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## Index

MODULE NO.	PARTICULARS	PAGE NO.
1.	<p style="text-align: center;"><b>Module 01 Introduction</b></p> <p>1.1 Origin and development of Sociology            1.2 Historical Roots of Sociology in India            1.3 Growth and Development of Sociology as a Profession            1.4 Scope and Concept of Sociology – Significance of Sociology            1.5 Relationship of Sociology with other social Sciences- Economics- Politics-</p>	4-12
2.	<p style="text-align: center;"><b>Module 02 Basic Concepts of Sociology</b></p> <p>2.1 Values- Ethics and Norms            2.2 Social and Social System – Community-Individual-Culture            2.3 Institutions- Family-Marriage-Kinship-Religion-Education-Polity            Social Institutions.</p>	13-30
3.	<p style="text-align: center;"><b>Module – 03 Social Anthropology</b></p> <p>3.1 Meaning and Scope of social anthropology.            3.2 Relationship of sociology and social anthropology            3.3 Development of social anthropology.            3.4 Social Differences.            3.5 Differences between societies.</p>	31-37
4.	<p style="text-align: center;"><b>Module No- 04 Social Process</b></p> <p>4.1 socialization: process, stages, agencies            4.2 Social Mobility: Meaning, Forms, Factors            4.3 Social Control: Forms, Agencies</p>	38-46
5.	<p style="text-align: center;"><b>Module 05 Social Stratification</b></p> <p>5.1 Systems of Social Stratification            5.2 Systems of Social Stratification            5.3 Meaning of Caste</p>	47-53

	5.4 Theories of Stratification in Modern Society	
<b>6.</b>	<b>Module 06 Relationship between Sociology and Law</b> 6.1 Law as an instrument of social change 6.2 Role of Social Movements and its impact on Law 6.3 Role of Social movements and its impact on Laws 6.4 Religious and cultural aspects and their significance in LAW	<b>54-59</b>
	<b>References</b>	<b>60.</b>

## **Module 01 Introduction:**

1. Origin and development of Sociology
2. Meaning and Definition of Sociology
3. Scope and Concept of Sociology – Significance of Sociology
4. Relationship of Sociology with other social Sciences- Economics-Politics- Law- Psychology - Science and Technology

### **1.1 Origin and development of Sociology**

During the 19th century sociology emerged as separate social science in Europe and its objective was the study of society. Auguste Comte, Spencer and Emile Durkheim besides several other social thinkers sought to establish the idea of society as a matter of study, unique in itself. They examined society as a whole - which is more than the sum of its parts. Society is more than the actions, thoughts, values, belief and wishes of its individual members. It is a complex and abstract reality; yet all human beings live in a society. A sociologist is interested in the general study of social behaviour as it occurs in groups, large or small, and lays special stress on understanding social life in the contemporary world. The word 'general' has been used as other social science disciplines deal with more specific areas. For example, a political scientist studies governmental functions and activities and an economist studies production and distribution of goods. It is, however, difficult to draw an exact line of difference. Social psychology, social anthropology, political science and economics, all in a sense, have human social life as their general subject. As sociology is a relatively young discipline compared with the discipline of philosophy, economics and political science, sometimes, people confuse it with social work. Sociology is used in the discipline of social work to analyse and understand social problems. Social work is concerned with the uplift of those socially deprived, physically handicapped, etc. Sociology is not concerned with the reformation of society as such nor is it directly involved in social planning or directed change. The sociological understanding and research can help in better planning and in finding ways and means of acceptance of improved practices, in the formulation of development policies and programmes. It is generally accepted that

sociologists do not interfere with sociological process. They are supposed to be value-neutral, i.e., they are not supposed to have any bias or prejudice in the analysis of the social behaviour. There are, however, at present, some, who question this and feel that sociologists must take an active role in the development process. We have defined sociology as the study of social life and group interaction and social behaviour. In order to understand social life, sociology is interested in the study of the organisation and the functioning of societies or social groups.

## **1.2 Historical Roots of Sociology in India**

Sociology is a “humanistic” social science even though it aims at objectivity in social observations. It has to take care of ideas and ideals, values and behaviour, aspirations and achievements, problems and predicaments of human beings in society. It cannot be seen irrespective of time and place, history and culture of societies being studied unlike the natural sciences. But sociologists have studied different human groups in particular historical circumstances and drawn generalisations about human relations from these studies. As you learnt earlier in unit 1 of this course, sociology as a humanistic science found it difficult to fit in the mould of the natural sciences, such as, physics, chemistry, biology, etc. The debate regarding objectivity in social sciences has continued for a long time. However, our purpose to discuss this issue has been to bring to the attention the fact that sociology has developed in different countries in different manner according to their culture, tradition and historical circumstances. Its development in different countries bears the imprint of particular historical experiences and cultural configurations. Indian sociologists being often trained in the West, were familiar with the basic concepts and categories of sociology as it had developed in the West. They borrowed these concepts and categories and applied them to the Indian context. Thus, unlike their predecessors in the West, such as, during the 19th century Europe, they did not find the need to struggle hard to establish the legitimacy of sociology as a serious intellectual discipline. But this dependence over the Western pioneers of sociology made the Indian sociologists to forget that sociology in the West was “an intellectual response, a cognitive response to the problems which that society was facing as a result of industrialisation and the type of social upheavals and transformations that were taking place.” (Singh, 1979; 107). Sociology emerged as an attempt to come to grips with the new situation which had emerged due to the social changes taking place in Western society; as mentioned

earlier. In India, however, no Industrial bourgeoisie arose when sociology was introduced. As European expansion increased, knowledge about the non-European World increased and the idea emerged under the influence of Darwin's theory of evolution and the Victorian idea of "progress" that the non-European societies represented various stages of evolution. The European societies, it was believed, had already reached the higher stages of evolutionary growth. Thus, the context in which sociology, and its kindred discipline, anthropology grew in India was largely a product of the European expansion of the world in the last three or four centuries. Both sociology and anthropology arose in India as a colonial attempt to understand Indian society and culture. This colonial context is very important to the emergence of sociology and anthropology in India. Bernard Cohn (1968 : pp. 3-28), says that "with the establishment of British suzerainty in the later 18th century, the rapid acquisition of knowledge of the classical languages of India by a few British officials, the need for administrative purposes of knowledge of the structure of Indian society, and the intensification of missionary activities, systematic knowledge of Indian society began to develop very rapidly from 1760 onward. Three major traditions of approach to Indian society can be seen by the end of the 18<sup>th</sup> century; the orientalist, the administrative and the missionary. Each had a characteristic view, tied to the kinds of roles which foreign observers played in India and the assumptions which underlay their views of India." These have already been explained in the previous unit. The British administrative officials, along with the missionaries, made earnest efforts to collect and record information regarding the life and culture of Indian social groups. Some examples are of Dr. Francis Buchanan who conducted the ethnographic survey of Bengal in 1807 at the instance of Government-General-in-Council. Cohn (1968 : 13) mentions that "consistent with the relatively haphazard collection and reporting of sociological information, usually embedded in revenue reports or in historical works, the Company (i.e. the East India Company) directly supported surveys part of whose goal was acquisition of better and more systematic information about the peoples of India. One of the earliest and most famous endeavours to collect information was that of Dr. Francis Buchanan." Abe Dubois, a French missionary in Mysore, wrote in 1816, a book entitled, **Hindu Manners, Customs, and Ceremonies** which is still valuable to scholars of India. He was one of the first to study caste and inter-relations between castes. Francis Buchanan's work in Bengal and Bihar had set the precedent in various empirical studies undertaken by the British officials to collect, collate and publish for official as well as scholarly use detailed information about all aspects-physical, cultural and sociological of

every district in India, which ultimately took the shape of Imperial Gazetteer of India published in the early 20th century. (Cohn B. 1968 : 15) These early studies of Indian society and culture were the forerunners of more systematic attempts in the later part of the 19th century. In 1871 the first all-India census was undertaken by the British government. Census, as an institution, helped collect vast quantity of information which fell outside the normal purview by the British administrations. In 1901 attempts were made by Sir Herbert Risely to establish an ethnographic survey of India which would develop as part of the census. As you read earlier as well, in the previous unit, the British officials were convinced about the justification and necessity for collecting this vast quantity of data about Indian Society and Culture.

### **1.3 Growth and Development of Sociology as a Profession**

The discipline of sociology and anthropology has developed in India in broadly three phases; the first phase is the period between 1773-1900, when, as described earlier, the foundations for its growth were laid. The second phase is the period between 1901-1950, when the two disciplines became professionalised; and finally the third phase is the period after India gained Independence. During this phase, a complex of forces influenced the development of the two disciplines. Planned development, introduction of the Constitution and parliamentary democracy led to far reaching changes in the Indian society and its structure. During this period the Indian scholars were exposed to the work of their foreign colleagues which influenced their own work. Also availability of funds helped conduct research in several areas. (Srinivas & Panini 1986 : 19). So it was in the beginning of the twentieth century that the two disciplines entered the early phase of professionalization. Srinivas & Panini (1986 : 22) mention that ‘although the bulk of the ethnographic work continued to be carried out by the British officials associated with the Census operations, professional sociologists and anthropologists in Europe began taking interest in India.’ W.H.R. Rivers’ published his study of **The Todas (1906)**, based on intensive fieldwork. This was one of the first monographs in the modern social anthropological tradition. Rivers did his fieldwork among the Todas, a tribe in the Nilgiri hills in South India, in the winter of 1901-2 and his interest in India continued almost until his death in 1922. He had also published papers on India, such as, on the origin of hypergamy; kinship and marriage in India in the first issue (1921) of the journal, **Man in India**. His posthumous work, edited by W.J. Perry,

“**Social Organisation**” (1924) was intended to be delivered as a course of lectures in Calcutta University. Two of his students, G.S. Ghurey and K.P. Chattopadhyaya came to play an important role in the development of sociology and social anthropology (which is a branch of anthropology) in India. His influence continued to exist in the works of G.S. Ghurey and K.P. Chattopadhyaya who held important academic positions in their respective universities of Bombay and Calcutta till the 1940s. Influence of Malinowski and Radcliffe Brown came later and they remained relatively unknown till the end of World War II. Radcliffe Brown studied the Andaman Islanders. During this period several European sociologists such as, C. Bogle, M. Mauss and Max Weber wrote on India relying on secondary sources. Dhanagare (1998 : 37) says that the institutionalisation and professionalization of sociology and social anthropology in India have two clearly identifiable phases - Before 1950 and after. Moreover, 1950-52 is also a watershed in a historical sense that it was then that free India embarked on programmes of planned development. The pre. 1950 phase was essentially a phase of multi-level syntheses. It was not without significance that both the disciplines had their beginnings in the two cities of Bombay and Calcutta which symbolically represented colonialism. The beginnings were more or less simultaneous in the second decade of the present century (R. Mukherjee, 1977 : 1-193). During the first two decades of the 20th century two Indian scholars, L.K. Ananthakrishna Iyer and S.C. Roy made their mark in anthropology. Both lacked formal training in the discipline, but their achievements were note worthy. Anathakrishna Iyer studied the castes and tribes of Cochin and Mysore and also a study of the Syrian Christians of Kerela. Roy, who was a lawyer by profession, wrote monographs on some of the tribes in Bihar. He was also a ‘champion’ of his tribe. In 1921 he founded the journal, **Man In India** which is still in circulation. He also wrote a book called **Caste, Race and Religion in India** (1934). The development of anthropology in India saw a new milestone in 1905 when the British government conceded the demand for establishing the Ethnographic Survey. The output of these surveys can be seen in the form of district gazetteers and Imperial Gazetteer of India (26 volumes, Calcutta 1908-1909). These covered details on different tribes and castes of each province. Many other efforts were made to collect collate and analyse data regarding different castes, communities and tribes in India. In the previous chapter you had a brief description of these developments. You had a brief overview of the growth of sociology and anthropology in Independent India. The next section will describe the later developments a little more elaborately.



## **Meaning and Definition of Sociology**

Etymologically the word 'sociology' has a hybrid origin of two languages Latin and Greek. The word 'socius' is a Latin term meaning companion or associate. The word 'Logos' is a Greek term meaning science. By combining the words, it can be illustrated in the following term:

Socius + logos = Sociology (Study of human companion)

Thus sociology is the study of Companionship, meaning social interaction and its relationship that exists between companions or groups of human beings. Auguste Comte coined the word 'Sociology' in his book 'positive philosophy' in 1838. So August Comte is a father of sociology.

## **Definitions of Sociology**

We can better understand the meaning of sociology with the help of following definitions-

1. *According to Tischler, Whitten & Hunter:-* "Sociology is the scientific study of human society and social interaction that emerge among people."
2. *According to MacIver and Page:-* "The subject matter of sociology is social relationship."

## **1.4 Scope and Concept of Sociology – Significance of Sociology**

### **Scope of Sociology:-**

There is no one opinion about the scope of sociology. It is maintained by some that sociology studies everything and anything under the sun. This is rather too vague a view about the scope of sociology.

Keeping in view the focus and subject matter of sociology there are two main schools of thought namely (i) Formalistic School (ii) Synthetic School

### **1. Formalist School:-**

According to this school Sociology is a pure discipline that is independent of other social sciences. The proponents of this school are Von Wiese, Virkant, Ferdinand Tonnies, Georg Simmel, R. E. Park, F.W. Burgess, Max Weber, Lasswell and Small. According to Simmel Sociology should confine its study to formal behaviour. Small argues that the scope of

sociology is to study the genetic forms of social relationships, behaviours and activities and not to study all the activities of society. Virkant maintained that sociology can be definite science only when it abstains from a historical study of concrete societies and it should be concerned with ultimate forms of mental or psychic relationship which knit the people together in a society. Tonnies has supported the idea of pure sociology he has divided societies in to two categories. Von Wise also supports the scope of sociology as the study of types of social relationship.

## **2. Synthetic School:-**

This school of thought regards sociology as a synthesis of all the social sciences. The exponents of this school include Durkheim, hobhouse, Sorokin, Karl Mannheim. The proponents of this school argue that all the aspects of social life are interrelated , studying the one aspect of social life cannot be sufficient to understand the entire whole. So that sociology should systematically study social life as a whole. This view makes sociology encyclopaedic and synoptic.

Durkheim has divided sociology into three branches. I) Social morphology II) Physiology III) General sociology social morphology is concerned with Geographical or territorial basis of the life of people. According to Sorokin, the subject matter of sociology is relationship between the different aspects of social life.

The scope of sociology being wide, an effort has been made to divide its study into different fields the man fields are as follows

1. Socioloical Theory
2. Historical Sociology
3. Sociology of Family
4. Educational Sociology
5. Economic Sociology
6. Sociology of Law
7. Criminology

8. Cultural Sociology

9. Sociology of Religion

10. Political Sociology

### **1.5. Relationship of Sociology with other social Sciences- Economics- Politics-**

As mentioned earlier, sociology has a broad perspective. It is concerned with those aspects of social life, which are present in all forms. It embraces every social setting. Most related social sciences have restricted range of specialisations. It must be pointed out that human behaviour cannot be divided neatly into different compartments and each assigned to a specific social science. Hence, the boundaries between the disciplines are often overlapping. Almost all the social sciences get outside their 'own' and into 'somebody else's' domain with great frequency.

#### **Social Psychology and Sociology**

Social psychology is the study of social and cultural influences on the individual. It focuses on the behaviour of a single person and hence, differs from sociology, which is more concerned with relations among groups. However, there are areas of common interest such as socialisation, norms and values. Moreover, the influences of the group on the individual and of the individual on the group are also of interest to both social psychology and sociology

#### **Sociology and Anthropology**

There are many fields in anthropology, namely; archaeology, linguistics, physical anthropology and social anthropology. Although, anthropology has been regarded as the study of early (primitive) cultures, and sociology of the more contemporary society. This distinction is no longer valid. Many of the early village studies in India have been done by social anthropologists. The tribal communities in India have, by and large, been studied by anthropologists, in both their physical and social aspects. There is, hence, some overlap between the areas of study of sociology and anthropology, particularly, social anthropology. Culture and social organisations are concepts studied in both these disciplines.

## **Sociology and Economics**

Sociology and economics both study industry but do so differently. Economics would study economic factors of industry, productivity, labour, industrial policy, marketing, etc., whereas a sociologist would study the impact of industrialisation on society. Economists study economic institutions such as factories, banks, trade and transportation but are not concerned with religion, family or politics. Sociology is interested in interaction between the economic institutions and other institutions in society, namely, political and religious. Social life, in modern times, is very complex and no discipline by itself can study all of it in depth. While each social discipline focuses on a particular aspect of the society, there is need to keep in mind the inter-relations of institutions of society. Only some social sciences have been discussed so as to give a feel of relationships among social sciences. Similar analysis of the relation of sociology can be made to philosophy, history, public administration, etc.

## **Basic and Applied Sociology**

Sociologists are interested in conducting research studies in the area of social life and developing theories with regard to human social behaviour. The purpose is to build a body of reliable knowledge through which various aspects of social life can be understood and explained. While this is important, it is necessary to make use of this knowledge in various aspects of human affairs. There are many factors, which have an impact on social relations. Increased use of technology is one such area. Sociologists could anticipate as to how people will receive and react to new technology and changes it might bring about in social relations. There are many programmes of development that are launched. Sociologists can indicate what care needs to be taken in introducing changes without affecting their way of life so that suggested programmes can be accepted. The reactions towards the innovations - acceptance, resistance or non

## **Module 02 Basic Concepts of Sociology**

1. Values- Ethics and Norms
2. Social and Social System – Community-Individual-Culture
3. Institutions- Family-Marriage-Kinship-Religion-Education-Polity

### **2.1 Values- Ethics and Norms**

- **Introduction -**

In this unit we introduce you to basic concepts in sociology. These concepts include that of society itself. The social group is discussed, as it is basic to society. We then discuss status and role, which are crucial concepts. This unit also introduces the concepts of social institution and sociological method. Further, we explain various aspects of culture including folkways and norms. The unit rounds off with explanations of social change and social control. This is an important unit for grasping some of the basic concepts of sociology.

- **Sociological Concepts**

Let us first see what is meant by concepts. A concept is a word or phrase, which is abstract from actual experience and which, more or less, means the same thing to all those familiar with it. A concept represents a class of phenomena. Thus, car is a concept, which signifies a vehicle of a particular kind. Once we are familiar with the concept of car, we do not always have to see it physically in order to know, what someone means by it. Similarly, a house or a table lamp are also concepts. Concepts are necessary in every science since accuracy is achieved through them. Every scientific discipline is continuously developing a refined set of concepts, which, to those familiar with that discipline, will mean the same thing at all times. Sociology, too, has a large number of concepts, which are similarly understood by all sociologists. Here, we shall introduce you to some important sociological concepts. Many of these concepts, it will be noticed, are expressed in words or terms, which are of daily use. It is necessary to be careful with their sociological usage, because in sociology, these very terms are used in some special sense:

- **Social Values –**

Values, the ultimate essence and spirit of cultures, are the underlying principles and ideas on the basis of which societies and individuals choose their goals. Values are also the criteria on which social and individual ends and means are judged and evaluated. Apart from goals, all conduct and behaviour whether for achieving these goals, or otherwise, are judged and

evaluated in the framework of accepted values. Any action that is contrary to the cherished values of the group or society is condemned and punished. For example, in Indian society there is a value regarding junior persons' behaviour towards senior persons. Any deviance from accepted behaviour is always a subject of criticism. Unlike norms, which are quite specific, values tend to be generalised ideals and somewhat abstract; nevertheless, they attract the total commitment of the society.

- **Ethics –**

The term “ethic” is not restricted to religion alone. You can speak of Business ethics, political ethics and so on. Ethics is related to social Structure because it affects in some way the social behaviour of Individuals in society. Ethics is important because it sets certain standards of thought and behaviour, which are used to evaluate or judge actual behaviour. Ethical codes, in other words, represent what “ought” to be done. They reflect the particular values and beliefs of the social groups of which they are part. According to Max Weber, there were certain affinities between.

- **Social Norms -**

Social norms are the rules of behaviour that are considered acceptable in a group or society. People who do not follow these norms may be suffer some kind of consequence. Norms change according to the environmental or situation and May modified over time. From a sociological perspective, social norms are informal understanding that governs that behaviour of members of society.

- **Meaning of Norms**

Social norms refer to the group-shared standards of behaviours. They determine, guide, control and also predict human behaviour. Norms are group shared expectations. For example, Younger one must always respect elderly people, one is supposed to be quite and respectful and not a disturb other in a place of worship, one is supposed to be welcome the gust with smiley face. Etc.

### ***Definitions of Norms-***

1. ***According to Horton and Hunt-*** “ A norm is a group expectation of behaviour”
2. ***According to Harry Johnson -*** “ A norm is an abstract pattern, held in the mind, that sets certain limits for behaviour”.
3. ***According to Light and Keller-*** “Norms are the guidelines people follow in their relations with one another”.

It is clear from the above definition that norms can be understood as rules and regulations that group live by.

## **2. 2. Social and Social System – Community-Individual-Culture**

- **Social System-**
- **Meaning of social system-**

‘A system is any collection of interrelated parts, objects, things or organisms’’. The term social system is properly used in sociology today. Human society is a network of human interactions. The interactions of individuals takes place under such conditions that such a process of interaction may be called as a system. Systems refers to the orderly arrangements of parts or components of society namely, human interactions. Individuals in their process of interaction influence each other. Their interrelationship and interaction assume a definite pattern is called Social system.

### **Definitions-**

**A dictionary of social science** – ‘‘A social system is the system constituted by the interaction of a plurality of individual actors whose relations to each other are mutually oriented’’.

- **Community**

Although family as a social entity sometimes are self sufficient, but families do not live by themselves. For some reasons ranging from economic interdependence to shared cultural values, families normally bond together to form communities. The community, rather than the family, then becomes the social setting for most everyday economic, political, religious, educational, recreational, and similar activities. In brief, *a community is a social organization* that is territorially localized and through which its members satisfy most of their daily need sand deal with most of their common problems.

**Definition-**

1. **According to Bogards-**“ Community is a social group with some degree of ‘we- filling’ and living in a given area”.

- **Characterises of community –**

1. **Stability-** A community has not only locality and community sentiment, but also has stability. It is not a temporary group like a crowd or a mob. It is relatively stable. It includes a permanent life in a definite place.
2. **Naturalness-** Communities normally become established in a natural way. They are not deliberately created. Individuals become its members by birth itself. Membership is not voluntary.
3. **Regular relations-** Every community develops in course of time, a system of traditions customs morals practices a bundle of rules and regulations the relations of its members. The sense of what they have in common memories and tradition, customs, and intuitions shapes and define the general need of man to live longer.
4. **Size of community** -Community involves the idea of size. A community may be big or small. A small community may be included in a wider community. A city and a village may be included in a wider community called district. Hence there are community within communities. District as a big community may enclose Small communities like villages, town’s cities, tribes, etc. Thus the term community is used in a relative sense.



## Individual and Culture-

### culture

Besides society, role, status and institution, culture is another important theme that engages the attention of sociologists. Ordinarily, even those, who are not at all familiar with sociology, are familiar with the word 'culture'. In our daily life, we may describe some people as very 'cultured'. We give such a label if persons concerned are refined and polished in their behaviour and manner. But sociologists do not use the term 'culture' in this sense. They have their own, special understanding of it. In sociological terms, culture can be defined as the total sum of human activities, which are learnt. It is passed on from generation to generation through membership of a particular society. As various learning processes in human societies involve systems of tools, communications and symbols, we can also say that the concept of culture refers to a system of tools, communications and symbols. People in order to learn new activities require tools, language and symbols. Cultures in human societies differ from one another and also, change over time. One of the gains of studying sociology is that besides giving an idea of various cultures, it also helps to develop an understanding of other cultures than one's own.

- **Individual and Culture**

A little reflection will show that in similar situations, people of different cultures reveal differences in the way they meet these situations. For example, while greeting friends and relatives, at home or on the street, men in our society may shake hands with other men but as a rule, not with women. Similarly, notwithstanding great hunger, a vegetarian refuses non-vegetarian food. This is because culture influences our behaviour in given situations. Stated in sociological terms, culture is **normative**, that is, it provides standards of proper conduct, and also therefore, tells us, what is right or wrong. Concretely, these standards are provided to us by what are called **cultural norms**. Thus, while many college students smoke these days, they do not normally do so in the presence of their elders or teachers. In our culture, such an act is considered to be wrong, that is, contrary to our cultural norms. The content of the non-material culture of every society consists of a large number of norms. These norms are learnt and enforced by folkways and mores.

## **2.3 Institutions- Family-Marriage-Kinship-Religion-Education-Polity**

### **Social Institutions -**

Social institution can be defined as a 'broad goal-oriented behaviour, which is firmly established'. It becomes possible to understand and predict the behaviour of people because of this established pattern of behaviour found in a society. The study of social institutions, therefore, includes groups, roles, norms, beliefs and practices in a particular area of social life. Social institution provides the framework within which people in different societies and cultures live. It provides the very structure of society. People are born in a family, which is an institution. They are nurtured and socialised in this institution, which is governed by the values, norms and mores of that society. How the family and its members earn their living depends upon the economic institutions of their society. How they maintain order and administration depends on the political institutions of that society. How information and skills are passed from one generation to another, depends upon the educational institution of that society. Finally, how people explain their existence in society, from where they have come before birth and where they will go after death, i.e. the 'religious experience' is established by the religious institutions.. Thus, all social institutions in a given society are inter-related. Family as an institution forms the pivot around which all other social institutions move as it provides the individual members to the society. Therefore, as Perry and Peny (1973 : pp. 300) mention, "its important to remember that institutions are simply abstract concepts of organised habits and standardised ways of doing things. We cannot see institutions, what we can see are families, schools, banks and so on." Culture is an essential aspect of all societies. You will learn more about it in the next section.

- **Family Institution –**

### **Introduction -**

The study of family and marriage is one of the most important areas of sociology. Virtually everyone is brought up in a family context in all societies. Family is the fundamentals and basic unit of human society. Man is a social animal, but before this he is a family member, because he is born into a family. Family is not imposed on anyone, but it is incumbent by birth. Family being the smallest unit is an important medium of human socialization. In everyday discussion family refers to a group entity where children are born and taken care of. The structure of this group differs in different societies. There is great

variation in the family and marriage pattern across different cultures as with other aspects of social life. Hence it is essential to understand 'family' in details as it has great influence on its members during health and illness.

The family is an organized group based on a network of relationships. These relationships provide basis for the definition of the family and assignment of rights and duties between members.

### **The main elements of the structure of family are:**

a) **Affinal Relationship:** The family begins with the marriage of person of opposite sex. The couple is called husband and wife. They may or may not have children, yet they constitute a family. Thus, family is not necessarily a biological group as adopted children by the couple are also the members of the family.

b) **Consanguineous Relationship:** The members of the family are related to one another through the process of procreation. The biological interconnection is the consanguineous relationship that is socially defined as kinship. Thus, family is a kinship group.

c) **Dual Membership:** Every individual acquires membership in two family groups. An individual first takes birth in a family and then after a certain period he himself procreates. The family in which the person takes birth is called the 'family of orientation' and the other one is called the 'family of procreation'.

### **• Role of Family in Psycho Social Needs**

In the Indian society, Procreation has traditionally been considered not only as a right but also as an objection. Marriage and procreation are in consequence held in such an exaggerated sanctity that no thought is given to too many children being born of early marriage or of parents genetically deficient in many of the families, especially belonging to the lower socio-economic strata of the society. Poverty and the hold of social values thus continue to deprive the Indian child, especially of the poor class families of the opportunities for reasonable physical growth and development. According to many researches in the field of child health, it has been observed that growth is also inversely related to the number of children in the family. Limitation of family size to three or less would significantly bring down the incidence of malnutrition and mortality among children even under the existing economic conditions and present food resources. The dismal consequences of the communication of poverty with neglect, apathy and ignorance not only increase childhood

mortality and morbidity but also very often forces many a child out of countless families to become vagrant and spend better part of his growing years in a children's jail. Thus, we find how important the role of responsible parenthood in the family is in understanding the interplay of nutritional, environmental as well as social, psychological and educational influences in the young child's life.

- **Role of Family in Conflict Management**

This basically involves the role of the family to initiate healthy environment for growth of interpersonal relationship among the family members, which mainly includes the following:

- a) developing awareness, sensitivity and responsiveness towards members belonging to all ages;
- b) developing sense of togetherness and belonging;
- c) Realignment of relationships as required;
- d) developing an egalitarian decision making plan on vital aspects of family life, e.g. whether or not and when to have the first baby and plan to use contraceptives accordingly;
- e) developing equality with regard to role, power and status of members in the family;
- f) sharing and managing house-hold tasks efficiently including child-rearing;
- g) distributing family resources equitably;
- h) helping adolescents/youth to develop positive social behaviour, such as self discipline, sense of responsibility, good judgment and the ability to get along with other in the wider family circle as well as the society at large;
- i) helping the other young people in the family to develop as strong commitment towards their own kith and kin, school teacher and peer groups;
- j) exploring effective ways to resolve family conflicts fairly and peacefully;
- k) developing listening skill to understand each other's problems and respond positively which will increase communication within the family.

- **Distinctive Features of Family**

MacIver has enlisted the following features of the family:

- a) **Universality:** family is found all over the world and all levels of culture;
- b) **Emotional bond:** an outcome of mutual love and affection and blood ties;

- c) **Limited size:** characterized by decision-making role of the couples to met the demands and challenges of the world outside home;
- d) **Nucleus of individual growth:** involves socialization and child rearing activities;
- e) **Feeling of personal responsibility** to each other mutual ties make the family members feel accountable to one another's welfare;
- f) **Means of social control:** by imposing certain restrictions on all members for their behaviour and smooth functioning of the family;
- g) **Subject to constant change:** as a backdrop of overall social changes.

### **Classification Based on Household Pattern**

- i) **Joint/extended family:** It comprises two or more elementary families, bound together by common movable or immovable property and may or may not staying together. A joint household means a joint family living together (Shah, 1973).
- ii) **Elementary or nuclear family:** It comprises couples and their unmarried children. It is generally financially independent of other families

- **Marriage Institution -**

#### **Introduction**

We take for granted that the institutions like family, marriage and kinship are universal in India and sociologists need to discuss the variations in these institutions based on region, religion, language, caste, class and occupation. Owing to the whole range of variations they find it difficult to make generalisations about such institutions of the Indian social structure. The basic question that will be raised in Unit 11 is the validity of discussing only the common and different elements in the institution of marriage in India. Does this give us an understanding of the institution of marriage as it obtains today in our country? Dealing with the feature of near universality of the institution of marriage and discussing the issue of age at marriage in India may bring out the unity that exists, across the regions, relating to these two features of marriage. You may on the other hand discuss such features in the context of diversity as the forms of marriage, patterns of selection of spouse, rites of marriage, material and non-material transactions involved in marriage, and the possibilities and mechanisms of divorce and widow remarriage in India. Most of these features relate to the primary marriage of a man or woman (i.e. marriage for the first time). Secondary marriage of a widow/ widower or a separated or divorced woman/ man is accompanied by a nominal ceremony, where there are generally no or only a few rites. Similarly, the pattern of selection of spouse may differ in

a primary and a secondary marriage. Yet, having completed this process of looking at common and diverse features of the institution of marriage in India, you would still not have looked at the churning of ideas, values, practices and conflicts that the very notion of marriage brings to mind in the context of its changing patterns. We find that today the very concept of marriage and its epistemology is a subject of much questioning. Feminists, *dalit* scholars and leftists have in both theoretical and practical terms critiqued the prevalent notions about marriage. Some have accepted the ever-encompassing hold of the institution of marriage in everybody's personal life and attempted to negotiate it from its prevailing vantage point. In the feminist discourse, you would find that marriage is a major site or an organising platform through which the feminists have not only tried to understand oppression but also negotiated and established a more equal playing field. Along with the usual coverage that accrues to the topic of marriage generally you should also pay attention to emerging perceptions regarding the institution of marriage and its changing patterns. The examples of changing patterns and their theoretical significance that are cited here, have been derived from the coverage of a symposium, Marriage, Family and Community, with contributions from Shah (2005: 709), Hansman (2005: 709-712), John (2005- 712-715), Rao (2005: 715-718) and Rinchin (2005: 718-721). It has to be acknowledged here that their articles have helped in building the case for re-thinking our notions of marriage in India. In the course of discussion of each of the above mentioned aspects we shall talk of the patterns of marriage with particular reference to the changes that have taken place in India since Independence. For descriptions of various aspects of the theme I have also referred you to detailed accounts already provided in the course material of Sociology courses of IGNOU's B A programme. Reading the referred portions will help you to obtain background information and explanations of basic concepts. We will discuss each aspect of marriage with suitable illustrations from some of the major communities like the Hindus, the Muslims and the Christians. Except for passing references, patterns of marriage that are found among the tribal population have not been described mainly because there is a separate Block in this Course on tribal population.

### **Age at Marriage in India**

Apart from marriage being almost universal, early marriage is also common in India. As early as the eighteenth and nineteenth centuries, efforts were made to curb infant or child marriage. Reformers like Raja Rammohun Roy, Ishwar Chandra Vidyasagar, Jotirao Phule

and others in the nineteenth and early twentieth century opposed child marriage. According to Das and Dey (1998: 92), the current level of age at marriage in India is low in comparison to most of the low fertility countries (for a historical background to this discussion see Unit 7 in Block 3 of ESO-12 of IGNOU's B A programme). You should also pay attention to differences between various religious groups, classes and castes in the matter of age at marriage. The median age at marriage is low in India. This is in spite of legislations, multi-pronged strategies to spread awareness regarding the dangers of early marriage. Starting with Rajasthan, where the female age at marriage was 17.5, the lowest in India in 1991, and going upto Assam, where it was 21.1, the highest in India in 1991, the mean age at marriage for females for 1991 was 18.3 (see the 1991 census of India). In newspapers and journals we read about marriage fairs (*mela*), especially in rural areas, in which the average age of the bride is reported to be below fifteen years. In some states like Orissa, Madhya Pradesh, Uttar Pradesh and Rajasthan, child marriages continue (National Perspective Plan 1988). Both the 'Times of India' and the 'Hindu' reported on the occasion of Akhteej festival of 2005 that the girls in some areas refused to participate in such marriage fairs and expressed a strong desire to continue their studies. These girls were aware that the minimum legal age at marriage is 18 years for girls. More than the awareness about the minimum legal age at marriage, the change in attitudes of young girls and a positive articulation of the choice of continuing their education are the signs of changing patterns of marriage in India. For the connexion between low age at marriage and the notions of preserving the chastity or purity of women see CSWI: 1974. Female age at marriage rose from 16.1 years in 1961 to 19.3 in 1991. The rural-urban gap in female age at marriage for 1991 was two years. According to Das and Dey (1998: 109), this indicates that in spite of rise in age at marriage a wide gap in this matter persisted between the rural and urban areas of the country. It is important to note the variation in the age at marriage among different communities in India. For instance, the average age at marriage is as low as 15 years for girls among many of the hill tribes in India, while among the Christians, Parsis and some educated sections living in urban areas, the age at marriage has been above the minimum age prescribed by law (see CSWI 1974: 82 for the factors that help to raise the age at marriage). It is a good idea to complete Reflection and Action 11.2 exercise for gathering your own mini database on age at marriage in India.

## Rules Regulating Marriage

In all societies we find ways of regulating who may not marry whom and who may marry whom. **Incest rules** The rules of incest decide who is outside the category of those one can marry. Can you quickly count up to ten such persons whom you are not allowed to marry under any circumstances? If yes, you already know about incest rules. Incest refers to sexual union of near kin. **Positive (endogamy) and negative (exogamy) rules** There are positive and negative rules of marriage to determine the unit within which one should marry and the unit within which one must not marry. The positive rules pertain to the unit of endogamy within which one can marry. In India, among the Hindus this refers by and large to one's caste or sub-caste. The negative rules pertain to the unit of exogamy within which one must not marry. Among the higher caste Hindus, this unit is one's gotra, within which one is not allowed to marry (for the four clan rule of *gotra* exogamy see Unit 7 in Block 3 of ESO 12 of IGNOU's B A programme). Do you remember reading in the newspapers reports about marriages between persons of the same gotra? Local caste panchayats have reportedly taken action against such couples though the courts have upheld their marriages. Such cases are indicators of changes in the perceptions of people about rules of marriage. Even the unit of endogamy is no longer a universally accepted unit of positive rules of marriage. For a detailed discussion of the rules of endogamy including the rule of hypergamy and hypogamy see Unit 7 in Block 3 of ESO 12 of IGNOU's B A programme. **Inter-caste/inter-religion/same sex marriages** You must have noticed many inter-caste and inter-religion marriages taking place in modern times. In legal terms all such marriages are valid and in social terms too they are fast gaining full recognition. As long as marriages follow the norms of heterosexual unions, society in India is culturally accepting such marriages. Indeed as mentioned before, there are yet more alternate forms of marital unions reportedly taking place in India and we have to wait and watch their fate in our socio-cultural milieu. Such unions relate to two persons of same sex deciding to live as husband and wife. It is not clear

### **Kinship -**

#### **Introduction –**

No society can exist without having institutions of kinship. In a kinship system social recognition overrides biological facts. In every society social relationships are formed because of family, marriage and common lineage tradition. These relationships are known as grandfather, father and so on. Relationships and address are the bases of kinship. A number



of rights and obligations are associated with these relationships that give stability and a definite viewpoint to them. Every kinship system has blood relations and relatives.

## **Meaning-**

Kinship may be defined as a social relationship based on ties of blood or on ties based on marriage. The bond of blood or marriage which binds people together in group is called kinship.

## **Definitions-**

### **1. According to**

**Parimal Kar-** ‘‘The customary system of status and roles that govern the behaviour of people who are related to each other through marriage or descent from a common ancestor’’

## **Types of Kinship**

I) **Consanguineous Kinship:** In this type of kinship kins are related to each other by blood.

II) **Affinal Kinship:** It arises out of a socially and legally defined marital relationship. The relatives so related are called affinal Kins.

III) **Primary Kins:** If Kins are directly related to each other, they are called primary kins. One’s father is one’s primary consanguineous kin. One’s wife is one’s primary affinal kin. Brother –sister, father-mother, daughters-sons are primary kins.

IV) **Secondary Kins:** Any kin related to ego through primary kin, themselves being primary kin. Ego’s father’s brother, ego’s step mother is secondary kin.

V) **Teritiary Kins:** Secondary kins of primary kins and primary kins of secondary kins are known as teritiary kins.

- **Religion –**

## **Introduction -**

Religion, as you are aware, is something to which human beings attach a great deal of importance. It includes a system of beliefs and practices, which help human beings shape their actions and orientations. It binds people with other followers, bringing about a feeling of

identification and unity. Sometimes it even makes people unite against followers of a different faith. Religion helps people to come to terms with the tragedies and crises of human life by providing explanations for these. It is a social phenomenon intimately connected with other social systems. The subject of religion has been one of great interest to sociologists and anthropologists. The contributions of Durkheim and Weber are very important in this regard. In the first unit of this Block, we tried to understand the distinctive methodologies of the founding fathers of sociology. In this unit, we will see how Durkheim and Weber elaborated their respective methodologies through their studies on religion. In the first section (19.1), we will examine the contributions of Durkheim to the study of religion by going over some important points made by him in his classic work *The Elementary Forms of Religious Life* (1912). The second section will briefly review Weber's main ideas pertaining to religion. In the third and final section, we will highlight the main points of difference in the approaches of Durkheim and Weber.

- **Definition of Religion - Beliefs and Rites**

To define religion, says Durkheim, we must first free the mind of all preconceived ideas of religion. Durkheim discards the notion that religion is concerned only with 'mysterious' or 'supernatural' phenomena, with gods, spirits and ghosts. He points out that religion is as concerned with the ordinary as the extraordinary aspects of life. The rising and setting of the sun, the regular patterns of the seasons, the growth of plants and crops, the birth of new life are as much a part of religious ideas as miracles and spectacular happenings. To define religion, he says, the various religious systems of the world must be examined in order to derive those elements, or characteristics, which they have in common. As Durkheim (1912: 38) puts it, "religion cannot be defined except by the characters which are found wherever religion itself is found". According to Durkheim, all religions comprise two basic components, namely, beliefs and rites. Beliefs are the **collective representations** (about which you have studied in detail in Block 3 of this course) and rites are determined modes of action, which are influenced by beliefs. As you have read earlier in Block 3 of this course, religious beliefs as studied by Durkheim presuppose the classification of all things into 'sacred' and 'profane'. There is an opposition between these two spheres which has to be carefully regulated through rites and ceremonies. The sacred is that which is set apart, considered holy and venerated or dreaded and avoided. The sacred is usually in a higher

position, valued more than profane things, and its identity and power are protected by social rules. The profane, on the other hand, refers to the mundane, ordinary aspects of day-to-day existence. The sacred and profane are kept apart, says Durkheim, because they are heterogeneous (different), antagonistic (in conflict) and isolated (separated). Rites therefore exist to mediate between the two worlds. Let us take an example. Why are believers not allowed to wear their shoes inside a temple? Wearing shoes or chapels for walking is a routine, practical or profane act. The temple is considered a holy, pure place; it is sacred. The floor of the temple must therefore be protected from the polluting dirt of our shoes. The **sacred and profane** are kept apart. Beliefs and rites, says Durkheim, unite to form religion. Beliefs are the moral ideas, the rules, the teachings and myths. They are the collective representations which exist outside of the individual, yet integrate the individual into the religious system. Through beliefs, human beings understand the sacred and their relationship to it. They can lead their lives accordingly. Rites are the rules of conduct that follow from beliefs, which prescribe how human beings must behave. With regard to sacred things. They can be positive, where the sacred is sought to be brought closer to the world of men, for example, through '*havan*' or sacrifice. Rites can be negative, which means the sacred and profane are sought to be kept apart, e.g. purification rites, fasts, penance or suffering. In Durkheim's view rites serve to sustain the intensity of religious-beliefs. They bring individuals together, strengthening their social natures. They are modes of expression of the collective conscience, which, as you have studied, refers to the commonly held values, beliefs and ideas of the community (see Giddens 1978: 84- 89). Defining religion in terms of beliefs and rites poses one problem. This definition would also include **magic**. Is there no difference between magic and religion? Following the ideas of the anthropologist Robertson-Smith, Durkheim holds that magic and religion are indeed different. Magic is a private, selfish practice, performed at the individual level. For example, if one wants to do better than one's neighbour, so one goes to the magician and by paying his/her fee, one asks him to cast a spell or perform '*jadootona*' to kill your neighbour's cows or spoil his crops. Magic thus involves a bond only between the magician and his clients based on a selfish motive, in order to manipulate nature to suit individual purposes. Religion, on the other hand, is public and social. There are social bonds between followers, which unite them into a group leading a common life. Durkheim's (1912: 62) definition of religion taking into account these factors is as follows. "A religion is a unified system of beliefs and practices relative to sacred

things, that is to say, things set apart and forbidden — beliefs and practices which unite into one single moral community called a Church, all those who adhere to them.” (It must be clarified that by the term ‘Church’, Durkheim does not refer to the Christian **Church** alone. He uses it in the sense of a moral community or an organised group of followers of all faiths.) Let us now see how Durkheim grapples with the understanding of elementary forms by considering the institution of **totemism** amongst the aborigines of Australia. But before that, why not check your progress?

- **EDUCATION**

**Introduction:**

Education is one of the basic activities of people in all human societies. It is a process that develops the personality and inherent capabilities of an individual. It socializes the individual to play adult roles in society and provides the necessary, knowledge and skills for an individual to be responsible citizen and member of the society. As part of the socialization process it inculcates among new members the norms, values and cultural heritage of a society. So Education plays a dynamic role in the society.

**Meaning of Education:**

The term *education* is derived from the Latin ‘*educare*’ which literally means to ‘*bring up*’ and is connected with the verb ‘*educere*’ which means to ‘*bring forth*’. The idea of education is not merely to impart knowledge to the pupil in some subjects but to develop in him those habits and attitudes with which he may successfully face the future.

**Definition of Education-**

- 1) **According to Durkheim** “education as the socialisation of the younger generation”.
- 2) **According to summer Education means** “what conduct is approved and what disapproved....how he ought to behave in all kinds of cases: what he ought to believe and reject”.
- 3) **According to Samuel Koenig-** “Education may also be defined as the process whereby the social heritage of a group is passed on from one generation to another as well as the process whereby the child becomes socialised”.

## **Functions of Education-**

Education discharges many functions in the modern society. Important among these are:

i) ***Socialisation:*** The main social objective of education is to complete the socialisation process. The family gets the child, but the modern family tends to leave much undone in the socialisation process. The school and other institutions have come into being in place of family to complete the socialisation process.

II) ***To transmit the Central Heritage:*** All societies maintain themselves, by the exploitation of a culture. Culture here refers to a set of beliefs and skills, art, literature, philosophy, religion, music, etc. That is not carried through the mechanism of heredity. They must be learned. Education has this function of cultural transmission in all societies.

III) ***Formation of Social Personality:*** Individual must have personalities shaped or fashioned in ways that fit into the culture. Education everywhere has the function of the function of social personalities. Education helps in transmitting culture through proper moulding of society.

IV) ***Reformation of Attitudes:-*** Education aims at the reformation of attitudes wrongly developed by the children already. It is the function of education to see that unfounded beliefs, illogical prejudices and unreasoned loyalties are removed from the child's mind. Though the school has its own limitations in this regard, it is expected to continue its efforts in reforming the attitudes of the child.

V) ***Occupational placement:*** Education has a practical end also. It should help the adolescent for earning his livelihood. Education has come to be today as nothing more than an instrument of livelihood. It should able the student to eke out his livelihood. Education must prepare the student for future occupational positions. The youth should be enabled to play a productive role in society.

VI) ***Encourages the Spirit of Competition:*** The school installs co-operative values through civic and patriotic exhortation or advice. Yet the school's main emphasis is upon personal competition.

- **Political Institution**

**Introduction:**

Political institutions are those social institutions, complex of social norms and roles, which serve to maintain social order, to exercise power to compel conformity to the existing system of authority, and to provide the means for changes in the legal or administrative system. The political institution includes the traditions and law by which sociology is coordinate and administrated and is the major repository of force. In short we can say that political institutions are mechanisms or agencies relating to the exercise of power for maintaining peace and order within the society.

**Definition**

1) **According to Rebert A. Dhal.**“ Politics is one of the unavoidable facts of human existence. Everyone is involved in some fashion at some time in some kind of political system”.

Classification of political system-(Types)

## Module – 3

- **Social Anthropology**

1. Meaning and Scope of social anthropology.
2. Relationship of sociology and social anthropology
3. Development of social anthropology.
4. Social Differences.
5. Differences between societies.

### 3.1 Meaning and Scope of social anthropology

- **Meaning of Social Anthropology-**

Second half of the 19<sup>th</sup> century was the first beginning period of the social Anthropology. Social anthropology we study social structure, social problems, religions, practices, tradition and so on. Social anthropology studies only one aspect of life. Social anthropology studies man's behaviour in social circumstance. Social anthropology may be considered a branch of sociological studies. This branch mainly applies itself to the study of primitive societies.

- **Scope of social anthropology-**

Following points are indicating scope of social anthropology

**Ethnography-** Ethnography is the main field of social anthropology. As is clear from its name, it studies the human races. Its scope also includes the study of cultures of different races.

**Familial anthropology** – Family is the basic institution of society. Social anthropology, therefore, studies the family also. This branch of social anthropology is known as familial anthropology. It takes up a comparative study of the families of different cultures and societies. It studies the different forms of family is based on marriage. Familial anthropology therefore, includes a study of different forms of marriage. It also includes other blood relations along with marriage.

**Economic anthropology** – Economic rules play an important part in social organization. Some radical changes take place in social structure along with a change in economic administration. Social anthropology, therefore, minutely studies the economic administration of primitive and civilized human societies and of different levels of evolution in them.

**Political anthropology** – Political anthropology has also an important place in social structure along with economic administration. Social anthropology, therefore, studies all types of political administration, laws, governments and rules of punishment, etc. This branch of social anthropology is known as political anthropology.

**Symbology and Linguistics** – The study of different symbols of human behaviour, which are current in languages of different societies, supplies many important facts for the study of society. Social anthropology, therefore, studies all these also. The whole linguistic field fall within this branch of social anthropology.

**Thought and Art** **The study of thought in theoretical study is very important.**-Thought includes religion, magic, science and even legends. Social anthropology is a comparative study of all these things in ancient human societies. Art is an important part of culture and culture depicts the interior of a society. Social anthropology studies sculpture, metallurgy and even dancing and instrumental and music.

- **Social Anthropology in India**

Sociology, as a discipline, came much after the contributions made by social thinkers, philosophers, administrators who worked at understanding the Indian society, in general, as well as studying some specific aspects of Indian society, such as law, family, religion, caste system and so on. It is the contributions made by the Indologists, such as, Henry Maine, Alfred Lyell, etc. which helped the development of sociology in India. They emphasised the need to preserve the indigenous social institutions found in Indian society rather than destroying them and imposing an alien way of life on her people. They recognised the past glory of Indian cultural and literary tradition. Besides Indologists, there were British administrators who made extensive study of Indian people, their races and cultures. Most of these studies helped generate a body of knowledge, preserved in the Census Reports, Imperial Gazatteers, District Gazetteers, etc. as well as in books and monographs, which are referred by social anthropologists and sociologists even today. Sociology was better established on the continent i.e. in European countries like France, Germany, etc. than in England. It took even



stronger roots in American universities where it has retained a dominant position till now. Alongside of sociology, anthropology was also developing in Indian

### **3.2 Link between Sociology and Social Anthropology**

As has been already mentioned, the link between sociology and social anthropology is very close in India. The emergence and development of both these disciplines was influenced by the growth of nationalism in India. The nationalist movement was itself a product of the impact of the West, especially British colonial rule in India. The repercussion of this impact was felt widely due to several reasons, such as great improvement in communications, transport facilities, printing press, etc. Modern law and Western education generated a new self awareness in Indian people. The awareness of people along the lines of religion, sects, caste, tribe, region, etc. became more heightened on the one hand, while at a wider level a new sense of unity emerged. All these social changes gave rise to new problems (Srinivas and Panini 1986: 18). The roots of sociology and social anthropology go back to the period when British officials realised that a knowledge of Indian culture and social life **Early Sociology** was indispensable for them in their administration work. In 1769, Henry Verelst, the Governor of Bengal and Bihar, stressed in his directives to revenue supervisors the need for collecting information about the leading families and their customs. Besides the officials, the missionaries too, recorded valuable data about the society of that period. For example, Abbe Dubois, a French missionary in Mysore, wrote in 1816, a book entitled, *Hindu Manners, Customs and Ceremonies*, which is very valuable even today. In this book he wrote about the life, customs and rituals of the people with whom he lived. He studied caste and interrelations between castes. In 1817, the first all-India census was undertaken by the British government. In 1901, Sir Herbert Risley attempted to establish an ethnographic survey of India which was part of the census. The census data became an instrument of official policy. It became a method of creating barriers between Hindus and other groups like tribes, between the various castes, and so on. The British began recording the scheduled castes as distinct from the other Hindu castes as a policy (Srinivas and Panini 1986: 20). We have already described the establishment of sociology and social anthropology in the Indian Universities. But even before this development, several Indian and foreign scholars such as Brajendranath Seal, Patrick Geddes, W.H.R. Rivers, L.K. Anantha krishna Iyer and S.C. Roy contributed to this field. B.N. Seal, a Professor of Philosophy at Calcutta University was one of the first scholars

to draw the attention of the university world towards sociology. He was actively involved in refuting the unilinear evolutionary doctrines, which believed that society like an organism has evolved from a simple primitive stage to a more complex industrial stage (a good example of this doctrine is the one developed by the second founding father of sociology, Herbert Spencer. For more details refer back to Unit 2 of this block). According to the proponents of this doctrine Indian society, like several others, in its various aspects represented the lower rungs of a ladder. The twentieth century European civilisation represented the highest point of this ladder. This was an ethnocentric belief of European scholars who believed that their society was the best and most evolved while the rest of the world was in various stages of evolution. Sir B.N. Seal rejected this view and wrote and lectured extensively, in defense of Indian culture throughout his *Comparative Sociology* (Becker & Barnes 1961: 1142). Seal was responsible for introducing sociology in Calcutta University and later Mysore University.

In Bombay, Patrick Geddes was responsible for the introduction of sociology. A department of sociology and civics opened in 1919 headed by Geddes. This was a landmark in the development of sociology in India. Geddes was influenced by Le Play, an eminent sociologist. Geddes was interested in human geography (i.e. in the relation between culture and environment) and town planning with specific interest in the problems of urban deterioration. He studied the town planning of such cities, as Calcutta, Indore, and temple cities of the South which are of great value.

### **3.3 Social Differences –**

“Differences in the society on the basis of religion, caste, colour etc. Signifies linguistic and regional diversity”.

The differences among the individuals on the basis of social characteristics and qualities are known as social differences.

Social differences are the complex differences and they include class, race, culture, age, ability, sex, etc. Social differences can create discrimination among the individuals on the basis of their social characteristics. For example, if in a society, individuals with high status are given more respect and importance as compare to the poor homeless people then it is social differences can create a lot of problems in a society because discrimination always result in inequality, inferiority complex and other social problems.

In sociology the term society refers to a group of people who live in a definite community and share the same culture. On a broader scale, society consists of the people and institutions around us, our shared beliefs, and our cultural ideas.

### **3.4 Differences Between Societies –**

#### **Introduction -**

Society is viewed by sociologists as a chain of social relationships. A relationship is social, while it is determined by mutual awareness, that is, the behaviour of one individual influences the behaviour of another. For example, when a teacher enters the classroom, students stop making noise and stand up as a mark of respect for their teacher. This behaviour signifies the social relationship between the teacher and the taught. Thus., social relationships exist only when individuals behave towards one another in ways determined by their recognition of each other. This is why society is called a relational concept. In other words, society is not a substantial concept. It does not denote a concrete reality, rather it refers to social relationships, which become institutionalised, when people relate to each other in well-established and familiar ways.

#### **Differences between Societies -**

The predominant types of social relationships form the basis of classifying human society in various types. Most sociologists contrast the industrial society in which they live with all other types. Some sociologists like Spencer and Durkheim, classified societies on the basis of their size or scale and other features, such as, the extent and degree of the division of labour, political organisation and social stratification, etc. Some scholars, like Karl Marx, distinguish them on the basis of their economic institutions. Thus, there are clearly many ways of classifying societies. Without going into complicated arguments at this stage of your introduction to sociology, it is necessary to realise that there is no ideal classification and no 'pure' example of various types of society. In broad terms, taking the wider interests of sociology into consideration, we can divide societies into two types, namely; simple and complex. All primitive or tribal social organisations are included among simple societies. The industrial societies with overlapping sets of social relationships are called complex societies

## **Preindustrial Societies –**

Before the Industrial Revolution and the widespread use of machines, societies were small, rural, and dependent largely on local resources. Economic production was limited to the amount of labour a human being could provide, and there were few specialized occupations. The very first occupation was that of hunter-gatherer.

### **Hunter-gatherer societies –**

‘Societies that depend on hunting wild animals and gathering uncultivated plants for survival’. Demonstrate the strongest dependence on the environment of the various types’ types of preindustrial societies. As the basic structure of human society until about 10,000-12,000 years ago, these groups were based around kinship or tribes. Hunter-gatherers relied on their surrounding for survival they hunted wild animals and foraged for uncultivated plants for food. When resource became scarce, the group moved to a new area to find sustenance, meaning they were nomadic. These societies were common until several hundred years ago, but today only a few hundred remain in existence, such as indigenous Australian tribes.

### **Pastoral Societies-**

‘Societies based around the domestication of animal’. Changing condition and adaptations led some societies to rely on the domestication of animals where circumstance permitted. Roughly 7,500 years ago, human societies began to recognize their ability to tame and breed animals and to grow and cultivate their own plants. Pastoral societies, such as the Maasai Villagers, rely on the domestication of animals as a resource for survival.

### **Horticultural Societies-**

‘Societies based around the cultivation of plants’. Around the same time that pastoral societies were on the rise, another type of society developed, based on the newly developed capacity for people to grow and cultivate plants. Previously, the depletion of a region’s crops or water supply forced pastoral societies to relocate in search of food sources for their livestock.

## **Agricultural Societies-**

‘Societies that rely on farming as a way of life’. While pastoral and horticultural societies used small, temporary tools such as digging sticks or hoes, agricultural society’s realised on permanent tools for survival. Around 3000 B.C , an explosion of new technology known as the Agricultural Revolution made farming possible and profitable. Farmers learned to rotate the types of crops grown on their fields and to reuse waste products such as fertilizer, which led to better harvests and bigger surpluses of food. New tools for digging and harvesting were made of metal, and longer lasting. Human settlements grew into towns and cities and particularly bountiful regions became canters of trade and commerce.

**Feudal-** ‘Societies that operate on a strict hierarchal system of power based around land ownership and protection’. The ninth century gave rise to feudal societies. These societies contained a strict hierarchical system of power based around land ownership and protection. The nobility, known as lords, placed vassals in charge of pieces of land. In return for the resources that the land provided, Vassals promised to fight for their lords.

**Industrial Societies** – ‘Societies characterised by a reliance on mechanized labour to create material goods ‘In the eighteenth century, Europe experienced a dramatic rise technological invention, ushering in an era known as the industrial Revolution. What made this period remarkable was the number of new invention that influenced people’s daily lives. Within a generation, tasks that had until this point required months of labour became achievable in matter of days. Before the industrial revolution, work was largely persons or animal based, and relied on human workers or horses to power mills and drive pumps. Post-industrial societies –‘Societies based on the production of nonmaterial goods and services’. Sometimes known as information societies or digital societies, are a recent development. Digital technology is the steam engine of post-industrial societies.

## Module No- 04

### Social Processes

1. Socialization: Process, Stages, Agencies
2. Social Mobility: Meaning, Forms, Factors
3. Social Control: Forms, Agencies

### SOCIAL PROCESSES:

#### Meaning-

Society is a system of social relationships. The term social relationship refers to the relationship that exists among people. Social relationships represent the functional aspects of society. Analysing the classifying social relationships is a difficult task. Social relationships involve reciprocal obligations, reciprocal status, reciprocal ends and means as between two or more actors in mutual contact. Thus social relationship may be studied by the kind or mode of interaction they exhibit. These kinds or modes of interaction are called social processes.

#### Definition-

- 1) **According to MacIver** “ Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character”.
- 2) **According to A.W. Green:**” The social processes are the merely the characteristic ways in which interaction occurs”.

### 4.1 SOCIALIZATION: PROCESS, STAGES, AGENCIES

#### Socialization and its meaning

The process of socialization, in both its “personality formation” and “social learning” aspects, is frequently thought of as occurring primarily in childhood. During this time the child acquires basic personality characteristics and learns many of the fundamental interactions skills ----one of which is language. However, the socialization process never ends with adolescence, but continues throughout a person’s entire life. The process by which the biological being becomes social being is called socialization.

## **Process of Socialization**

Socialization is a process whereby the helpless infant gradually becomes a self-aware, knowledgeable person, skilled in the ways of the culture into which she or he is born. According to Giddens, Socialization is not a kind of ‘cultural programming’ in which the child absorbs passively the influences with which he or she comes into contact. Although the process of cultural learning is more intense in the infancy and early childhood than later, learning and adjustment go on through the whole life-cycle. All human infants are born with the capacity to make certain perceptual distinctions and respond to them (Richards and Light, 1986). An infant is able to distinguish its mother from other people by three months of age. Though the child, by this age, does not recognize the mother as a person; rather it responds to certain characteristics, probably, the voice and manner in which it is held. The infants attachment to its mother becomes firm after about the first seven months of life. This to say that the early months of a child’s life is a period of learning from the mother and other caretakers. As the child grows in age, he or she develops an increasing capacity to understand the interaction emotions of other family members. Slowly child is able to differentiate if one parent is angry, happy and also shows distress or pleasure.

There are broadly speaking two phases of socialization – Primary socialization and secondary socialization. Also there are different agencies of socialization working at different levels of the process.

**‘Primary socialization’** takes place in infancy and childhood, and this is most crucial stage of socialization as the basic behaviour pattern is learnt by the child at this stage. Family, schools, peer groups provide opportunity for socialization and are referred as agencies for primary socialisation. This stage consists of three sub-stages: (i) the oral stage, (ii) the anal stage and (iii) the oedipal stage. All the roles in the family are internalized by the child. The child identifies with his/her social role. The family is the main agency of socialization in the first phase. **‘Secondary socialization’** starts from the later stage of the childhood and goes up to maturity. However, socialization never stops in life. The schools, peer groups, media and other agencies in which the person is placed in life, play the role of socialization throughout life.

### **Elements of Socialization**

There are some elements of socialization. Once a person has undergone some socialization, he or she becomes capable of exercising internal control over his or her own actions. *Internalization occurs as social norms are accepted by the individual as his own personal standards of action.* Norms internalization is largely an unconscious process. The second kind of internal control results from psychological identification by an individual with a social organization. *As a consequence of identification, an individual often accepts the social standards of an organization because of his/her desire to establish a relationship with that organization.* These social standards do not become internalized, but the individual consciously and willingly accepts them and abides by them. For example, the college fresher who modifies appearance and behaviour in an attempt to be part of the group with whom he or she desires to establish relationship. Sociologists use the concept of 'reference group' for an organization by whose standards an individual abides as result of identification. The third kind of internal control is in the form of compliance resulting from expedient or utilitarian considerations. *Compliance occurs when an individual abides by the social standards of an organization in hopes of benefiting from conformity.* He expects to gain rewards and escape punishment because of his action. In this case, voluntary compliance is based on rational calculations of expediency. For example, a scooter driver follows the speed limit to avoid fine, or an employee / nurse in private nursing home takes on extra duties and works overtime in hopes of being promoted. So we have seen that internalization, identification and compliance are three principal ways by which social control occurs that in a ways gives direction to the process of socialization. These forces work simultaneously and many a times we are not aware of these elements, but are subject to social controls around us. Hence, the process of socialization is both 'personality formation' and 'social learning'. Socialization can be viewed from two different perspectives. One, we may view it as the development of the personality as it matures in childhood and throughout adulthood, second, we may view it as the learning of those capabilities that are necessary for participating in organized social life.



## Stages of Socialization

Socialization consists of four stages from infancy to adulthood. They are as follows:-

**1) The First Stage- The Oral Stage.** This stage begins with the birth of the child and continues up to the completion of one year. Before birth the child in mother's womb is in the foetal form and is warm and comfortable. At birth the little infant must breathe, must exert himself, to be fed and he must be protected from cold, wet and other discomforts. For everything the child carries a great deal. By means of crying the child establishes its *oral dependency*.

**2) The second Stage- The Anal Stage.** The second stage normally begins soon after the first year and is completed during the third year. It is here that the child learns that he cannot depend entirely on the mother and he has to take some degree of care of himself. "Toilet training" is the main focus of new concern. The child is taught to do some tasks such as toilet keeping cloths clean, etc.

**3) The Third Stage- The Oedipal Stage.** This stage mostly starts from the fourth year from the child and extends up to puberty (the age of 12 or 13 years). It is here the child has to identify himself with the social role ascribed to him on the basis of his sex. According to *Freud*, the boy develops the '*Oedipus complex*'-the feeling of jealousy towards father and love towards mother. In the same way the girl develops the '*Electra complex*'-the feeling of jealousy towards the mother and love towards the father. Freud believed that the feeling is mainly sexual.

**4) The Fourth Stage- The Stage of Adolescence.** The fourth stage starts with the period of adolescence. Due to the physiological and the psychological changes that take place within the individual this stage assumes importance. During this stage the boys and girls try to become free from parental control. At the same time they cannot completely escape from their dependence on their parents. Hence they may experience a kind of strain or conflict in themselves. They want to be free in doing various activities. But the parents continue to control many of their activities. This is particularly true of sexual activity.

## 4.2 Social Mobility: Meaning, Forms, Factors

### **Introduction-**

Social mobility refers to movement of social group or individuals from one social position to another position. Social mobility is basically a feature of an open system of stratification. In a closed system of stratification the amount of mobility is very less and restricted.

### **Meaning Of Social Mobility –**

Social mobility means the movement of people or groups from one social status or position to another or position. For example, the poor people may become rich, the bank peons may become bank officers, farmers may become ministers, a petty businessman may become a bankrupt and the ruling class may be turned out of office, and so on.

### **Definition-**

*1) According to Horton and hunt – ‘The act of moving from one social status to another’*

*2) Dresslar - ‘Social Mobility is the movement of individuals from one stratum of society to another’.*

### ***Forms of Social mobility-***

#### **1) *Horizontal social mobility-***

Is a change in position without the change in status. For example, an engineer working in a factory may resign for his job and join another factory as an engineer and may work in more or less the same capacity. Similarly, a teacher may leave one school to join another as a teacher.

#### **2) *Vertical Social Mobility-***

It refers to the movement of people of groups from one status to another. It involves change in class, occupation or power. For example, the movement of people from the poor class to the middle class, from the occupation of the labourers to that of bank clerks, from the power position of the opposition to that of the ruling class.

### **3) Intergenerational Mobility:**

These types of mobility take place within one generation. It is measured by comparing the occupational status of an individual at two or more points of time. For example, a clerk becomes a lecturer in a university, it is intergenerational mobility.

### **4) Intergenerational Mobility:**

It refers to mobility between two or more generations. It is measured by comparing the occupational status of sons with that of their father. For example, a son of unskilled labour becomes skilled worker.

### **Factors affecting Social Mobility**

1. The nature of social stratification
2. Industrialization.
3. Education.
4. Technological Development.
5. Development of Transportation and mass Media.
6. Ideology and value system of society.
7. Different birth rates among classes in Society.
8. Isolated of settlement of the society.

### **4.3 Social Control: Forms, Agencies**

#### **INTRODUCTION –**

Rousseau's '*Social Control*' begins with a famous sentence: 'Man is born free, and everywhere he is in chains'. It is true that man cannot be absolutely free in society. The collective life of man is possible only in the context of social constraints. The control which the society exercises over the behaviour of its members through various mechanisms can be referred to as '*Social Control*'.

## **MEANING OF SOCIAL CONTROL-**

In very simple terms 'the system or the organization by which the social relations or behaviour is controlled is called social control'. The term social control is generally used to refer to a kind of regulation.

### **Definitions-**

1. **According to Landish P.H.** 'Social control is the process by which order is established and maintained in society'.
2. **According to Dresslar-** 'Social control is the force that encourages the individual to behave in a culturally defined, approved manner'.
3. **According to Odom & Brutan-** 'Social control is the process of constraining person to conform to norms'.

### ***FORMS & AGENCIES SOCIAL CONTROL***

Social control can be classified into two major types on the basis of the means of social control that are employed. They are: (1) *Formal control* and (2) *Informal control*.

**1. Formal Control-** Among the formal means of social control the important ones are *Law, Education, Coercion*. A brief explanation of these means follows-

**(A) Law-** Law is the most important means of social control. Early societies depended upon informal means of social control but when societies grew in size and complexity they were compelled to formulate rules and regulations which define the required types of behaviour and specify the penalties to be imposed upon those who violate them. Law is a body of rules enacted by legally authorised bodies and enforced by authorised agencies. It defines clearly rights, Duties as well as the punishments for their violation. The Modern societies are large in size. Their structure is complex consisting of a number of groups, organizations, institutions and vested interests. Informal means are no longer sufficient to maintain social order and harmony. There are two types of law :- (1) Customary Law and (2) Enacted Law

**(i) Customary Law-** Customary Law is traditional and this is a council of elders. Example- Jatipanchayat in different tribes.

**(ii) Enacted Law**-Enacted law are made by state they are written and police system and court is related to them.

**(2) Education**- Along with law, the importance of education as a means of social control is being growingly realised. Education is a process of socialization. It prepares the child for social living. It reforms the attitudes wrongly formed by the children already. Education teaches him value or discipline, social co-operation, tolerance and sacrifice. The importance of education for creating right social attitudes among the youth. This is an effective mean of social control.

**(3) Coercion**- Coercion is the use of force to achieve a desired end. It may be physical or non-violent. It is the ultimate means of social control when all other means fail. Physical coercion may take the form of bodily injury, imprisonment and death penalty. Physical coercion is without doubt the lowest form of social control. Societies would least desire to use it. It may have immediate effects upon the offender but it does not have enduring effects. If a society has to depend on external force, it shows its weakness rather than strength in social control. Examples- Non –Violent coercion consists of the strike, the boycott and non cooperation. The student may go on strike to force the principal to ensure them adequate library facilities. Non –Violent coercion can be a successful way of effecting social control.

• ***Informal Means of Social Control***

The informal means of social control grow themselves in society. No special agency is required to create them. Informal control prevails over all the aspects of man's life. Norms, values folkways, mores, traditions, customs, beliefs these are few examples of informal means of social control.

1. **Norms**-A norm is standard of behaviour expectation shared by group members against which the validity of perceptions is judged and appropriateness of feeling and behaviour is evaluated. According to Harry Johnson- 'A norm is an abstract pattern held in the mind that sets certain limits for behaviour.' For example we must welcome the guest with smelly face, we must respect our parents, we must remove shoes before enter in the temple. Etc.

2. **Folkways**- Folkways are behaviour patterns of everyday life which generally arise unconsciously in group. They are in general habits of the individuals and are common to a group. They are socially approved. It is not easy for the member's of a group to violate the folkways. They are the foundation of group culture. For example, A particular dress must be

worn at particular function. The Hindu women should not smoke. The Jain should not take curd etc.

**3. Mores** – Mores are those folkways which are considered by the group. To be of great significance rather indispensable to its welfare. The mores related to the fundamental needs of society. They express the group sense of what is right and conducive to social welfare. Mores are moulding human behaviour. They are the instrument of control. In society there are innumerable mores like –we must wear cloth, do not marry with our own sister, anti slavery etc.

**4. Values**- Values are cultural standards that indicate the general good deemed desirable for organised social life. These are assumptions of what is right and important for society. A social value different from individual value. A social values contain a concern from others welfare. They regulate our thinking and behaving. Truth, non-violence, Liberty, equality, these are few examples of social values. These values are the instrument of social control.

**5. Customs**- Customs are the long established habits and usages of the people. They are those folkway and mores which have persisted for a very long time and have passed down from one generation to another. They arise spontaneously and gradually. There is no constructed authority to declare them. The importance of customs as a mean of social control.

**6. Belief** - Belief is conviction that a particular thing is true. The first belief in the existence of an unseen power leads a man to right action because he believes that this action is being watched by an unseen power. So in this way human behaviour is automatically under control.

**6. Religion**- Religion also exercises a powerful influence upon man's behaviour in society. Religion is an attitude towards superhuman powers superior to man. It influences mans behaviour. Children should not tell a lie or cheat, people should be honest; women should be faithful to men. Religion is a powerful means of social control.

## Module 05

### Social Stratification

1. Meaning – Forms and Theories
2. Nature of Social Class-Family-Class-Endogamy
3. Social Stratification-Functions and dysfunctions of Social

#### • Social Stratification

##### 5.1 Introduction-

To suggest that individuals differ widely in the power they wield, the privileges they enjoy, and the prestige they experience is to state the obvious. But to observe that these various types of human inequality are largely shaped by established social orders, and are in turn themselves forms social organisation, is to begin sociological study of social stratification. The study of social inequalities is one of the most important areas of sociology, because the material resources to which people have access determine a great deal about their lives. This is the focus of this unit.

##### Meaning-

The subject of social stratification can be introduced by returning to the subject of the family and the relationship between the family and the wider society. In Unit 3 of Block 1, the family essentially confers certain position or status upon its members in the wider society; most people in any community, say a village or small town, would be able to arrange in order of social standing, others would count for less, and yet others will count for nothing. It is likely that some families will have a similar ranking and come to occupy the same position in the social scale. The social scale is one way of expressing the idea of social stratification. *Social stratification, in other words, is a result of man's more-or-less purposeful striving to gain social power, privilege, and prestige.* The process of social organization does not require social stratification, although whenever stratification occurs it takes place within patterns of social order and culture.

##### Definitions-

1. **According to Theodor Caplow-**“ Stratification is the arrangement of the members of a social system in strata or levels having unequal status.

As per above definitions inequality is the base of social stratification

## 5.2 Systems of Social Stratification

Inequalities exist in all types of human society. There are inequalities between individuals, men and women, the young and old, even in the simplest cultures where variations in wealth or property are virtually non-existent. Stratification thus can also be defined as *structured inequality between different grouping of people*. Giddens suggest that it is useful to think of stratification as like the geological layering of rock in the earth's surface. Societies can be seen as consisting of 'strata' in a hierarchy, with the more favoured at the top and less privileged nearer the bottom. To understand social stratification, we have to examine the underlying process of social allocation. Allocation occurs whenever social power is generated through the process of social organization and then used by the organization to acquire resources and attain collective goals.

### **Slavery**

Slavery is an extreme form of inequality, in which some individuals are literally owned by others as their property. The legal conditions of slave ownership have varied considerably between different societies. Slavery has provoked resistance and struggle from those subjected to it. History is littered with slave rebellions, in some of which slaves managed collectively to free themselves from their masters.

### **Caste**

Caste system is a peculiar institution of Indian society. Such a system is not found any where else in the world, although differences on the basis of race are noticed in European countries as well.

### **Class**

Class system differs in many respects from slavery and caste. An individual's class is at least in some part achieved, not simply 'given' at birth as in common in other types of stratification system. Classes depend upon economic differences between grouping of individuals-inequalities in possession and control of material resources. The major classes that exist are an upper class (the wealthy, employers and industrialist); a middle class (which include most white-collar workers and professionals); and a working class (those in blue collar or manual jobs).

### **Estate**

According to Giddens, Estates were part of European feudalism, but also existed in many other traditional civilizations. The feudal estates consisted of strata with differing obligations and rights, some of these differences being established by law. In Europe, the highest estate



was composed of aristocracy and gentry. The clergy formed another estate, having lower status but possessing various distinctive privileges. Those in what came to be called the 'third estate' were the commoners --- serfs, free peasants, merchants and artisans. In contrast to caste, a certain degree of intermarriage and individual mobility was tolerated between estates.

### 5.3 Meaning of Caste

The origin of the caste system dates back to the age of the Rig-Veda. There is a reference to the word *Verna* (colour) in the rig-veda. Caste in English is equivalent of the Hindi word *jati*. It originated from the Portuguese word CASTA meaning race, breed or difference. Caste is such a group based on birth that directs its members to follow certain restrictions in regard to eating, drinking, marriage, occupation and social intercourse, or to be concise, caste system is a division of society in endogamous groups with high and low status on the basis of birth. The main features of castes are:

- 1) common name,
- 2) a common decent,
- 3) professing, the same hereditary calling, and
- 4) forming a single homogeneous community.

#### Classification

The influential concept of *verna* successfully obscured the dynamic features of caste system. The main features of caste as embodied in *verna* is that: | there is a single all India hierarchy without any variation between one region and another, | there are only four *vernas*, or, if the Harijans, who are literally 'beyond the pale' of caste, are included, five, | the hierarchy is clear, and | it is immutable. Caste is undoubtedly an all India phenomenon in the sense that there are everywhere hereditary, endogamous groups which form a hierarchy, and that each of these groups has a traditional association with one or two occupations. Certain Hindu theological ideas such as *samsara*, *karma*, and *dharma* are woven into the caste system, but it is not known whether awareness of these concepts is universal or confined only to certain sections of the hierarchy. At the top of the ranking is the priestly caste known as **Brahmins**. Next in order of hierarchy is the warrior caste known as **Kshatriyas**. The third is the trading caste known as **Vaishyas**. At the lower level is the service caste known as the **Scheduled caste**. The caste of a person is decided at birth and it cannot be changed. There are several caste groups in between these four major classifications of the caste system in

India. All the castes maintain their identity. Interchange is not possible. Ritual pollution and purity based on birth in a particular caste group is considered the basis of high and low caste ranks.

### **The Origin of Caste System**

Indian caste system is an ancient institution, therefore the question of its origin is disputable and complex. Various thinkers have put forward different theories of its origin. Every theory indicates towards probable.

The verna model of the caste system seems to have evolved gradually during the Vedic period of Indian history, and the early Brahmin writers seem to have accepted it as providing a rough description of caste system as it existed then. These writers laid down the rights and duties of the first three *varnas*, which were regarding as twice-born on account of their undergoing the ritual of donning the sacred thread.

### **Interdependence of Castes**

Hutton has explained a functional view of the caste system. He speaks of the three types of functions of the caste system:

- (1) Functions for individual members,
- (2) community functions, and
- (3) functions for the state, for society as a whole. G S Ghurye has given a comprehensive definition of caste and its functions.

According to him the six main features of system are:

- (1) segmental division of society,
- (2) hierarchy of groups,
- (3) restrictions of feeding and social intercourse,
- (4) allied and religious disabilities and privileges of the different sections,
- (5) lack of the unrestricted choice of occupation, and
- (6) restrictions on marriage. Endogamy is the stable feature of the caste system. However, in the recent years, inter-caste and inter-religious marriages have been taking place in the big cities and towns.

## 5.4 Theories of Stratification in Modern Society

These theories of stratification provide theoretical approach to understand the process and other dimension of stratification.

### **Karl Marx Theory**

According to Marx, a class is a group of people who stand in a common relationship to the means of production – the means by which they gain a livelihood. The two main classes those who own these means of production in modern society are – industrialist and capitalists. According to Marx, relationship between classes is an exploitative one. In feudal societies, exploitation often took the form of the direct transfer of produce from the peasantry to the aristocracy. In the modern capitalist societies, the source of exploitation is less obvious. Marx reasons that in the course of the working day, workers produce more than is actually needed by employers to repay the cost of hiring them. This surplus value is the source of profit, which capitalists are able to put to their own use. Marx's concept of class directs us towards objectively structured economic inequalities in society. Class does not refer to the beliefs people hold about their position, but to the objective conditions, which allow some to have greater access to material rewards than others.

### **Marx Weber**

Like Marx, Max Weber was also a German. Weber's approach to stratification is built on the analysis developed by Marx, but modifies and elaborates it. Firstly, Weber accepts Marx's view that class is founded on objectively given economic conditions, he sees a greater variety of economic factors as important in class formation than are recognized by Marx. According to Weber, class divisions derive not only from control or lack of control of the means of production, but also from economic differences, which have nothing directly to do with property. Secondly, Weber distinguishes two other basic aspects of stratification besides class. One he calls *status* and other *party*. **Status** refers to differences between social groups in social honour or prestige they are accorded by others. According to Weber, party formation is an important aspect of power, and can influence stratification independently of class and status. **Party** is defined as a group of individuals who work together because they have common background, aims and interest. Weber's approaches to stratification are important because they show that other dimensions of stratification besides class strongly influence people's lives. Weber's scheme offers a more flexible and sophisticated basis for analysing stratification than that provided by Marx.

## 5.5 Class-Concept

A group whose boundary has been demarcated on any reason except for birth is called a social class. This kind of division of society is found in every social structure. Class systems differ in many respects from slavery, castes or estates. The main differences are as follows:

- 1) Unlike the other types of strata, classes are not established by legal or religious provisions; membership is not based upon inherited position.
- 2) An individual's class is at least in some part achieved, not simply given at birth as is common in other types of stratification system.
- 3) Classes depend on economic differences between groupings of individuals – inequalities in possession and control of material resources.
- 4) As compared to other kind of stratification where inequalities are expressed primarily in personal relationship of duty and obligation, Class operates mainly through large-scale connections of an impersonal kind. For example, one major basis of class differences is to be found in inequalities of pay and working conditions; these affect all the people in specific occupational categories, as a result of economic circumstances pertaining to the economy as a whole. In short, class can be defined as a large-scale grouping of people who share common economic resources that strongly influence the type of life-style they are able to lead.

### • **Difference between Caste and Class**

Western scholars have observed that the caste and class are polar opposites and they also observe that caste and class are different forms of social stratification. According to this view change is taking place from caste to class, hierarchy to stratification, closed to open, and from organic to seminary system. Such a distinction between caste and class is of a mechanical sort. The fact of the matter is that a perfect congruence between caste, class and power existed in pre-British India. Mobility and migration were normal activities, particularly resulting from warfare for acquiring power. There were revolts against the excesses and atrocities committed against lower caste.

### • **Difference between Caste and Class**

#### **Caste Class**

#### **Type of Class**

##### **a) Upper Class**

Ownership of wealth, together with occupation, are the chief bases of class differences.

*Upper class* is major class that constitute the wealthy, employers and industrialists, plus top executives --- those who own or directly control productive resources.

b) **Middle class**

*Middle class* includes most white-collar workers and professionals.

c) **Working class**

## **Module 06**

### **Relationship between Sociology and Law:**

1. Law as an Instrument of Social Change
2. Role of Social movements and its impact on Law
3. Religious and cultural aspects and their significance in Law
4. Family and its importance in Social Legislations

### **Relationship between Sociology and Law-**

There is an inter-link between 'Law and Society' because law is related to control of crime which emerges in society. If there is no society then there is no crime and if there is no crime then there is no law. The study of sociology has helped us to make scientific study of human society. This was not possible before the emergence of the subject of sociology. Knowledge of sociology can also help to work in the field of reformation of criminals. Even knowledge of sociology helps in understanding social problems.

#### **6.1 Law as an instrument of social change**

There are numerous historical illustrations in which the enactment and implementation of laws have been used deliberately to induce broad social change. The role of law as an instrument of social change is becoming more pronounced in contemporary society. In modern societies, the role of law in social change is of more than theoretical interest. In many areas of social life, such as education, race, relations, housing, transportation, energy utilization, and the protection of the environment, the law is an important instrument of social change. In the United States the law has been used as the principal mechanism for improving the political and social position of blacks. There are several ways of considering the role of law in social change. According to Dror law plays an important indirect role in social change by shaping various social institutions, which in turn have a direct impact on society. Uses the compulsory education system, which performed an important indirect role in regard change. Mandatory school attendance upgraded the quality of the labour force, which in turn played a direct role in social change. Law requires enforcing agencies. Laws are enforced with the help of the police, the court, and sometimes the armed forces. Administrative machinery of the

state is the main law-enforcing agency. Increasing complexity of the modern industrial society has necessitated enormous growth of administrative agencies. Law is, in fact the control of administrative power which is vested in the government officials. Law as an instrument of control performs two functions (i) It eliminates and suppresses the homicidal activities of individuals. (ii) Law persuades individuals to pay attention to the rights of others as well as to act in co-operation with others. In this way law tries to protect the individuals and society and promotes social welfare.

## **6.2 Role of Social Movements and its impact on Law**

### **Social movements-**

#### **Meaning-**

Social movements are a type of group action. When social interaction is specifically directed towards the accomplishment of change, such organised efforts to bring about social change are called social movement.

#### **Definitions-**

There is no single definition of a social movement.

1. **According to Charles Tilly-** “ Social movement as a series of contentions performances, displayed and campaigns by which ordinary people make collective claims on others”.
2. **According to Mario Diani –** “ Social movement is a network of informal interactions between a plurality of individuals, groups or organizations, engaged in political or cultural conflict, on the basis of a shared collective identity”.

As per above definitions social movement is a collective action or this is a network of informal interactions between a plurality of individuals.

### **LAW-**

#### **Meaning-**

The term Law has been defined in various ways. J.S. Roucek opines that ‘Laws are a form of social rule emanating from political agencies. Law is an authoritative canon of value laid down by the force of politically organised society. Law are the general condition of human activity prescribed by the state for its members.

### ***Definition –***

1. ‘Law is the body of rules which is recognised interpreted and applied to the particular situation by the court of the state.’

### **6.3 Role of Social movements and its impact on Laws**

Historical and sociological studies of civil rights movements as like often starting with the movement for black Civil rights with parallel development among Latin American, Indians and Asian Americans

The feminist movement, the labour movement, the human right movement, Dalits movements, the labour movements, the right –to –life movement, the gay movement, and the conservative movement for economic freedom and poverty rights identify the central importance compelling narratives that come to frame a public deliberative process, which ultimately influences the making and interpretation of Law. In this view one key role of social movements is to keep a story in the public eye and to comfort, incorporate and challenges the received understanding with counter stories.

When social movements are successful, a new story emerges. Past of this story is written in the law. Lawmaking becomes a way to institutionalize changes in background understanding and embrace particular public meanings and norms. At the same time, lawyer often play leadership roles in forging the path that social movements takes place.

### **6.4 Religious and cultural aspects and their significance in LAW**

#### **Introduction -**

Religion and cultural aspects played very important role in social control. Religion is one of the forms of informal social control. Religion and cultural aspects regulates the activities of people in its own way. They prescribe rules of conduct for people. Thus Religion and Culture has a great disciplinary value and these values work as a law.

#### **A) Religious Aspects and their significance in LAW**

##### **1, Theologies and Creeds –**



Theology is the systematic explanation which religious leaders work out to show man's relation to his God and to the Universe. Almost all religions have their bodies of ideas, beliefs, doctrine, dogmas, articles faith, ideas and ideologies. These things are systematized and rationalised in the form of theologies and creeds.

## **2. Ceremony and Ritual –**

Ceremony or rituals is a standardised and accepted action directed towards some specific end. Every religion has its own practices and techniques or rituals and ceremonies in order to communicate with the supernatural.

## **3. *Symbolism-***

Throughout religion symbolism is important. Symbols are substitutes for or representation of objects or situations. They may be verbal or tangible. A religious symbol enables an individual to identify himself with his fellow-beings. It thus promotes a sense of social solidarity.

## **4. *Religious Codes-***

Religious Code refers to a body of rules prescribed by a particular religion for its followers to observe and follow. The Code prescribes desirable conduct and prescribes undesirable behaviour.

## **5. *Sects-***

A sect is a body of believers with similar religious attitudes and interests. The group of believers may hold a common body of beliefs, Values and objectives. Cretan persons, often only a few in the beginning, begin to disagree about more or less important points in the main ceremonials and doctrine of the parent's organisation.

## **6. *Festivals –***

Every religion has its own festivals. A religious festival is a kind of social get –together wherein people observe some rituals collectively. It may consist of prayers, processions, feasting or fasting, singing devotion songs, etc. Thus festival promote emotional integration and social harmony.

## **7. Sacred Literature –**

The theological explanation of a religion when takes the written form becomes the sacred literature. In other words, the sacred scriptures of a religion represent its sacred literature. Every religion has its own sacred literature. This literature has a great survival value.

## **8. Myths-**

Myths are also a complex kind of human assertion. It is a dramatic assertion, not simply a rational statement. It is a dramatic assertion in which the thought and feelings, attitudes and sentiments, are involved.

## **B) Cultural Aspects and their significance in LAW**

### **Introduction-**

Law and culture both are interrelated to each other because culture has played a role of Law and law is a separate cultural pattern which is related to social control. Law and culture are two distinct concepts but sometimes influence one and other in application. Law is what the legislative bodies enact but culture is what people adhere to prior to the enactment of law to that effect. In enacting a law in respect of certain matter, the legislature will like to take into account the existing cultural practice in society unless the purpose of such a law is to abolish or modify the culture obtainable in society. Law prescribes for punishment if violated but failure to abide by cultural practice will just earn the violator condemnation in society.

### **Following cultural aspects are significant for law.**

#### **1. Defines Situations –**

Culture defines social situations for us. It not only defines but also conditions and determines –What we do, what we wear, when to laugh, sleep, to make friends with, what work we do, what property we recite and so on.

#### **2. Defines Attitudes, Values and Goal –**

Attitudes refer to the tendency to feel and act in certain ways. Values are the measure of goodness or desirability. Goals refer to the attainments which our values define as worthy. It is the culture which conditions our attitudes towards various issues such as religion, morality, marriage, science, family planning, prostitutions so on.

### **3. Provides Behaviour Patterns –**

Culture directs and confines the behaviour of an individual. Culture assigns goals and provides means for achieving them. It rewards noble –work and punishes the ignoble ones.

#### ***Conclusion-***

In this way religion and culture control individuals behaviour and indirectly they played role of law. Thus the religious and cultural aspects to much significance in law.

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