are fundamental in supporting personal growth and emotional health, while secondary groups offer practical solutions for collective tasks and community challenges. Social workers can effectively leverage both types of groups to help individuals and communities thrive.

7.5. IN- GROUPS, AND REFERENCE GROUPS

In-Groups refer to the social groups with which an individual identifies and feels a sense of belonging. These groups are often defined by shared characteristics such as culture, ethnicity, gender, or interests. Members of an in-group often see themselves as part of a collective "us," which can foster a strong sense of solidarity and loyalty. In-group members tend to share common goals, values, and experiences, which strengthen the group's cohesion. In-group membership can influence an individual's behavior, identity, and social interactions, as members often strive to conform to the norms and values of the group.

In the context of social group work, understanding in-groups is important for promoting inclusion and fostering positive group dynamics. Social workers often help individuals recognize their in-group affiliations and use this connection to build support systems. However, in-group dynamics can sometimes lead to exclusivity or even conflict with other groups, particularly when competition or prejudice arises between in-groups and out-groups.

Reference Groups are groups that individuals use as a standard for evaluating themselves, their behavior, and their life choices. Unlike in-groups, reference groups may not require membership or close interaction. Instead, these groups serve as a model for individuals to aspire to or compare themselves against. Reference groups can influence an individual's attitudes, values, and aspirations, even if the person is not a direct member. For example, a professional association or an admired community group can act as a reference group for someone who aspires to achieve similar goals or standards.

In social group work, reference groups play a significant role in shaping how individuals perceive themselves and their progress. By helping individuals identify their reference groups, social workers can assist in goal-setting, personal development, and motivation. Reference groups can provide positive role models and benchmarks for success, helping individuals make informed decisions about their social behavior and life direction.

In summary, both in-groups and reference groups significantly shape an individual's social experience, offering either a sense of belonging or a framework for self-evaluation and aspiration. Social workers use these concepts to understand group dynamics and help individuals navigate their social environments effectively.

CHECK YOUR PROGRESS

1. Define a social group.

2. What are the characteristics of primary groups?

3. Explain secondary groups with examples.

4. What is the difference between primary and secondary groups?

5. Define in-groups and out-groups.

6. How do in-groups and out-groups differ?

7. What is a reference group?

8. Provide examples of reference groups in society.

9. Discuss the role of primary groups in socialization.

10. How do secondary groups contribute to society?

11. Explain the functions of in-groups.

12. How do out-groups influence social behavior?

13. Define social cohesion within groups.

14. What are the factors that determine group membership?

15. How do social groups impact individual identity?

7.6 LET SUM UP

This unit covered the concept of social groups, exploring their classification into primary and secondary groups, as well as the distinction between in-groups, out-groups, and reference groups. Social groups play a vital role in shaping individual identity and societal structure.

7.7 ANSWER TO QUESTION

1. A social group is a collection of individuals who interact with one another, share similar characteristics, and have a sense of unity.

2. Primary groups are small, intimate groups characterized by close, personal relationships and long-term emotional bonds.

3. Secondary groups are larger, more impersonal groups focused on achieving specific goals, like work teams or professional associations.

4. The difference between primary and secondary groups lies in the intimacy of relationships, with primary groups being emotionally close and secondary groups task-oriented and formal.

5. In-groups are social groups to which an individual feels they belong, while out-groups are those they don't associate with or may feel opposition toward.

6. In-groups and out-groups differ in terms of loyalty and identity, with individuals feeling strong allegiance to in-groups and distance or competition with out-groups.

7. A reference group is a group that individuals look to for guidance in behavior, values, or social norms.

8. Examples of reference groups in society include peer groups, professional organizations, and celebrity influencers.

9. Primary groups play a crucial role in socialization by shaping an individual's values, norms, and identity through close, personal relationships.

10. Secondary groups contribute to society by organizing individuals to accomplish specific tasks, promote skill development, and address societal goals.

11. In-groups function to provide members with a sense of identity, belonging, and shared norms.

12. Out-groups influence social behavior by creating a sense of difference, competition, or exclusion among in-group members.

13. Social cohesion refers to the bonds and sense of solidarity that hold members of a group together.

14. Factors that determine group membership include shared interests, values, social roles, and cultural or familial ties.

5. Social groups impact individual identity by providing a context in which people define themselves and understand their role within society.

7.8 MODEL QUESTION

1. Define social groups and explain their significance.

2. What are primary and secondary groups?

3. Discuss the role of in-groups in identity formation.

4. Explain out-groups and their impact on social dynamics.

5. How do reference groups influence individual behavior?

6. Compare primary and secondary groups.

7. What role do social groups play in socialization?

8. Provide examples of social groups in Indian society.

9. How does membership in an out-group affect self-perception?

10. Discuss the importance of social cohesion in groups.

7.9 ACTIVITIES

1. Identify the primary groups you belong to and describe your role.

2. Analyze the impact of secondary groups on your daily life.

3. Discuss in-groups and out-groups within your school or workplace.

4. Observe the behavior of individuals in a reference group of your choice.

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Unit 8: Social Stratification

UNIT STRUCTURE

8.1 Introduction

8.2 Learning Objectives

8.3 Concept of Social Stratification

8.4 Theories of Social Stratification

8.5 Social Mobility and Its Determinants

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8.1 INTRODUCTION

In the previous unit, we discussed social institutions like marriage, family, and religion, which play a significant role in shaping the social structure. Social stratification builds on these concepts, as institutions often reinforce the division of society into hierarchical layers, making this a natural progression from the study of social structures to understanding social inequalities. Social stratification refers to the division of society into different layers, where people are ranked based on social status, wealth, power, and prestige. It is a fundamental concept in sociology that explains the hierarchical arrangement of individuals and groups within a society. This unit explores the various dimensions of social stratification, including class, caste, and race, as well as theories and factors that determine social mobility.

8.2 LEARNING OBJECTIVES

- Understand the concept of social stratification and its types.
- Learn about the major theories of social stratification.

- Identify the determinants of social mobility.

- Examine the role of class, caste, and race in shaping social hierarchies.

8.3 CONCEPT OF SOCIAL STRATIFICATION

Social stratification refers to the systematic arrangement of individuals and groups into hierarchical layers based on factors like wealth, power, race, education, and caste. It reflects inequality, as some individuals or groups have more access to resources, opportunities, and privileges than others. This division creates a structure in which individuals' socioeconomic status determines their position within society, shaping their life chances, social identity, and influence.

Class-based stratification is a key form of this hierarchy and is typically grounded in economic factors. In capitalist societies, people are often categorized into upper, middle, and lower classes. The upper class consists of wealthy individuals who possess significant assets and control means of production. The middle class usually includes professionals, small business owners, and skilled workers who have stable incomes but lack substantial wealth. The lower class includes individuals with fewer economic resources, often working in low-paying jobs with little security. Economic inequality between these classes often leads to distinct living conditions, access to education, and life outcomes.

Caste-based stratification is a more rigid form of social hierarchy, observed particularly in India. The caste system is hereditary, meaning one's social status is determined by birth and cannot be changed. It divides people into different groups based on traditional occupations and rituals, with mobility between these castes being extremely limited. Historically, individuals in the lower castes, such as the Dalits, faced severe discrimination and exclusion from social, economic, and political activities.

Racial stratification refers to social inequalities based on physical traits such as skin color and ethnicity. In societies like the United States, for example, racial groups have historically faced systemic barriers, resulting in significant disparities in income, housing, and access to opportunities. While race is not biologically significant, it has social consequences because of the historical and institutionalized ways in which certain groups have been privileged or marginalized.

Stratification is not merely about differences in income or wealth but also concerns power and prestige. Those at the top of the hierarchy often exercise control over resources and influence social institutions, perpetuating the structures of inequality.

8.4 THEORIES OF SOCIAL STRATIFICATION

Theories of social stratification attempt to explain how and why societies develop hierarchical structures that privilege some over others. Different sociological perspectives offer varying insights into this complex phenomenon.

Karl Marx's theory of stratification centres on economic inequality and class conflict. Marx argued that society is divided into two primary classes: the bourgeoisie, who own the means of production (such as factories, land, and capital), and the proletariat, who sell their labor to survive. According to Marx, this economic disparity leads to exploitation, as the bourgeoisie derive profit from the labor of the proletariat. Over time, the tensions between these two classes lead to class conflict, which Marx believed was the driving force behind social change. He predicted that this struggle would ultimately result in a classless society following a proletarian revolution.

Max Weber's perspective on stratification differs from Marx in that he sees it as multidimensional. Weber proposed that social stratification is not only about economic class but also about status (prestige) and power (political influence). For Weber, individuals' social standing is shaped by a combination of their wealth, their social honor (how they are perceived by others), and their ability to exercise influence within political institutions. Therefore, even if someone is not wealthy, they can hold significant power or status based on their professional or political influence.

The Davis-Moore thesis presents a functionalist view of stratification, arguing that inequality is not only inevitable but also necessary for the functioning of society. Davis and Moore proposed that social stratification serves a critical role in ensuring that the most qualified individuals occupy the most important positions in society. They argued that differential rewards, such as higher salaries or greater prestige, are necessary to motivate individuals to invest in the education and training required to fill vital roles, such as doctors, scientists, or leaders. In this view, stratification is beneficial because it guarantees the smooth operation of social institutions by ensuring that key positions are competently filled.

8.5 SOCIAL MOBILITY AND ITS DETERMINANTS

Social mobility refers to the movement of individuals or groups up or down the social hierarchy, which can be either vertical or horizontal. Vertical mobility involves a shift from one social class to another, such as moving from a lower to a higher class through improved income or education. Horizontal mobility, on the other hand, occurs when a person moves within the same social class, such as changing jobs without a significant change in income or status.

Several factors influence the ability of individuals to achieve upward or downward social mobility, and these determinants shape the opportunities available to different segments of society.

Education is one of the most critical determinants of social mobility. Access to quality education enables individuals to acquire the skills and knowledge necessary for better job opportunities, higher wages, and career advancement. In societies where education is accessible to all, individuals from lower socioeconomic backgrounds can use education as a tool for upward mobility. Conversely, unequal access to education perpetuates existing social inequalities and limits mobility.

Occupation also plays a pivotal role in determining one's social mobility. Occupations that are highly regarded, such as those in the medical or legal fields, often come with higher incomes and greater social status. Those in lower-paying, less secure jobs may find it more challenging to move upward in the social hierarchy. Professional success often requires not only skills and qualifications but also access to networks and opportunities.

Wealth is another significant determinant of social mobility. Individuals with more economic resources are better positioned to take advantage of opportunities that can lead to upward mobility, such as investing in education, starting businesses, or accessing networks of influence. On the other hand, those without wealth face significant barriers to mobility, including limited access to resources like healthcare, education, and stable housing.

Social networks provide crucial support in facilitating upward mobility. Being connected to influential groups or individuals can open doors to better job opportunities, mentorship, and social capital. For instance, professional or familial connections can often give individuals an advantage in securing high-paying jobs or accessing elite educational institutions, thereby enabling upward social mobility.

In sum, social mobility is a complex process influenced by a combination of individual efforts, societal structures, and institutional access, all of which either facilitate or hinder the movement up or down the social hierarchy.

CHECK YOUR PROGRESS

1. Define social stratification.

2. What are the main components of Weber's theory of social stratification?

3. Explain the caste system and its role in stratification.

4. What is social mobility?

5. Discuss Marx's perspective on class conflict.

6. How does education affect social mobility?

7. Describe the Davis-Moore thesis.

8. What is the difference between class and caste stratification?

9. Explain the role of race in social stratification.

10. What are the barriers to social mobility?

11. What is the role of wealth in determining social mobility?

12. How do social networks influence social mobility?

13. What are the types of social mobility?

14. What is horizontal social mobility?

15. How does occupation affect social status?

8.6 LET SUM UP

Social stratification refers to the hierarchical arrangement of people in society, based on factors like class, caste, and race. Theories by Marx, Weber, and Davis-Moore provide different perspectives on the origins and functions of stratification. Social mobility is the process by which individuals can change their social standing, influenced by education, occupation, wealth, and social networks.

8.7 ANSWER TO QUESTION

1. Social stratification is the system by which society ranks individuals or groups into hierarchical layers based on factors like wealth, power, and social status.

2. The main components of Weber's theory of social stratification are class (economic position), status (social prestige), and power (political influence).

3. The caste system is a hereditary form of social stratification, primarily found in India, where individuals are assigned a social rank at birth with limited mobility between castes.

4. Social mobility refers to the ability of individuals or groups to move up or down the social hierarchy.

5. Marx's perspective on class conflict views society as divided into the bourgeoisie (owners of production) and the proletariat (workers), with class conflict being inevitable due to economic inequalities.

6. Education enables individuals to acquire skills and qualifications, thereby improving their chances for upward social mobility.

7. The Davis-Moore thesis suggests that social stratification ensures that the most important roles in society are filled by the most qualified individuals through differential rewards.

8. Class stratification is based on economic status and allows for mobility, while caste stratification is hereditary with limited social mobility.

9. Race plays a role in social stratification by creating systemic privileges or disadvantages based on physical characteristics like skin colour and ethnicity.

10. Barriers to social mobility include unequal access to education, economic resources, and social networks.

11. Wealth enables individuals to access better opportunities, such as education and business ventures, thereby influencing social mobility.

12. Social networks provide connections to influential individuals or groups, offering better opportunities for upward mobility.

13. The types of social mobility include vertical (moving up or down the social hierarchy) and horizontal (moving within the same social level).

14. Horizontal social mobility refers to moving within the same social class without a significant change in status or income.

15. Occupation affects social status by determining income, prestige, and access to social networks, influencing one's position in the social hierarchy.

8.8 MODEL QUESTION

1. Define social stratification and explain its key components.

2. Compare and contrast Marx and Weber's theories of social stratification.

3. How does caste-based stratification differ from class-based stratification?

4. Explain the concept of social mobility with examples.

5. Discuss the determinants of social mobility.

6. What is the significance of the Davis-Moore thesis?

7. How does race contribute to social stratification?

8. Explain the relationship between education and social mobility.

9. What are the barriers to upward social mobility?

10. Describe the role of occupation in determining social class.

8.9 ACTIVITIES (Any two)

1. Research the social mobility trends in India over the last 10 years and present your findings.

2. Conduct a survey in your community to understand the factors influencing social mobility.

3. Debate: "Is social stratification necessary for society?"

4. Write a report on the impact of education on social stratification.

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Unit 9: Social Change

UNIT STRUCTURE

9.1 Introduction

9.2 Learning Objectives

9.3 Definition and Factors of Social Change

9.4 Theories of Social Change

9.5 Resistance and Adaptation to Social Change

9.6 Let Sum Up

9.7 Answer to Question

9.8 Model Question

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9.11 Further Reading

9.1 INTRODUCTION

In the previous unit, we discussed social dynamics, emphasizing processes such as socialization, social movements, and social control. Social change is a natural progression from social dynamics because it is these dynamics—socialization, social control, and movements—that trigger and shape change within a society. While Unit 8 explored the functioning of social systems, Unit 9 dives deeper into how those systems transform over time, making the two units complementary. Social change refers to the transformation over time of cultural values, norms, behaviors, institutions, and structures within a society. It is a fundamental concept in sociology and is often influenced by factors such as technological advancements, economic shifts, and political dynamics. Social change can be rapid or gradual, and societies either adapt to or resist these changes. Understanding social change is critical for analysing how societies evolve and respond to internal and external forces.

9.2 LEARNING OBJECTIVES

- Understand the definition and factors of social change.
- Explore different theories that explain social change.
- Analyze the resistance and adaptation to social change.
- Examine real-life examples of social change in Indian society.

10.3   DEFINITION AND FACTORS OF SOCIAL CHANGE

Social change refers to significant transformations in the social structures, behaviors, institutions, and cultural patterns within a society over time. It involves shifts in human interactions, relationships, and lifestyles. These changes can be deliberate, such as reforms initiated through policy, or organic, stemming from evolving societal values, norms, and technologies. Social change can be either progressive, leading to societal advancement, or regressive, causing disruption or conflict. The nature of social change varies in its speed and scope, ranging from gradual, long-term processes to sudden, rapid transformations triggered by revolutionary events or crises.

Factors of Social Change:

1. Technology:

Technological advancements are one of the most powerful drivers of social change. Innovations such as the printing press, electricity, automobiles, and the internet have revolutionized how people live, communicate, and work. Technology not only introduces new ways of doing things but also reshapes social norms, economic structures, and global interactions. For instance, the digital age has enabled instantaneous communication across the world, reshaping relationships, commerce, and even governance.

2. Economy:

Economic factors play a crucial role in shaping societal change. A thriving economy brings opportunities for social mobility, improved standards of living, and access to better education and healthcare. On the other hand, economic downturns lead to unemployment, poverty, and social unrest, often sparking significant shifts in societal values and priorities. For example, the global economic crises have historically led to changes in political ideologies, as seen with the rise of welfare states in response to economic hardships.

3. Politics:

Political events, reforms, and revolutions significantly influence social change. Government policies, leadership changes, or shifts in political ideology can alter the fabric of society. The expansion of democratic principles, for instance, has led to greater participation of marginalized groups in governance, fostering more inclusive societies. Conversely, authoritarian regimes may resist social change, imposing restrictions that suppress freedom, innovation, and societal evolution.

10.4   THEORIES OF SOCIAL CHANGE

1. Evolutionary Theory:

The evolutionary theory of social change suggests that societies evolve from simpler to more complex forms over time, mirroring biological evolution. Proponents of this theory believe that social change is a gradual, continuous process that leads to increased specialization, modernization, and progress. Early sociologists like Auguste Comte viewed societal development as moving through stages, from primitive to advanced societies. According to this theory, change is seen as positive, inevitable, and linear, leading societies toward greater efficiency, rationality, and justice.

2. Conflict Theory:

Conflict theory, associated with Karl Marx, emphasizes that social change results from tensions and conflicts between different groups within society. Marx argued that history is driven by class struggles between the bourgeoisie (owners of capital) and the proletariat (working class), with social change emerging from the overthrow of exploitative systems. In this view, social change is not gradual but abrupt, emerging from revolutionary upheavals or other power struggles. Conflict theory sees inequality and competition for resources as key drivers of societal transformation, suggesting that change occurs when oppressed groups challenge the status quo.

3. Cyclical Theory:

Cyclical theories suggest that societies move through cycles of growth, stability, decline, and rebirth, similar to the life cycle of living organisms. Theories such as those proposed by Pitirim Sorokin suggest that societies rise to prominence, reach a peak, and then decline, only to be replaced by new societies or rejuvenated through reforms. This view challenges the linear model of progress, suggesting that history repeats itself through periods of prosperity followed by crises or decline. Rather than seeing change as unidirectional, cyclical theorists argue that societal transformation is cyclical and repetitive, shaped by forces of renewal and decay.

9.5 RESISTANCE AND ADAPTION TO SOCIAL CHANGE

a) Resistance to Social Change:

Resistance to social change occurs when individuals or groups oppose transformations that threaten their interests, values, or way of life. This opposition is often driven by fear of the unknown, loss of power, or disruption of long-held traditions. Resistance can manifest in several ways, including organized social movements, lobbying efforts, or cultural backlashes against modernization. For example, labor unions may resist automation in industries due to concerns about job loss, while conservative cultural groups might oppose progressive social reforms on issues like gender equality or civil rights. Resistance is often rooted in the desire to preserve stability, security, and the status quo.

b) Adaptation to Social Change:

Adaptation, in contrast to resistance, refers to how societies adjust to new realities, norms, or technologies over time. Adaptation can be swift when people quickly embrace innovations or reforms, or it can be slow and contentious, requiring negotiation and compromise. For instance, societies have gradually adapted to the digital revolution, changing how people work, communicate, and engage with information. However, adaptation is not always smooth, as it may involve conflicts between traditional practices and new ways of living. Over time, most societies find ways to integrate changes into their social fabric, either through policy reforms, educational shifts, or cultural evolution.

In both resistance and adaptation, social change is a dynamic and complex process. While resistance may slow the pace of change, adaptation eventually leads to the integration of new ideas and practices into society, shaping its future trajectory.

CHECK YOUR PROGRESS

1. Define social change.

2. Identify three key factors influencing social change.

3. Explain the role of technology in social change.

4. What is the relationship between economy and social change?

5. Discuss the role of politics in driving social change.

6. Describe the evolutionary theory of social change.

7. How does conflict theory explain social change?

8. What are the core ideas of the cyclical theory of social change?

9. Define resistance to social change.

10. Give examples of resistance to social change in India.

11. How can societies adapt to social change?

12. What is the role of education in adapting to social change?

13. Discuss examples of social change in Indian society.

14. How does globalization contribute to social change?

15. What are the social implications of economic crises?

9.6 LET SUM UP

In this unit, we explored the concept of social change, identifying its key drivers, such as technology, economy, and politics. We examined various theories that explain how societies change over time, including evolutionary, conflict, and cyclical theories. Additionally, we discussed how societies resist and adapt to change, using real-world examples to illustrate these dynamics.

9.7 ANSWER TO QUESTION

1. Social change refers to significant transformations in social structures, behaviors, institutions, and cultural patterns over time.

2. Three key factors influencing social change are technology, economy, and politics.

3. Technology drives social change by introducing innovations that alter communication, production, and social interactions.

4. The economy influences social change by affecting societal structures through prosperity or crises, leading to shifts in priorities and standards of living.

5. Politics drives social change through governmental reforms, revolutions, and policy changes that reshape societal norms and structures.

6. Evolutionary theory suggests that societies gradually progress from simple to more complex structures over time, leading to modernization.

7. Conflict theory explains social change as a result of tensions and struggles between different groups competing for power and resources.

8. Cyclical theory posits that societies go through cycles of rise, peak, decline, and rebirth, with history repeating itself.

9. Resistance to social change occurs when individuals or groups oppose changes due to fear of losing power or traditional values.

10. Examples of resistance to social change in India include opposition to land reforms and movements against progressive laws like the Citizenship Amendment Act (CAA).

11. Societies adapt to social change by adjusting norms, policies, and behaviors to integrate new realities and technologies.

12. Education plays a crucial role in adapting to social change by equipping individuals with the knowledge and skills needed to thrive in evolving societies.

13. Examples of social change in Indian society include the increasing role of women in the workforce and shifts in caste-based practices.

14. Globalization contributes to social change by fostering cross-cultural interactions, economic integration, and the spread of technology and ideas.

15. Economic crises lead to social implications such as increased unemployment, poverty, and shifts in political ideologies and social structures.

9.8 MODEL QUESTION

1. Define social change and explain its significance in sociology.

2. Discuss the role of technology in driving social change with examples.

3. Compare and contrast the evolutionary and conflict theories of social change.

4. Explain how the economy influences social change in developing countries.

5. What are the cyclical theories of social change? Provide examples.

6. How does political reform contribute to social change in India?

7. Describe resistance to social change with relevant examples.

8. How do societies adapt to social change in the context of globalization?

9. Discuss the impact of social change on Indian social institutions.

10. What are the key factors that contribute to resistance to social change?

9.9 ACTIVITIES (Any two):

1. Identify and discuss a recent technological innovation that has led to significant social change in your community.

2. Organize a debate on the advantages and disadvantages of rapid social change.

3. Conduct a survey on how people in different age groups perceive social change in terms of technology.

4. Create a visual timeline of significant social changes in India over the last 50 years.

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Unit 10: Social Control

UNIT STRUCTURE

10.1 Introduction

10.2 Learning Objectives

10.3 Definition and Purpose of Social Control

 10.4 Formal and Informal Mechanisms of Social Control

10.5 Role of Law, Education, and Religion in Social Control

10.6 Let Sum Up

10.7 Answer to Question

10.8 Model Question

10.9 Activities

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10.1 INTRODUCTION

In the previous unit, we discussed "Socialization," explored how individuals learn and internalize societal norms, values, and roles through agents like family, peers, and institutions. While socialization teaches individuals what is expected of them in society, social control ensures that these norms are followed. Social control serves as the reinforcement mechanism that guides behavior, maintaining societal order by applying corrective measures when individuals deviate from societal norms. Thus, socialization and social control are interconnected processes; where one shapes behavior, the other regulates it. Social control refers to the methods and processes used by societies to regulate individual behavior, maintain social order, and ensure conformity to established norms and values. Social control can be understood as the set of mechanisms, both formal and informal, that societies develop to promote stability and order. In essence, social control functions to ensure that individuals act in ways that are considered appropriate and acceptable by their community or society.

10.2 LEARNING OBJECTIVES

- Define the concept of social control and its significance in maintaining societal order.
- Differentiate between formal and informal mechanisms of social control.
- Examine the roles of law, education, and religion as tools of social control.
- Analyze how social control contributes to the regulation of behavior within different social institutions.

10.3 DEFINIATION AND PURPOSE OF SOCIAL CONTROL

Definition of Social Control:

Social control refers to the mechanisms and processes that societies use to regulate individual behavior, ensuring conformity to established norms and values. These mechanisms can be formal, such as laws and regulations enforced by institutions, or informal, like peer pressure and cultural expectations. The goal of social control is to maintain social order, reduce deviant behavior, and promote harmony within a community. It serves as a guiding force that aligns individual actions with collective societal expectations, ensuring the smooth functioning of society.

Purpose of Social Control:

1. Maintain Social Order: The primary purpose of social control is to uphold stability and order within society. By encouraging people to follow established norms and laws, it prevents chaos and conflict, ensuring that society functions efficiently.

2. Promote Social Cohesion: Social control fosters unity by aligning individual behaviors with the shared values and norms of the community. This sense of cohesion strengthens bonds between members of society, reinforcing collective identity and belonging.

3. Prevent Deviance: Social control acts as a deterrent to deviant behavior, encouraging people to conform to societal norms and dissuading actions that could disrupt the social fabric. By establishing consequences for deviant acts, it helps to reduce behaviors that may lead to disorder or conflict.

4. Foster Socialization: Social control reinforces the socialization process by teaching individuals the expected norms and values of their society. Through both formal and informal means, it ensures that individuals internalize societal expectations and act in accordance with them.

10.4 FORMAL AND INFORMAL MECHANISMS OF SOCIAL CONTROL

Formal and Informal Mechanisms of Social Control:

Social control operates through two primary mechanisms: formal and informal.

Formal Mechanisms of Social Control:

1. Law: Laws are formal rules established by governing bodies to regulate behavior. They define acceptable conduct and provide consequences for violations. Legal systems enforce these rules through penalties like fines, imprisonment, or community service, ensuring adherence to societal standards.

2. Educational Institutions: Schools and universities play a key role in formal social control by instilling societal values and norms in individuals. Through structured learning and disciplinary systems, educational institutions teach obedience, respect for authority, and moral responsibility, shaping responsible citizens.

3. Religious Institutions: Religion offers formal mechanisms of social control by establishing moral guidelines and ethical codes. Religious teachings influence behavior by defining what is morally right or wrong. For instance, religious doctrines may promote honesty, non-violence, or charity, helping to regulate social conduct within the framework of religious beliefs.

Informal Mechanisms of Social Control:

1. Family: The family is the most fundamental unit of informal social control. Through early socialization, parents and relatives teach children the values, traditions, and expected behaviors of their society. Rewards, punishments, and the overall family environment guide individuals' moral development.

2. Peer Groups: Social circles, such as friends or colleagues, exert informal control by encouraging conformity to group norms. Peer pressure is a powerful motivator for maintaining accepted behaviors, as individuals seek approval from their social networks.

3. Community & Society: Local communities, through shared values and cultural traditions, serve as informal agents of social control. Norms are upheld by societal expectations, and individuals who deviate from these expectations may face social consequences like ostracism or gossip.

10.5 ROLE OF LAW, EDUCATION, AND RELIGION IN SOCIAL CONTROL

1. Law: Law is a formal mechanism of social control that provides a clear framework for regulating behavior and maintaining order. It outlines acceptable and unacceptable actions, offering penalties for deviant behavior, such as fines, imprisonment, or community service. Laws play a critical role in preventing social disorder by ensuring that individuals comply with

societal expectations. They offer a sense of security, resolve disputes, and protect citizens' rights.

2. Education: Educational institutions are fundamental in shaping individuals' ethical and moral beliefs. By imparting knowledge about societal norms, values, and responsibilities, schools encourage disciplined behavior and conformity to social expectations. Through structured curricula, codes of conduct, and disciplinary actions, educational institutions help to regulate behavior. They also cultivate critical thinking and problem-solving skills, equipping individuals to make informed decisions and contribute positively to society.

3. Religion: Religion plays a significant role in social control by providing moral and ethical guidelines for individuals to follow. Religious teachings often focus on virtues like honesty, respect, and compassion, encouraging individuals to act in ways that align with societal values. Religious institutions reinforce these teachings through rituals, ceremonies, and religious laws, helping individuals internalize moral conduct. Religion promotes social cohesion and conformity by offering a shared framework of values that guide behavior within a community.

Together, law, education, and religion provide the foundation for regulating behavior, ensuring the smooth functioning of society and preventing deviance.

CHECK YOUR PROGRESS

1. Define social control and explain its importance in society.

2. What are the two primary mechanisms of social control?

3. Give examples of formal social control mechanisms.

4. Explain the role of law in social control.

5. How do educational institutions contribute to social control?

6. Discuss the role of religious institutions in maintaining social order.

7. What is the difference between formal and informal social control?

8. How does the family act as an agent of informal social control?

9. What role does peer pressure play in regulating behavior?

10. How do communities enforce social norms informally?

11. Why is social control necessary for preventing deviance?

12. How do laws prevent chaos in society?

13. What role does education play in promoting discipline?

14. Can religious teachings serve as a form of social control? Give examples.

15. How do social institutions reinforce social control?

10.6 LET SUM UP

Social control is a fundamental mechanism for maintaining social order, regulating behavior, and promoting conformity within society. It operates through both formal mechanisms, such as laws and education, and informal mechanisms, such as family and peer pressure. Social institutions like law, education, and religion play a critical role in shaping individual behavior and ensuring adherence to societal norms. Together, these mechanisms and institutions prevent deviance, promote social harmony, and ensure the smooth functioning of society.

10.7 ANSWERS TO QUESTION

1. Social control refers to the mechanisms a society uses to regulate individual behavior and maintain order.

2. The two primary mechanisms of social control are formal (laws and regulations) and informal (norms and customs).

3. Examples of formal social control mechanisms include laws, police enforcement, and judicial systems.

4. Law plays a crucial role in social control by establishing rules that define acceptable and unacceptable behavior.

5. Educational institutions contribute to social control by teaching societal values, norms, and discipline.

6. Religious institutions maintain social order by promoting moral codes and ethical behaviors.

7. Formal social control is enforced by official institutions, while informal control is maintained through societal norms and peer influence.

8. The family acts as an agent of informal social control by instilling values, norms, and expectations in children.

9. Peer pressure regulates behavior by encouraging individuals to conform to group expectations.

10. Communities enforce social norms informally through social approval, disapproval, and community interactions.

11. Social control is necessary for preventing deviance by establishing boundaries for acceptable behavior.

12. Laws prevent chaos by providing clear guidelines for behavior and consequences for violations.

13. Education promotes discipline by teaching rules, authority respect, and self-regulation.

14. Religious teachings can serve as social control by prescribing moral behaviors, such as honesty or charity.

15. Social institutions reinforce social control by shaping individuals' behaviors, beliefs, and interactions in line with societal norms.

10.8 MODEL QUESTION

1. Define social control and discuss its purpose.

2. Differentiate between formal and informal mechanisms of social control.

3. Examine the role of law in enforcing social control.

4. How do educational institutions promote social control?

5. Discuss the impact of religion on moral and ethical social control.

6. Analyze the family's role in informal social control.

7. How do communities and peer groups regulate individual behavior?

8. What are the consequences of lacking effective social control in society?

9. Explain how social control and socialization are interconnected.

10. Discuss the role of social control in preventing deviant behavior.

10.9 ACTIVITIES (Any two)

1. Group Discussion: Organize a discussion on how social control operates in different cultural contexts and its effectiveness in maintaining order.

2. Case Study Analysis: Analyze a real-life scenario where social control mechanisms were used to prevent deviant behavior in a community.

3. Role Play: Conduct a role-play activity where students simulate a situation where formal and informal mechanisms of social control come into play.

4. Research Project: Conduct a research project on how educational institutions enforce social control through discipline and codes of conduct.

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Unit 11: Deviance and Social Norms

UNIT STRUCTURE

11.1 INTRODUCTION

In the previous unit, we explored the structure and functions of society, which laid the foundation for understanding how deviance and social norms shape behavior. This unit delves into how deviations from societal expectations influence social order and the reactions of society. In this unit, we will examine how behaviors that deviate from societal norms impact social order. Deviance refers to actions or behaviors that go against established rules or expectations within a society. We will explore how society reacts to these deviations, the factors that contribute to deviant behavior, and the role of social norms in maintaining order. Understanding these dynamics helps us see how social control mechanisms work to regulate behavior and address challenges to societal harmony.

11.2 LEARNING OBJECTIVES

- Understand the concept of deviance and its relationship with social norms.
- Analyze different sociological theories that explain deviance.
- Examine the effects of deviance on social order and control.
- Evaluate the implications of deviance and conformity within various societal contexts.

11.3 DEFINITION OF DEVIANCE AND CONFORMITY

Deviance refers to behaviors, actions, or conditions that violate the established norms, values, or expectations of a society or social group. These norms serve as a guide to acceptable behavior, and deviance occurs when individuals or groups go against these standards. Importantly, deviance is a relative concept, as it depends on the cultural and social context. What is considered deviant in one society or time period may be perfectly acceptable in another. For example, certain dress codes, social behaviors, or even political ideas may be seen as deviant in one context but normal or even encouraged in another. Additionally, deviance can vary by social class, age, gender, and other social factors.

On the other hand, conformity is the act of adhering to the rules, norms, and expectations of a society. Individuals conform to social norms to ensure they fit into their social environments, contributing to societal stability and predictability. Conformity is an essential mechanism for maintaining order within a society. Without widespread conformity, society could struggle to function effectively, as norms help guide behavior in predictable ways, enabling cooperation and cohesion among members.

Deviance, though often seen negatively, can also be a force for social change. In many instances, deviant behavior challenges outdated or unjust norms and pushes society to evolve. For example, movements that challenged racial segregation or gender inequality were initially seen as deviant, but over time, they contributed to the establishment of new norms based on equality and justice.

Thus, deviance and conformity represent two sides of the same coin—while conformity maintains social order and stability, deviance can serve as a catalyst for social progress. Both are necessary for the development and functioning of society, providing a balance between adherence to norms and challenging those that need to be questioned. A healthy society,

therefore, not only values conformity but also accommodates deviance when it fosters positive social change.

11.4 THEORIES OF DEVIANCE

Durkheim's Theory of Deviance: Emile Durkheim viewed deviance as a natural and inevitable part of social life. He argued that deviance is necessary for any society, as it helps define the boundaries of acceptable behavior. By identifying what is deviant, a society clarifies its norms and values, reinforcing social cohesion. Moreover, Durkheim believed that deviance could be a source of innovation and social change. When individuals challenge the norms, they create opportunities for new norms to emerge, which can lead to positive developments. For example, Durkheim noted that crime, though harmful, plays a role in promoting societal evolution by provoking reactions that lead to improvements in law and morality.

Merton's Strain Theory: Robert Merton developed the Strain Theory, which explains deviance as a result of the strain between culturally prescribed goals and the means available to achieve them. According to Merton, societies establish goals (e.g., wealth, success) and legitimate means to achieve these goals (e.g., education, employment). However, not everyone has equal access to these means, leading to strain. This strain leads individuals to adapt in different ways, which can result in deviance. Merton identified five modes of individual adaptation: conformity, innovation, ritualism, retreatism, and rebellion. While conformists follow societal goals and means, innovators, for example, use unconventional or illegal means to achieve societal goals, which may result in deviant behavior.

Becker's Labelling Theory: Howard Becker's Labelling Theory focuses on the role of societal reaction in defining deviance. Becker argued that deviance is not inherent in an action but is instead the result of society labelling certain behaviors as deviant. Once an individual is labelled as deviant, this label can become a self-fulfilling prophecy, influencing how others perceive them and how they perceive themselves. Over time, individuals may internalize the deviant identity and act according to this label. For example, someone labelled as a "troublemaker" at a young age may begin to view themselves through this lens, leading to further deviant behavior. Labelling theory highlights the power of social definitions and the consequences of stigmatizing individuals.

11.5 IMPACT OF DEVIANCE ON SOCIETY

Deviance plays a complex role in society, affecting it both positively and negatively. On the positive side, deviance can serve as a catalyst for social change. When individuals challenge outdated norms and question unjust social practices, they often pave the way for new standards and improvements in society. For example, civil rights movements, women's rights movements, and LGBTQ+ movements were all once seen as deviant, but their deviance helped bring about significant legal and social reforms. These movements pushed the boundaries of acceptable behavior and encouraged societies to rethink their values, ultimately leading to greater inclusivity and justice.

Deviance can also reinforce societal boundaries by clearly defining what is considered acceptable behavior. When individuals deviate from norms, their actions serve as a reminder to the rest of society of the importance of those norms. This reinforcement helps to maintain social order, as people learn the consequences of breaking societal rules. For example, criminal behavior and the resulting punishments can deter others from engaging in similar actions, thereby strengthening societal stability.

However, deviance can also have negative impacts on society. If left unchecked, deviant behavior can threaten social order, leading to instability and conflict. For instance, widespread criminal activity or corruption can erode trust in social institutions and undermine the rule of law, causing societal disintegration. When norms are continuously violated without consequences, it can create a sense of chaos and unpredictability, making it difficult for society to function effectively. In extreme cases, unchecked deviance can lead to societal collapse, as people lose faith in the structures that govern their lives.

Deviance can also lead to the marginalization and stigmatization of certain groups. When individuals are labeled as deviant, they may face social exclusion, discrimination, and limited opportunities. This marginalization can create a cycle of deviance, as individuals who are ostracized from society may turn to further deviant behavior in response to their exclusion. Thus, while deviance can challenge unjust norms, it can also perpetuate inequality and reinforce social divisions.

In conclusion, deviance plays a multifaceted role in society. It can promote positive social change by challenging outdated norms, but it can also undermine social order when unchecked. Societies must strike a balance between encouraging conformity and allowing space for deviance to foster innovation and progress. Ultimately, deviance and conformity are both necessary for the healthy functioning and evolution of any society.

CHECK YOUR PROGRESS

1. Define deviance.

2. What is conformity?

3. Explain Durkheim's view of deviance.

4. How does Merton's Strain Theory explain deviance?

5. What is Becker's Labeling Theory?

6. How can deviance contribute to social change?

7. How does society control deviant behavior?

8. Provide an example of deviance in modern society.

9. What is the relationship between deviance and crime?

10. Discuss how conformity contributes to social order.

11. How does culture influence the concept of deviance?

12. Explain the difference between primary and secondary deviance.

13. How do social institutions respond to deviant behavior?

14. Can deviance ever be functional for society? Explain.

15. How does the labeling process affect individuals?

11.6 LET SUM UP

Deviance and conformity are crucial elements in understanding how societies function. Through different sociological theories, we learn that deviance can challenge norms, provoke

societal reactions, and lead to social change. However, it is also essential to maintain conformity for stability and order.

11.7 ANSWER TO QUESTION

1. Deviance refers to behaviours or actions that violate societal norms or expectations.

2. Conformity is the act of aligning one's behaviour and beliefs with societal standards or norms.

3. Durkheim viewed deviance as a normal part of society, serving to affirm cultural values and norms.

4. Merton's Strain Theory explains deviance as a result of the disconnect between societal goals and the means available to achieve them.

5. Becker's Labelling Theory suggests that deviance is a result of society labelling certain behaviours or individuals as deviant.

6. Deviance can contribute to social change by challenging established norms and encouraging reform.

7. Society controls deviant behavior through laws, norms, sanctions, and socialization processes.

8. An example of deviance in modern society is the use of hacking to access unauthorized data.

9. Deviance refers to norm-breaking behaviors, while crime specifically involves the violation of laws.

10. Conformity contributes to social order by promoting predictable behavior and reducing social chaos.

11. Culture influences what is considered deviant by determining societal norms and acceptable behavior.

12. Primary deviance refers to minor norm violations, while secondary deviance involves an individual adopting a deviant identity due to societal reactions.

13. Social institutions respond to deviant behavior through punishment, rehabilitation, or regulation.

14. Deviance can be functional by reinforcing norms and encouraging social unity or change.

15. The labeling process affects individuals by influencing their self-identity and how others perceive and treat them.

11.8 MODEL QUESTION

1. Define and distinguish between deviance and conformity.

2. Discuss Durkheim's perspective on the functional role of deviance.

3. How does Merton's Strain Theory explain deviant behavior?

4. Explain the Labeling Theory of deviance.

5. Discuss the impact of deviance on social order.

6. What role does deviance play in social change?

7. How can deviance be both harmful and beneficial to society?

8. In what ways can societal reactions to deviance differ across cultures?

9. Explain how conformity is necessary for societal stability.

10. Discuss the role of social institutions in controlling deviance.

11.9 ACTIVITIES (Any two)

1 Conduct a group discussion on examples of deviant behavior in your community.

2. Research a case study where deviant behavior led to social change.

3. Create a chart comparing Durkheim, Merton, and Becker's theories of deviance.

4. Write a reflection on a personal experience where you conformed to or deviated from a social norm.

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Unit 12: Social Movements

UNIT STRUCTURE

12.1 INTRODUCTION

In the previous unit, we explored the building on the understanding of deviance and social norms, this unit explores how collective actions through social movements can challenge societal norms and lead to systemic changes. In this unit, we will explore the concept of social movements and their role in challenging and transforming societal norms. Social movements emerge when groups of people come together to advocate for change in response to perceived injustices or inequalities. These movements often arise from collective dissatisfaction with existing social, political, or economic systems, and they seek to bring about significant and lasting change. By examining various social movements, we will gain an understanding of how collective actions can lead to the reformation of societal structures, policies, and norms, ultimately driving systemic changes.

12.2 LEARNING OBJECTIVES

- Define social movements and identify their types.
- Understand the key sociological theories behind social movements.
- Analyze the role of relative deprivation and resource mobilization in the emergence of movements.
- Examine case studies of significant social movements.

12.3 DEFINITION AND TYPES OF SOCIAL MOVEMENT

A social movement is an organized, collective effort by a group of people to bring about or resist social, political, or cultural change. Social movements arise when people come together to advocate for common interests, values, or grievances, and they seek to challenge the status quo or create new societal norms. Social movements differ from individual or isolated acts of protest because they involve sustained collective action, often spanning long periods and requiring coordination and organization.

Social movements can be classified into several types based on their goals and strategies:

1. Reform Movements: These movements aim to bring about gradual change within existing social, political, or economic systems. Reform movements typically work within established institutions and seek to modify laws, policies, or practices without overthrowing the system itself. Examples include the civil rights movement in the United States, which sought equal rights for African Americans within the framework of existing political structures.

2. Revolutionary Movements: Revolutionary movements seek radical change by overthrowing or fundamentally altering the existing system. These movements often aim to replace current political or social structures with entirely new systems. The Indian independence movement and the French Revolution are examples of revolutionary movements, as they sought to dismantle colonial rule and monarchies, respectively.

3. Resistance Movements: Resistance movements arise in response to perceived threats or undesirable changes. These movements seek to defend or restore certain traditions, values, or systems that are under attack. Resistance movements may oppose social, political, or economic changes, such as movements against globalization or policies that threaten local cultures or economies.

4. Expressive Movements: Unlike reform or revolutionary movements, expressive movements focus on changing individuals rather than society as a whole. These movements seek personal transformation, spirituality, or self-improvement rather than large-scale societal changes. The New Age movement or certain religious revivals fall under this category, as they prioritize internal or spiritual growth over external political changes.

Each of these social movement types plays a role in shaping the evolution of society, whether by pushing for reform, challenging existing systems, resisting change, or promoting personal transformation.

12.4 THEORIES OF SOCIAL MOVEMENTS

Relative Deprivation Theory: Relative deprivation theory suggests that social movements arise when people perceive a gap between their expectations and reality, leading to feelings of deprivation. This sense of injustice, especially when individuals or groups feel they are deprived of rights, resources, or status relative to others, motivates them to take collective action. According to this theory, social movements emerge as a response to inequality or perceived unfair treatment. For example, the civil rights movement in the United States was driven by African Americans' sense of relative deprivation in relation to the rights and opportunities afforded to white Americans. The movement sought to address the racial inequality and injustice that perpetuated this deprivation.

Resource Mobilization Theory: Resource mobilization theory emphasizes the importance of resources, organization, and leadership in the success of social movements. This theory suggests that grievances alone are not sufficient to spark a successful movement; rather, movements need access to material and non-material resources, including money, labor, knowledge, networks, and leadership. Strong organizational structures and effective mobilization of these resources enable movements to plan strategies, gain public support, and challenge power structures effectively. The resource mobilization theory shifts the focus from the grievances driving the movement to the practical aspects of how movements use available resources to achieve their goals.

Both theories offer valuable insights into the origins and success of social movements. While relative deprivation highlights the emotional and motivational aspects of social movements, resource mobilization focuses on the practical logistics and organization that are crucial for a movement's effectiveness. Successful movements often combine both elements: a strong sense of injustice paired with effective resource mobilization can lead to sustained and impactful collective action.

12.5 CASE STUDIES OF SIGNIFICANT SOCIAL MOVEMENT

Indian Independence Movement: One of the most significant social movements in history, the Indian independence movement sought to end British colonial rule in India. Led by figures like Mahatma Gandhi, Jawaharlal Nehru, and Subhas Chandra Bose, the movement employed various strategies, including nonviolent civil disobedience (Satyagraha), mass protests, and boycotts. The movement was characterized by its ability to mobilize millions of Indians across different social classes, regions, and religious communities. After decades of struggle, India finally gained independence in 1947. The movement not only achieved its primary goal of liberation from colonial rule but also had a profound influence on other anti-colonial struggles worldwide.

Civil Rights Movement (U.S.): The civil rights movement in the United States was a pivotal social movement that aimed to end racial segregation and discrimination against African Americans. From the 1950s to the 1960s, civil rights activists, including Martin Luther King Jr., Rosa Parks, and Malcolm X, used nonviolent resistance, protests, and legal challenges to fight for equal rights. The movement resulted in significant legal and social changes, including the Civil Rights Act of 1964 and the Voting Rights Act of 1965, which helped dismantle institutionalized racism and guarantee equal rights for African Americans.

Environmental Movement: The environmental movement, which gained momentum in the 1960s and 1970s, focuses on addressing issues such as pollution, deforestation, climate change, and the preservation of biodiversity. The movement includes diverse groups advocating for sustainable practices, the protection of natural habitats, and the reduction of human impact on the environment. Notable milestones include the establishment of Earth Day, the publication of Rachel Carson's Silent Spring in 1962, and the international push for policies such as the Paris Agreement on climate change. The movement continues to evolve, with a growing focus on combating global warming and promoting environmental justice.

LGBTQ+ Rights Movement: The LGBTQ+ rights movement advocates for the rights and acceptance of individuals with diverse sexual orientations and gender identities. Over the past few decades, the movement has achieved significant progress in countries around the world, including the legalization of same-sex marriage, anti-discrimination laws, and increased social visibility for LGBTQ+ communities. The Stonewall riots of 1969 are often considered a key turning point in the movement, sparking wider activism for LGBTQ+ rights. Today, the movement continues to fight for full equality, combating discrimination and advocating for the rights of transgender and non-binary individuals.

CHECK YOUR PROGRESS

1. Define a social movement.

2. What are the different types of social movements?

3. Explain Relative Deprivation Theory.

4. How does Resource Mobilization Theory explain the success of social movements?

5. Provide an example of a revolutionary movement.

6. What is the role of leadership in social movements?

7. Explain how social media has influenced modern social movements.

8. What are some examples of social movements in India?

9. How do social movements bring about social change?

10. What are some challenges faced by social movements?

11. Describe the role of resource mobilization in the civil rights movement.

12. What is a resistance movement? Provide an example.

13. Explain how expressive movements differ from reform movements.

14. How has globalization impacted social movements?

15. Discuss the role of women in social movements.

12.6 LET SUM UP

Social movements are crucial in driving societal change, often challenging established norms and promoting new values. Through theories like relative deprivation and resource mobilization, we understand how these movements arise and succeed.

12.7 ANSWER TO QUESRION

1. A social movement is a collective effort by a group to promote or resist social change.

2. The different types of social movements include reform movements, revolutionary movements, resistance movements, and expressive movements.

3. Relative Deprivation Theory suggests that social movements arise when people feel deprived compared to others.

4. Resource Mobilization Theory explains the success of social movements through the effective use of resources like money, supporters, and networks.

5. An example of a revolutionary movement is the Indian Independence Movement.

6. Leadership provides direction, coordination, and motivation within social movements.

7. Social media has influenced modern social movements by spreading information quickly and organizing mass participation.

8. Examples of social movements in India include the Chipko Movement and the Anti-Corruption Movement.

9. Social movements bring about social change by raising awareness, influencing policies, and challenging norms.

10. Some challenges faced by social movements include lack of resources, government opposition, and internal conflicts.

11. Resource mobilization played a crucial role in the civil rights movement by coordinating protests, funds, and legal efforts.

12. A resistance movement opposes specific changes, such as the Tea Party Movement in the U.S.

13. Expressive movements focus on individual change, while reform movements aim to change specific social policies.

14. Globalization has impacted social movements by increasing communication across borders and spreading ideas rapidly.

15. Women have played critical roles in social movements as leaders, organizers, and participants.

12.8 MODEL QUESTION

1. Define social movements and their types.

2. Discuss the significance of Relative Deprivation Theory in social movements.

3. How does Resource Mobilization Theory explain the rise of movements?

4. What role do resources play in the success of a social movement?

5. Analyze the impact of the Indian independence movement.

6. How do social movements differ across cultures?

7. Discuss the influence of technology on social movements.

8. How can a social movement fail despite widespread support?

9. Compare and contrast reform and revolutionary movements.

10. Provide an example of a social movement that led to lasting social change.

12.9 ACTIVITIES (Any two)

1. Research and present a case study on a significant social movement in India.

2. Create a poster illustrating the types of social movements with examples.

3. Conduct a class debate on the effectiveness of peaceful versus revolutionary movements.

4. Write an essay on the role of women in social movements.

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The Logic of Collective Action by Mancur Olson.

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Social Movements and Political Power by Sidney Tarrow.

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Unit 13: Contemporary Social Issues

UNIT STRUCTURE

13.1 Introduction

13.2 Learning Objectives

13.3 Globalization and Its Impact on Society

 13.4 Gender Inequality, Casteism, and Communalism

13.5 Environmental Concerns and Sustainability

13.6 Let Sum Up

13.7 Answer to Question

13.8 Model Question

13.9 Activities

13.10 Reference

13.11 Further Reading

13.1 INTRODUCTION

In the previous unit, we explored social dynamics and the key forces shaping modern societies, such as social change, deviance, and movements. This unit builds on those themes by focusing on specific contemporary challenges like globalization, gender inequality, environmental concerns, and their profound effects on social structures. Societies today face multifaceted challenges that are reshaping the way people live, work, and interact. Globalization, for instance, connects people across continents but also creates inequalities. Social issues like gender inequality, casteism, and communalism persist, while environmental concerns grow in importance as the world seeks sustainable solutions. Understanding these issues is crucial for addressing their root causes and creating inclusive societies.

13.2 LEARNING OBJECTIVES:

- Understand the impact of globalization on social and economic structures.
- Analyze the persistence of gender inequality, casteism, and communalism in contemporary society.
- Explore environmental concerns and their link to sustainability.
- Examine strategies to address contemporary social issues and promote social justice.

13.3 GLOBALIZATION AND ITS IMPACT ON SOCIETY

Globalization refers to the increasing interconnectedness of economies, cultures, and populations across the world, facilitated by advances in technology, trade, and communication. It has led to significant social, political, and economic changes, influencing how societies interact on both global and local levels. One of the key impacts of globalization is the rapid movement of goods, services, ideas, and people across borders, which has allowed for increased economic growth and cultural exchange. However, the benefits of globalization are not evenly distributed, leading to disparities between nations and social classes.

In developed nations, globalization has contributed to economic expansion, technological advancement, and access to a wider variety of goods and services. Consumers in these countries benefit from lower production costs and the availability of global products. Additionally, cultural globalization has fostered cross-cultural understanding and global networks, influencing everything from food and fashion to art and entertainment.

In contrast, developing countries often experience the negative aspects of globalization. While there is potential for economic growth, globalization can also lead to economic exploitation. Multinational corporations often exploit cheap labor and resources from developing nations, contributing to environmental degradation and worsening economic inequality. Outsourcing has resulted in job losses in local industries, exacerbating unemployment in certain regions. Furthermore, local cultures may be overshadowed by dominant global influences, leading to the erosion of traditional practices and values.

The rapid pace of globalization has also intensified social concerns, such as widening the gap between rich and poor, both within and between countries. The digital divide is a significant issue, as access to technology and information remains uneven, with marginalized communities being left behind in the global economy. Moreover, globalization has facilitated the spread of environmental problems, such as pollution and climate change, which disproportionately affect poorer nations.

13.4 GENDER INEQALITY, CASTEISM, AND COMMUNALISM

Gender inequality refers to the unequal treatment or perception of individuals based on their gender, leading to disparities in education, employment, and political representation. Women and marginalized gender groups often face systemic barriers that limit their opportunities and freedoms. In many societies, traditional gender roles reinforce patriarchal norms, restricting women's access to leadership positions and economic independence. Gender inequality is especially evident in the workplace, where women are often paid less than their male counterparts and underrepresented in decision-making roles. Despite global progress in advocating for gender equality, significant gaps remain, particularly in rural and conservative areas.

Casteism is a form of social discrimination based on caste, a rigid social hierarchy prevalent in countries like India. Historically rooted in Hinduism, the caste system divides society into different groups, determining social status, occupation, and access to resources. Those from "lower" castes, particularly Dalits (formerly known as "untouchables"), face systemic oppression, violence, and exclusion. Despite legal measures such as affirmative action to address caste-based discrimination, deeply ingrained prejudices continue to affect social mobility, education, and employment opportunities for marginalized caste groups. Casteism perpetuates a cycle of poverty and inequality, preventing social integration and economic development in affected regions.

Communalism refers to the loyalty to one's religious or ethnic community over the broader society, often resulting in divisions and conflict. In countries with religious diversity, such as India, communal tensions between religious groups can lead to violence, discrimination, and social fragmentation. Communalism undermines national unity and weakens social cohesion by promoting "us vs. them" mentalities. Political exploitation of religious differences further exacerbates communal conflicts, often resulting in riots, terrorism, and hate crimes. Addressing communalism requires promoting tolerance, interfaith dialogue, and inclusive policies to foster harmony and respect for diversity.

13.5 ENVIRONMENTAL CONCERNS AND SUSTAINABILITY

Environmental degradation is one of the most urgent global challenges, with human activities causing significant harm to the natural world. Key environmental concerns include climate change, deforestation, pollution, and loss of biodiversity. Climate change, driven by the release of greenhouse gases, is causing rising global temperatures, melting ice caps, and more frequent extreme weather events such as hurricanes, floods, and droughts. This has severe implications for both human populations and ecosystems, particularly in vulnerable regions like coastal areas and arid zones.

Deforestation, particularly in tropical rainforests, is a major contributor to climate change and biodiversity loss. Forests act as carbon sinks, absorbing carbon dioxide, but widespread deforestation releases this stored carbon into the atmosphere, accelerating global warming.

Deforestation also threatens countless species with extinction and disrupts the livelihoods of indigenous communities that depend on forests for survival.

Pollution, including air, water, and soil contamination, is another critical environmental issue. Industrial emissions, plastic waste, and chemicals are polluting ecosystems, harming both human health and wildlife. Urbanization and industrialization have also led to the depletion of natural resources, such as clean water and fertile land, further threatening the planet's capacity to support life.

To address these challenges, sustainability has emerged as a key concept, promoting the responsible use of resources to ensure that future generations can meet their needs without compromising the environment. Sustainable practices include adopting renewable energy sources like wind and solar power, reducing waste through recycling and composting, conserving water, and protecting natural habitats. International agreements, such as the Paris Agreement on climate change, aim to reduce global carbon emissions and transition to a more sustainable future. While progress has been made, achieving environmental sustainability requires collective action from governments, businesses, and individuals worldwide.

CHECK YOUR PROGRESS

1. Define globalization and its impact on societies.

2. What are the positive and negative effects of globalization?

3. Explain how gender inequality manifests in the workplace.

4. What are the major forms of caste-based discrimination?

5. How does communalism affect national integration?

6. Describe the key environmental challenges facing contemporary society.

7. What is meant by sustainability?

8. How is climate change affecting developing countries?

9. What are the social implications of the digital divide?

10. In what ways can gender equality be promoted in rural areas?

11. Discuss one example of a successful community-based sustainability initiative.

12. How do environmental concerns affect marginalized communities?

13. What role can NGOs play in promoting sustainability?

14. Compare the impact of globalization on developed and developing countries.

15. How can we combat communalism through education?

13.6 LET SUM UP

In this unit, we explored the impact of globalization on contemporary societies, focusing on its effects on social structures and inequalities. We delved into gender inequality, casteism, and communalism—long-standing social challenges—and examined environmental concerns related to sustainability. Understanding these interconnected issues helps us think critically about creating more equitable and just societies.

13.7 ANSWERS TO QUESTION

1. Globalization refers to the increasing interconnectedness of economies, cultures, and societies across the world.

2. The positive effects of globalization include economic growth and cultural exchange, while the negative effects include exploitation and environmental degradation.

3. Gender inequality in the workplace manifests through unequal pay, limited promotions, and workplace harassment.

4. Major forms of caste-based discrimination include untouchability, segregation, and denial of educational or employment opportunities.

5. Communalism undermines national integration by fostering division and conflict between religious or ethnic communities.

6. Key environmental challenges include pollution, deforestation, climate change, and loss of biodiversity.

7. Sustainability means meeting present needs without compromising the ability of future generations to meet theirs.

8. Climate change affects developing countries by increasing vulnerability to natural disasters, food insecurity, and economic instability.

9. The digital divide leads to unequal access to education, jobs, and healthcare for those without digital resources.

10. Gender equality in rural areas can be promoted through education, empowerment programs, and access to resources.

11. A successful community-based sustainability initiative is the Chipko Movement in India, focused on forest conservation.

12. Environmental concerns disproportionately affect marginalized communities through issues like pollution, poor living conditions, and resource scarcity.

13. NGOs can promote sustainability by advocating for policy changes, raising awareness, and implementing grassroots initiatives.

14. Globalization benefits developed countries more, while developing countries face challenges such as exploitation and cultural erosion.

15. Education can combat communalism by promoting tolerance, critical thinking, and respect for diversity.

13.8 MODEL QUESTION

1. Explain the social impacts of globalization.

2. How does casteism continue to shape social relations in India?

3. Discuss the environmental challenges threatening sustainability.

4. How does communalism affect social cohesion?

5. What are some solutions to promote gender equality in education?

6. Describe the link between environmental degradation and social inequality.

7. Explain the significance of sustainability in the 21st century.

8. How does globalization influence cultural diversity?

9. In what ways can the digital divide exacerbate existing inequalities?

10. What role does the government play in promoting communal harmony?

13.9 ACTIVITES

1. Conduct a survey on gender inequality in your local community.

2. Organize a discussion group on the effects of globalization in rural and urban areas.

3. Develop a community project to promote sustainability at a local level.

4. Create a presentation on the impact of communalism in recent history.

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Unit 14: Technology and Society

UNIT STRUCTURE

14.1 INTRODUCTION

In the previous unit, we explored social dynamics, including concepts like social control, social change, and contemporary social concerns. This unit builds on those ideas by examining how technology serves as a driver of social change and how it affects various aspects of society, including relationships, education, work, and health. Technology has transformed society in countless ways, influencing our social relationships, work environments, educational systems, healthcare services, and even our ethical frameworks. As technological innovations continue to evolve, their impact on societal structures deepens. Understanding the intricate relationship between technology and society helps in addressing contemporary issues like the digital divide, ethical dilemmas in technology use, and the changing nature of social interactions.

14.2 LEARNING OBJECTIVES

- To understand the concept of technological determinism and its influence on social change.
- To explore the effects of the digital society on social relationships and interactions.
- To analyze the role of technology in education, work, and healthcare.
- To examine ethical issues like privacy, data security, and surveillance in the context of technology.

14.3 TECHNOLOGICAL DETERMINISM AND SOCIAL CHANGE

Technological determinism is the idea that technological innovations are the primary drivers of social, cultural, and economic changes in society. This theory posits that technology has an autonomous power that can reshape the way people live and work, often independent of social forces. The theory became particularly influential during the Industrial Revolution, when inventions such as the steam engine and telegraph drastically transformed economic production, communication, and human interaction.

In today's digital age, technological determinism is reflected in the transformative role of the internet, artificial intelligence, and automation. For instance, the invention of smartphones revolutionized the way people communicate, consume information, and participate in social and political life. In India, technological advancements like Aadhar, a biometric identification system, and UPI (Unified Payments Interface) for digital payments, have restructured how citizens access government services and interact with the economy. These innovations have improved efficiency, increased accessibility to services, and empowered many people by providing more control over their personal information and financial transactions.

However, technological determinism is not without its critics. Many argue that technology alone does not drive change; rather, it is the way society adopts and uses these technologies that shapes their impact. Socioeconomic, political, and cultural factors influence how technology is integrated into everyday life. For example, while UPI has greatly benefited urban populations in India, its impact in rural areas is limited by factors such as digital literacy and internet access. Thus, while technology may provide the tools for change, societal conditions ultimately determine the scope and nature of its influence.

.14.4 DIGITAL SOCIETY AND SOCIAL RELATIONSHIPS

The advent of digital technology has reshaped the nature of human relationships and social structures, giving rise to what is now termed as a "digital society." In this context, communication technologies such as social media platforms, instant messaging, and video conferencing tools have enabled people to maintain connections across vast geographical distances. Social networks like Facebook, Instagram, and WhatsApp have become central to social interaction, allowing users to share moments, opinions, and life events instantly with friends, family, and colleagues.

The convenience of digital interaction has, however, brought about certain challenges. The phenomenon of "virtual relationships" has raised concerns about the authenticity and depth of connections in the digital age. While it is easier to stay connected, interactions often lack the richness and nuance of face-to-face communication. In India, where social networks are used extensively, concerns about superficial connections, cyberbullying, and online harassment have emerged. Additionally, the constant use of social media has led to the rise of "comparison culture," where users may feel pressured to live up to the idealized images and lifestyles presented by others online.

Despite these challenges, digital platforms also offer opportunities for social mobilization and community building. Movements such as #MeToo and #BlackLivesMatter have demonstrated how social media can unite individuals around shared causes, creating a powerful force for social change. In India, the digital space has been used to raise awareness on various social issues, ranging from gender inequality to environmental activism, enabling citizens to engage in collective action without the limitations of physical space.

14.5 THE ROLE OF TECHNOLOGY IN EDUCATION, WORK, AND HEALTH CARE

Technology plays an increasingly significant role in shaping modern education, the workplace, and healthcare systems. In the education sector, digital tools such as online courses, e-learning platforms, and virtual classrooms have revolutionized the way students access learning resources. The Indian government's National Digital Literacy Mission and platforms like SWAYAM have made high-quality education more accessible to a wider population, particularly in remote or underserved areas. These digital tools also offer personalized learning experiences, enabling students to learn at their own pace.

In the workplace, technology has facilitated remote working, transforming traditional office environments. The rise of video conferencing, cloud computing, and collaborative software has allowed employees to work from virtually anywhere, reshaping business operations. Moreover, automation and artificial intelligence (AI) have become vital for increasing productivity and efficiency in sectors such as manufacturing, finance, and logistics. This shift has prompted the need for reskilling workers to adapt to new technologies.

In healthcare, technology has transformed patient care. Telemedicine, for example, allows patients to consult with doctors remotely, which is particularly valuable in rural areas with limited healthcare access. Digital health records streamline patient information management, improving the quality and continuity of care. In India, the National Digital Health Mission is a significant step toward integrating technology with healthcare to provide accessible, affordable, and quality services to all citizens. Mobile health apps are also playing a critical role in tracking health conditions, promoting preventive care, and improving patient-doctor communication.

14.6 ETHICAL ISSUES IN TECHNOLOGY: PRIVACY, DATA SECURITY, AND SURVEILLANCE

The rapid advancement of technology has raised significant ethical concerns, particularly regarding privacy, data security, and surveillance. As more personal data is collected through digital platforms, protecting this information has become paramount. In India, the Aadhar system, which collects biometric data from citizens for identification purposes, has sparked widespread debates over privacy and the potential misuse of data. The concern is that centralizing such sensitive information makes citizens vulnerable to surveillance by the state or private entities, leading to potential violations of their rights.

The use of surveillance technology, such as facial recognition software by law enforcement agencies and private companies, has also raised ethical questions. While proponents argue that these technologies enhance security and efficiency, critics warn that they could lead to abuses of power, discrimination, and loss of civil liberties. In response to these concerns, there has been a push for stronger data protection laws, such as India's Personal Data Protection Bill, which aims to regulate the collection, storage, and use of personal information by organizations.

14.7 DIGITAL DIVIDE AND INEQUALITY

The digital divide highlights the growing gap between those who have access to digital technologies and those who do not, creating disparities in information access, communication, and opportunities for economic and social growth. This issue is not only a global phenomenon

but is particularly stark in countries like India, where there is a significant contrast between urban and rural areas in terms of digital connectivity and technological infrastructure.

In urban centres, internet access is relatively widespread, and people can utilize digital platforms for education, work, and healthcare. However, in many rural areas, people face significant barriers to accessing even basic internet services. These barriers include lack of infrastructure, such as high-speed internet and reliable electricity, along with financial limitations that prevent people from owning devices like smartphones, laptops, or computers.

The Digital India initiative, launched in 2015, aims to reduce this gap by promoting digital literacy, expanding broadband networks, and making government services available online. While it has achieved some success in increasing the number of internet users, the program faces challenges in delivering quality, high-speed internet to remote regions and marginalized groups. Additionally, socio-economic factors continue to play a major role in widening the gap, as individuals from lower-income groups may not have the skills or resources to fully benefit from digital platforms.

The digital divide also has broader implications for social equality. Lack of access to the internet means missed opportunities for education, employment, and social participation, further exacerbating existing inequalities. In education, for instance, students in rural or economically disadvantaged areas may struggle to access online learning platforms, especially during events like the COVID-19 pandemic, where physical schools were closed for extended periods. Similarly, healthcare services, including telemedicine, may not be as readily available to rural populations, leaving them with fewer resources to manage health issues.

Despite efforts to close the gap, the digital divide continues to perpetuate inequality. Solutions need to be holistic, addressing not only infrastructure and accessibility but also ensuring that people have the skills and knowledge to leverage digital technologies effectively.

CHECK YOUR PROGRESS

1. What is technological determinism?

2. How does technology shape social change?

3. Define the concept of the digital society.

4. Discuss the impact of social media on relationships.

5. What is the role of technology in education?

6. Explain the influence of technology on workplace dynamics.

7. How has telemedicine impacted healthcare in India?

8. What are the ethical concerns surrounding data privacy?

9. How does the Aadhar system relate to surveillance issues?

10. What are the primary concerns about data security?

11. Define the digital divide.

12. How does the digital divide impact rural communities in India?

13. What initiatives are in place to bridge the digital divide in India?

14. Discuss the ethical implications of surveillance technologies.

15. How has technology influenced the healthcare system in India?

14.8 LET SUM UP

In this unit, we explored the profound impact of technology on society. We examined theories like technological determinism, the digital society's effect on social relationships, and the role of technology in education, work, and healthcare. We also looked at ethical issues, such as privacy and surveillance, and considered the challenges posed by the digital divide. Technology continues to reshape the world, bringing both opportunities and challenges that need to be addressed for a more equitable future.

14.9 ANSWER TO QUESTION

1. Technological determinism suggests that technology drives societal changes and influences social structures.

2. Technology shapes social change by altering communication, work, and daily life interactions.

3. A digital society refers to a society that relies heavily on digital technologies for communication and functioning.

4. Social media impacts relationships by fostering connections but can also lead to issues like cyberbullying and superficiality.

5. Technology enables education through e-learning, virtual classrooms, and distance learning platforms.

6. In the workplace, technology influences dynamics through remote working, automation, and AI applications.

7. Telemedicine in India has improved healthcare access, especially for remote areas.

8. Ethical concerns about data privacy include unauthorized access, surveillance, and data misuse.

9. The Aadhar system raises concerns about potential government surveillance and data misuse.

10. Key data security concerns include breaches, hacking, and the misuse of personal information.

11. The digital divide refers to the gap between those with and without access to digital technologies.

12. The digital divide impacts rural communities by limiting access to education, healthcare, and economic opportunities.

13. Initiatives like Digital India aim to expand internet access and digital literacy across India.

14. Surveillance technologies raise ethical concerns related to privacy violations and control over individuals.

15. Technology has improved India's healthcare system through telemedicine, e-health records, and health apps.

14.10 MODEL QUESTION

1. Explain the concept of technological determinism and its role in social change.

2. Analyze the effects of the digital society on social relationships.

3. Discuss the role of technology in reshaping education, work, and healthcare sectors in India.

4. What ethical issues arise with the use of technology, particularly regarding privacy and data security?

5. How does the digital divide contribute to inequality in India, and what steps are being taken to address it?

6. Describe the impact of remote work and automation on the modern workplace.

7. What are the implications of facial recognition and surveillance technologies in a democratic society?

8. How has telemedicine changed healthcare access in rural areas?

9. Discuss the challenges of bridging the digital divide in India's educational sector.

10. How does the National Digital Health Mission utilize technology to improve healthcare?

14.11 ACTIVITIES (Any two)

1. Group Discussion: Organize a group discussion on the ethical issues surrounding data privacy and surveillance in India.

2. Case Study Analysis: Research and present a case study on how telemedicine has transformed healthcare access in a rural area.

3. Debate: Hold a debate on the impact of social media on real-life social relationships.

4. Digital Literacy Workshop: Design and implement a digital literacy workshop for students or community members, focusing on closing the digital divide.

WORK SHEET

14.12 REFERENCE

"Digital India: Understanding Information Technology Policy" by Ramesh Babu

"Technological Change and Society" by Abhijit Banerjee

"Ethics in Information Technology" by Kavita Khurana

"Education and Technology: Critical Perspectives" by N. Jayaram

14.13 FURTHER READING

Castells, M. (2010). The Rise of the Network Society.

Srivastava, R. (2020). Digital India: Bridging the Digital Divide.

Kumar, A. (2019). Privacy, Data Security, and Surveillance in India.

Singh, M. (2021). Technology and Social Change in Contemporary India.

Sen, A. (2017). Inequality and Technology in Indian Society.

Satyanarayana, J. (2021). Telemedicine in India: Opportunities and Challenges.

ASSAIGNMENT QUESTION (Any two)

Define sociology and explain its scope in studying society and culture? Discuss the role of social institutions like family, marriage, and religion in shaping societal values?

Explain the concept of social stratification and how it manifests in different forms like class, caste, and race? Compare and contrast the views of Karl Marx and Max Weber on social stratification?

Define social movements and identify their various types (e.g., reformative, revolutionary, etc.)? Provide examples of social movements in India and discuss the role they play in bringing about social change?

Discuss the impact of technological advancements on education, work, and healthcare in contemporary society? Explain the concept of the digital divide and how it creates inequality in different sections of society?