



INSTITUTE  
OF DISTANCE  
EDUCATION **IDE**  
Rajiv Gandhi University

# BASOC101

## INTRODUCTION OF SOCIOLOGY-I



**BA (SOCIOLOGY)**

**1<sup>ST</sup> SEMESTER**

**Rajiv Gandhi University**

[www.ide.rgu.ac.in](http://www.ide.rgu.ac.in)

# **INTRODUCTION TO SOCIOLOGY**

**BASOC 101**

**Semester First**

**Part I**



**RAJIV GANDHI UNIVERSITY**

Arunachal Pradesh, INDIA - 791 112

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## About the University

Rajiv Gandhi University (formerly Arunachal University) is a premier institution for higher education in the state of Arunachal Pradesh and has completed twenty-five years of its existence. Late Smt. Indira Gandhi, the then Prime Minister of India, laid the foundation stone of the university on 4th February, 1984 at Rono Hills, where the present campus is located.

Ever since its inception, the university has been trying to achieve excellence and fulfill the objectives as envisaged in the University Act. The university received academic recognition under Section 2(f) from the University Grants Commission on 28th March, 1985 and started functioning from 1st April, 1985. It got financial recognition under section 12-B of the UGC on 25th March, 1994. Since then Rajiv Gandhi University, (then Arunachal University) has carved a niche for itself in the educational scenario of the country following its selection as a University with potential for excellence by a high-level expert committee of the University Grants Commission from among universities in India.

The University was converted into a Central University with effect from 9th April, 2007 as per notification of the Ministry of Human Resource Development, Government of India.

The University is located atop Rono Hills on a picturesque tableland of 302 acres overlooking the river Dikrong. It is 6.5 km from the National Highway 52-A and 25 km from Itanagar, the State capital. The campus is linked with the National Highway by the Dikrong bridge.

The teaching and research programmes of the University are designed with a view to play a positive role in the socio-economic and cultural development of the State. The University offers Undergraduate, Post-graduate, M.Phil and Ph.D. programmes. The Department of Education also offers the B.Ed. programme.

There are fifteen colleges affiliated to the University. The University has been extending educational facilities to students from the neighbouring states, particularly Assam. The strength of students in different departments of the University and in affiliated colleges has been steadily increasing.

The faculty members have been actively engaged in research activities with financial support from UGC and other funding agencies. Since inception, a number of proposals on research projects have been sanctioned by various funding agencies to the University. Various departments have organized numerous seminars, workshops and conferences. Many faculty members have participated in national and international conferences and seminars held within the country and abroad. Eminent scholars and distinguished personalities have visited the University and delivered lectures on various disciplines.

The academic year 2000-2001 was a year of consolidation for the University. The switch over from the annual to the semester system took off smoothly and the performance of the students registered a marked improvement. Various syllabi designed by Boards of Post-graduate Studies (BPGS) have been implemented. VSAT facility installed by the ERNET India, New Delhi under the UGC-Infonet program, provides Internet access.

In spite of infrastructural constraints, the University has been maintaining its academic excellence. The University has strictly adhered to the academic calendar, conducted the examinations and declared the results on time. The students from the University have found placements not only in State and Central Government Services, but also in various institutions, industries and organizations. Many students have emerged successful in the National Eligibility Test (NET).

Since inception, the University has made significant progress in teaching, research, innovations in curriculum development and developing infrastructure.

## About IDE

The formal system of higher education in our country is facing the problems of access, limitation of seats, lack of facilities and infrastructure. Academicians from various disciplines opine that it is learning which is more important and not the channel of education. The education through distance mode is an alternative mode of imparting instruction to overcome the problems of access, infrastructure and socio-economic barriers. This will meet the demand for qualitative higher education of millions of people who cannot get admission in the regular system and wish to pursue their education. It also helps interested employed and unemployed men and women to continue with their higher education. Distance education is a distinct approach to impart education to learners who remained away in the space and/or time from the teachers and teaching institutions on account of economic, social and other considerations. Our main aim is to provide higher education opportunities to those who are unable to join regular academic and vocational education programmes in the affiliated colleges of the University and make higher education reach to the doorsteps in rural and geographically remote areas of Arunachal Pradesh in particular and North-eastern part of India in general. In 2008, the Centre for Distance Education has been renamed as “Institute of Distance Education (IDE).”

Continuing the endeavor to expand the learning opportunities for distant learners, IDE has introduced Post Graduate Courses in 5 subjects (Education, English, Hindi, History and Political Science) from the Academic Session 2013-14.

The Institute of Distance Education is housed in the Physical Sciences Faculty Building (first floor) next to the University Library. The University campus is 6 kms from NERIST point on National Highway 52A. The University buses ply to NERIST point regularly.

### **Outstanding Features of Institute of Distance Education:**

(i) At Par with Regular Mode

Eligibility requirements, curricular content, mode of examination and the award of degrees are on par with the colleges affiliated to the Rajiv Gandhi University and the Department(s) of the University.

(ii) Self-Instructional Study Material (SISM)

The students are provided SISM prepared by the Institute and approved by Distance Education Council (DEC), New Delhi. This will be provided at the time of admission at the IDE or its Study Centres. SISM is provided only in English except Hindi subject.

(iii) Contact and Counselling Programme (CCP)

The course curriculum of every programme involves counselling in the form of personal contact programme of duration of approximately 7-15 days. The CCP shall not be compulsory for BA. However for professional courses and MA the attendance in CCP will be mandatory.

(iv) Field Training and Project

For professional course(s) there shall be provision of field training and project writing in the concerned subject.

(v) Medium of Instruction and Examination

The medium of instruction and examination will be English for all the subjects except for those subjects where the learners will need to write in the respective languages.

(vi) Subject/Counselling Coordinators

For developing study material, the IDE appoints subject coordinators from within and outside the University. In order to run the PCCP effectively Counselling Coordinators are engaged from the Departments of the University, The Counselling-Coordinators do necessary coordination for involving resource persons in contact and counselling programme and assignment evaluation. The learners can also contact them for clarifying their difficulties in then respective subjects.

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# SYLLABI-BOOK MAPPING TABLE

## Introduction to Sociology

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Syllabi	Mapping in Book
<b>UNIT 1</b> <b>Nature and Scope of Sociology:</b> Meaning of Sociology and Definition; Nature and Scope of Sociology, Sociology and it's Relation with other Social Sciences.	<b>Unit 1:</b> Nature and Scope of Sociology
<b>UNIT 2</b> <b>Basic Concepts:</b> Society, Community, Institution, Association, Group, and Culture.	<b>Unit 2:</b> Basic Concepts
<b>UNIT 3</b> <b>Social Institutions:</b> Family, Marriage, Religion, Education, Polity and Economy.	<b>Unit 3:</b> Social Institutions
<b>UNIT 4</b> <b>Social Problems:</b> Youth Unrest, Alcoholism, Drug Addiction, Unemployment,	<b>Unit 4:</b> social problems

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# INTRODUCTION

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Sociology is a science based on the study of humans and their culture. It is a combination of the organized study of the growth, architecture, relationships and attitudes of systematic groups of human beings. Sociology paves the way for scientists, social thinkers and activists in understanding the society. It also helps them in improving the quality of life of the people living in the society.

The basic principles of sociology are as follows:

- The behaviour of individuals in social groups is different than that when they are independent.
- Individuals who are part of a social group follow the rules of that social group.
- These rules are created and implemented socially.
- Some people have more authority in the creation of rules than others.
- Those who follow the rules are awarded and those who break them are penalized.
- The rules of social groups have a scientific base.

In a society, culture is responsible for giving an identity to the individual. Culture is imbibed in an individual at the time of his birth and persists till his death.

This book—*Introduction of Sociology*—focuses on the scope, nature and definitions of sociology and society, behaviour of individuals in societies, effects of culture on the human personality, characteristics, and types and functions of culture. It also analyses the relationship between social interaction and socialization. It familiarizes the reader with the basic concepts in sociology, such as customs, competition and conflict, social institutions, roles, social control, formal and informal agencies of social control, polity and religion, and social conflict and social change.

This book is written in a self-instructional format and is divided into seven units. Each unit begins with an *Introduction* to the topic followed by an outline of the *Unit Objectives*. The content is then presented in a simple and easy-to-understand manner, and is interspersed with *Check Your Progress* questions to test the reader's understanding of the topic. A list of *Questions and Exercises* is also provided at the end of each unit, and includes short-answer as well as long-answer questions. The *Summary* and *Key Terms* section are useful tools for students and are meant for effective recapitulation of the text.

## NOTES

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# UNIT 1 NATURE AND SCOPE OF SOCIOLOGY

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## NOTES

### Structure

- 1.0 Introduction
- 1.1 Unit Objectives
- 1.2 Sociology: Meaning and Definition
- 1.3 Nature and Scope of Sociology
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## 1.0 INTRODUCTION

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Sociology is one of the first social sciences to be acknowledged. The word 'sociology' owes its origin to the Latin word *socius* (companion) and the Greek word *logy* (study of). Sociology incorporates the study of social phenomena, social life, groups, institutions, associations and societies. It focuses on society from a scientific point of view. Sociology has a vast scope. It ranges from Individual to grouped social systems. The principles of sociology explain the behaviour of human beings and their existence with respect to their mutual interaction.

In fact, sociology has always studied societies, both taken separately and together, as 'human societies'. The balance between the two aspects may vary, but at the end, the study of the one absolutely requires study of the other. Neither of them makes sense independently. For instance, considering India as a society, one can think of it in terms of cities, factories, schools, farms or prisons. One can also think of it in terms of politics, media or divinity. It is simple to connect all these factors. They can also be visualized as confined within the boundaries of Indian states and referred under the general heading of Indian society. In this unit, you will get acquainted with the nature and scope of sociology.

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## 1.1 UNIT OBJECTIVES

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After going through this unit, you will be able to:

- Examine the term 'sociology' as a new academic discipline among the social sciences
- Describe the nature of sociology
- Discuss the scope and importance of sociology
- Explain the relation of sociology with other social sciences

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## 1.2 SOCIOLOGY: MEANING AND DEFINITION

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### NOTES

Sociology is a relatively new academic discipline among the social sciences, which include economics, political science, anthropology, history and psychology. The ideas behind it, however, have a long history and can trace their origins to a mixture of common human knowledge and philosophy.

Sociology emerged as a scientific discipline in the early 19th century, as a fundamentally new type of society based on new principles of social organization and new ideas of enlightenment. This led to a change in the mindset of people. Sociologists hoped not only to understand what held social groups together but also to develop an antidote to the social breakdown. In terms of science, sociology pertains to social groups, their hierarchies or forms of organization. It combines functions which are inclined to maintain or modify these forms of organization and their inter-group network. Sociology is concerned with interaction itself. A social group is a system of social interaction. Sociology is interested in social relationships, not because they are economic, political, religious, legal or educational, but because they are social at the same time. Further, in sociology, we do not study everything that happens in a society or under social conditions, but we study culture, social relationships, their specific forms, varieties and patterns. We study the combination of relations, how they build up smaller or greater systems, and how they respond to changes and changing demands or needs.

French philosopher and sociologist Auguste Comte invented the term 'sociology' in the year 1838. Comte attempted to combine all the faculties of mankind, including history, psychology and economics. His own pattern of sociology was typical of the 19th century; he put across the theory that every man had experienced the same distinct historical stages and that the success of this progress was the solution to every social ill. Sociology would lead social sciences in the future. Comte defined sociology as the science of social phenomena, subject to natural invariable laws, the discovery of which is the object of investigation. He advocated for sociology to be used as a positive method as in natural sciences. He further believed that social evolution went hand in hand with progress, in accordance with the law of three stages. These three stages are: the **theological**-military, the **metaphysical**-legalistic and the **positive**-industrial laws. According to Comte's hierarchy of sciences, sociology occupies the summit. This is because it is considered to be the most complex of sciences, as it deals with humanity.

The systematic study of society gained prominence due to the upheavals caused by the French and industrial revolutions. The intellectual community of that time attempted to analyse and establish reasons for these rapid changes. So the study of sociology emerged as a distinct discipline dealing with social order and change. Although all social sciences study different aspects of social life, the approach of sociology is distinct. It is a more detailed picture explaining why things are the way they are. Sociology has also been labelled as a 'debunking science' because a sociologist is interested in looking beyond the commonly accepted meaning of social phenomenon and understands reality as a social construction; that is, how reality gets established in the way we understand it. American sociologist Peter Berger argued that 'sociology is a distinctive way of thinking, a particular awareness of the nature of social life, an unwillingness to accept the superficial and the apparently obvious'.

French sociologist Emile Durkheim was a pioneer in demonstrating scientific methodology in sociology. In his most acclaimed work, *Rules of Sociological Method*

(1897), he emphasized on the methodology that he has described in his study, *Suicide* (1897).

The discipline of sociology appeared in many universities in the 1890s. Urbanization and industrialization were posing several social issues and the sociologists of those times were trying hard to find a scientific solution. However, they did not succeed. It was their strong belief that sociology was the key to the scientific growth of the society. Later, sociology emerged as a branch of scientific knowledge with theories resulting from scientific inferences, rather than mere guesswork or comments that were based on impressions.

### Popular definitions of Sociology

Sociology is the science of social phenomena ‘subject to natural and invariable laws, the discovery of which is the object of investigation’.

—*Auguste Comte*

‘Sociology... is a science which attempts the interpretative understanding of social action in order thereby to arrive at a causal explanation of its course and effects.’

—*Max Weber*

‘In the broadest sense, sociology is the study of human interactions and interrelations, their conditions and consequences.’

—*Morris Ginsberg*

‘Sociology is the study of man and his human environment in their relations to each other.’

—*Henry Fairchild*

## NOTES

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### 1.3 NATURE AND SCOPE OF SOCIOLOGY

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On a broader platform, sociology is the study of human interactions, their conditions and consequences. It is a type of science that comprises investigative techniques which are objective and systematic. It gives rise to the evolution of the social truth that is based on empirical evidence and interpretation. However, it cannot be directly based on natural sciences, since human behaviour is a unique phenomenon. It also differs from natural sciences such that the contents of natural sciences are constant, while human behaviour, exhibits variations and flexibility.

Sociology as a branch of knowledge has its own unique characteristics. It is different from other sciences in certain respects. An analysis of internal logical characteristics helps one to understand its main characteristics, which are discussed as follows:

- (i) **Sociology is an independent science:** It is not treated and studied as a branch of any other science. As an independent science, it has its own field of study, boundary and method.
- (ii) **Sociology is a social science and not a physical science:** As a social science, it focuses its attention on man, his social behaviour, social activities and social life. It is related to other social sciences such as history, political science, economics, and so on.

#### Check Your Progress

1. State the origin of sociology.
2. Who invented the term 'sociology'?
3. Why has sociology been labelled as a 'debunking science'?

## NOTES

- (iii) **Sociology is a categorical and not a normative discipline:** Sociology does not make any kind of value judgments. Its approach is neither moral nor immoral but amoral. It is ethically neutral. It makes no recommendations on matters of social policy or legislation or programme. Sociology cannot deal with problems of good and evil, right and wrong, moral and immoral.
- (iv) **Sociology is a pure science and not an applied science:** The main aim of pure science is acquisition of knowledge, irrespective of whether the acquired knowledge is useful or can be put to use. On the other hand, applied science applies acquired knowledge into life.
- (v) **Sociology is relatively abstract and not concrete science:** It is not interested in concrete manifestation of human events. It is more concerned with the form of human events and their patterns. For instance, sociology is not specifically concerned with wars and revolutions but in the general social phenomena, as types of social conflict.
- (vi) **Sociology is not based on particular subjects or individuals, but is a general science:** Sociology tries to find out general laws or principles about human interaction and associations about the nature, forms, and content and structure of human groups and societies. It adopts a general approach on the basis of a study of some selected events.
- (vii) **Sociology is a rational and empirical science:** There are two broad ways of approach to scientific knowledge: one is empiricism and the other is rationalism. Empiricism emphasizes experiences and facts that result from observation and experiment. Rationalism stresses on reason and theories that result from logical inference. In sociological inquiry, both are significant.

### 1.3.1 Scope of Sociology

According to the British sociologist Morris Ginsberg, the scope of sociology includes a broad study of human interactions, their conditions and consequences. Some writers would restrict its scope to the relations arising out of acts of will, but this is an unjustifiable and unworkable limitation. Many interactions between individuals are not consciously determined or apprehended. One of the most interesting problems confronting the student of society is to determine the respective roles of reason or rational purpose, and of impulse and the unconsciousness in social life.

In this case, sociology must be capable of dealing with the complete issue or network of social relationships. However, these relationships are assumed to be dependent on the nature of individuals, to one another, to the community, and to the external environment. This can be explained if every social event can be traced back to its origin, as influenced by complex interactions. A combination of these interactions is comprised within a community, with respect to external influences. But this ideal, if generously conceived, is clearly too ambitious.

Sociology involves a systematic and objective study of human society. Sociologists study individuals' social actions. Social relationships, for instance, those between a husband and a wife, a teacher and a student, a buyer and a seller, and social processes, namely, cooperation, competition, conflict and organizations, communities and nations, and social structures (family, class and state), give rise to sociological queries. Explanations that are derived from norms and values result in the formation of social institutions. Thus, sociology can be defined as the study of social life. Sociology comprises a variety of apprehensions and interests. It is aimed at providing classified forms of relationships

within societies, institutions and associations. These relationships pertain to economic, political, moral, religious and social aspects of human life. Although, so far no collective agreement has been reached on the essence of sociology, so far yet it is established that sociology deals with the study of interaction systems, which shape social institutions, the state and the non-native order. Therefore, in sociology, we study about social organization, social structure, institutions and culture.

Sociology was defined differently by two schools of thought, pertaining to its range and theme:

- (i) Formal school
- (ii) Synthetic school

### **(i) Formal school**

The formal school defined sociology as a social science that has definite characteristics. This school was advocated by eminent sociologists including George Simmel, Ferdinand Tonnies, Alfred Vierkandt and Leopold Von Wiese. On the other hand, the synthetic school with well-known sociologists, namely, Durkheim, Hobhouse and Sorokin attempted to bring together a type of coordination among all social sciences.

The formal school supported the idea of giving sociology a suitable subject matter to make it a distinct discipline. It stressed on the study of forms of social relationships and considered sociology as independent. Simmel defined sociology as a specific social science that describes, organizes, analyses and visually explains the forms of social relationships. To put it in a different way, social interactions should be classified into various forms or types and analysed. Simmel argued that social interactions have various forms. He conducted researches on formal relationships such as cooperation, competition, sub and super ordinate relationships, and so on. He said, 'however diverse the interests are that give rise to these sociations, the forms in which the interests are realized may yet be identical.' His main emphasis was to conceptualize these forms from human relationships which are not affected by different scenarios. Vierkandt believed that sociology should pertain to people being extremely attached mentally or psychically. Von Wiese believed in the existence of two types of basic social processes in a human society. These are as follows:

- (i) Associative processes that are related to contact, approach, adaptation, and so on.
- (ii) Disassociate processes like competition and conflict

Additionally, a blend of associative and disassociative processes also exists. Each of these processes can be further segregated into subclasses. These subclasses result in 650 categories of human relationships. Sociology should concentrate on discovering a basic force of change and consistency, and should be influenced by the history of concrete societies. Tonnies suggested two types of societies, namely Gemeinschaft (community) and Gesellschaft (association). These were based on the level of closeness between members of the society. Based on the types of relationships, he attempted to differ between community and society. German sociologist Max Weber outlined a particular field for sociology. He recommended that the aim of sociology was to identify or explain social behaviour. However, social behaviour does cover all aspects human relations, since all exchanges between of human beings cannot be called social. Sociology deals with learning and identifying the different types of social relationships.

## **NOTES**

## NOTES

### Criticism of formal school

The formal school has come under criticism because it has focused only on abstract forms and ignored the more feasible parts of social life. It is not possible to study abstract forms that have been alienated from concrete relations. According to Ginsberg, the study of social relationships would never be complete if it is carried out in isolation, without a thorough knowledge of the terms that are associated with it. Sociology is not the only branch of social sciences that focuses on the types of social relationships. Political science and international law also study the same. Since it is not possible to study social sciences as a separate entity from other sciences, the concept of pure sociology is not practical.

### (ii) Synthetic school of sociology

The synthetic school defines sociology as a combination of social sciences. It stresses on widening the range of sociology. Durkheim divided sociology into three main sections. These were social morphology, social physiology and general sociology. **Social morphology** pertains to the lifestyle of people on the basis of their location or region. It comprises factors like population, density, distribution and so on. One can further divide this into two categories: (i) analysis of density and type of population that influences social relationships and social groups, and (ii) learning about social hierarchy or details related to the main categories of social groups and institutions, along with their operation. **Social physiology** deals with the origin and character of different social institutions, namely religion, morals, law, economic institutions, and so on. The prime objective of **general sociology** is to frame general social laws. Efforts are still on to find out the links between different types of institutions that are treated independently in social physiology and the possibilities of emergence of general social laws as a byproduct.

Hobhouse, a British sociologist, defined sociology as a field of science which focuses on the whole social life of man. It relates to other social sciences in a way that can be regarded as a blend of mutual exchange and stimulation. Classical sociologist Karl Mannheim has explained sociology in terms of two key divisions: systematic, and general sociology and historical sociology. Systematic sociology provides a methodical review of the main factors of coexistence, such that they are evident in every kind of society. Historical sociology deals with the historical array and existence of general forms of the society. This can be divided into two sectors: comparative sociology and social dynamics. Comparative sociology basically deals with identical historical changes and tries to highlight the general features by comparing them. It also separates general features from industrial features. Social dynamics is concerned with the interrelations that exist among different social factors and institutions in a given society, for example, in an ancient society.

Ginsberg has combined the main features of sociology in a way that they classify the different types and structures of social relations, specifically those that are clearly specified as institutions and associations. He tried to find connectivity between various parameters of social life, for example, economic, political, moral and legal, intellectual and social elements. It attempts to make the basic conditions of social change and persistence simpler, and evaluates the sociological principles that influence social life.

Thus, on the basis of the viewpoints of many sociologists, the scope of sociology can be generally defined. To begin with, sociology should be concerned with the analysis of various institutions, associations and social groups, which have resulted from social relationships of individuals. The second step is an understanding of the different links



between various sections of the society. This objective is catered to by the functionalist school of sociology, as required. The Marxist school also exhibits the same opinion. Thus, the main area of discussion of sociology pertains to social structure. Sociology should also focus on aspects which are important in bringing about social stability and social change. Finally, sociology should also tackle issues related to the changes in pattern and the consequences of societal changes.

### **1.3.2 Sociology as a Science**

The nature of sociology as a science has become a controversial issue. Some critics do not support the ideology of sociology being regarded as a science like all other social sciences. Sociology can be regarded as a science since it comprises objective and systematic methodologies of examination and assessment. It can also be evaluated as a social reality on the basis of empirical data and explanation. However, it cannot be directly compared to natural sciences, since human behaviour is not similar to natural sciences. A science may be defined in at least two ways:

- (i) A body of organized, verified knowledge which has been secured through scientific investigation
- (ii) A method of study whereby a body of organized and verified knowledge is discovered

However, if the first definition is accepted, then sociology can be termed as a science, based on the theory that it creates a body of organized and verified knowledge, after scientific investigation. To the extent that sociology forsakes myth, folklore and wishful thinking and bases its conclusions on scientific evidence, it is a science. If science is defined as methods of study, then sociology can be defined as a science because it uses scientific techniques of study.

In the history of human thinking, few of our actions have been based on verified knowledge, for people through the ages have been guided mainly by folklore, norms, values and anticipations. Recently, very few people accepted the idea of systematic observations and analysis. W. F. Ogburn, an American sociologist, opines that sociology is a science. According to him, science is to be judged on the basis of the following three criteria:

- The reliability of its body of knowledge
- Its organization
- Its method

Sociology depends on reliable knowledge. Thus, sociological studies of population, families, group behaviour, evolution of institutions and the process of social change are regarded as considerably reliable. Secondly, disjointed collection of facts cannot be a science. Science should be organized and the organization of science rests upon relationships. Sociology provides a scope for interrelationships, which is enough to encourage more discoveries. Moreover, with reference to method, a branch of knowledge can be called a science if it follows a scientific method in its studies and investigations. Sociological studies employ various methods such as the historical method, case study method, social survey method, functional method and statistical method.

Though sociology can be considered as a science, its scientific character cannot be established because it is not as accurate as natural sciences. There is no denying the fact that sociology cannot experiment and predict in the same way in which physical sciences do because human behaviour and relationships are peculiar and uncertain. Objectivity in sociology is not possible as man has his own prejudices and bias. Social

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phenomena cannot be exact as it is too vast and human motivations are complex, and it is difficult to make predictions about human behaviour.

However, such objectives raised against sociology as a science are refutable. Sociology does make use of scientific methods in the study of its subject matter. Though sociology does not support laboratory experiments, yet it does employ the techniques of science, such as the measures of sociometry, schedule, questionnaire, interview and case history. These relate measures of quantity with social phenomenon. Moreover, a sociologist also uses observation and comparison. Sociology delineates the cause-effect relationship. So sociology is a scientific discipline which obeys the demands of validity that are implied by the word 'science'. It classifies the form of social relationships and determines the connectivity between different sectors of social life. American sociologist Robert Bierstedt in his book, *The Social Order*, considered sociology as a social and not a natural science.

Thus, it can be said that science is a way to find out the truth, and if sociology involves application of a range of techniques and methods in the right manner, then it will achieve a scientific character.

Human social activities can be observed through scientific exploration just like any other natural phenomenon. This exploration uses scientific techniques, such as scales of sociometry, schedule, questionnaire, interview and case history. These, in turn, apply quantitative measurements to social phenomenon. Hence, they can be compared to the technique of experimentation. Sociology attempts to identify the types and forms of social relationships, especially of institutions and associations.

It tries to establish relations between different factors of social life. It also involves the deduction of general laws through a systematic study of its material. The outcome of the study of sociological principles is used as a means to resolve social problems. Consequently, sociology can be compared to a science, such as social psychology, clinical psychology and other sciences that relate to the existence of mankind. A sociologist can also make optimum use of two other fundamental techniques of scientific reasoning, which are observation and comparison. Sociology can also be used in the building of laws and for futuristic calculations. These laws are usually relevant and are independent of cultural changes. Sociology also explains the cause-effect relationships by the analysis of social procedures and relationships.

### 1.3.3 Importance of Sociology

The discipline of sociology is recognized widely today. Nowadays, there is a growing realization about the importance of the scientific study of social phenomena and means of promoting what American sociologist and economist Franklin Henry Giddings calls 'human adequacy'. It is of great value in modern complex society.

- **Sociology makes a scientific study of society:** Sociology has made it possible to study society in a systematic and scientific manner. Scientific knowledge about human society is needed in order to achieve progress in various fields.
- **Sociology throws more light on the social nature of man:** Sociology delves deep into the social nature of man. It tells us why man is a social animal and why he lives in groups. It examines the relationships between individuals and the society.
- **Sociology improves our understanding of society and increases the power of social action:** The science of society assists an individual to understand himself, his capacities, talents and limitations. It enables him to adjust to the environment. Knowledge of society and social groups helps us to lead an effective social life.

- **Sociology has contributed generously to enhance the value of human culture:** Sociology has trained us in building a rational approach to questions that concern ourselves, our religion and customs. It teaches one to have an object-oriented and balanced approach. It emphasizes the importance of ignoring petty personal prejudices and ambitions that are influenced by ego and envy.
- **Sociology studies the role of institutions in the development of the individual:** The home and family, school and education, church and religion, states and government, and marriage and family are important institutions through which a society functions. Furthermore, they are conditioners of an individual's knowledge of sociology.
- **Sociological knowledge is indispensable for understanding and planning of the society:** Sociological planning has been made easier by sociology. Sociology is often considered a vehicle of social reform and social organization. It plays an important role in reconstruction of the society.
- **The need for sociology in underdeveloped countries:** Sociologists have drawn the attention of economists regarding the social factors that have contributed to the economic backwardness of a few countries. Economists have now realized the importance of sociological knowledge in analysing the economic affairs of a country.
- **Study of society has helped several governments to promote the welfare of tribal people:** Not only civilized societies but tribal societies also have several socio-economic problems. Studies conducted by sociologists and anthropologists regarding tribal societies have helped many governments in undertaking various social measures to promote the welfare of tribal people.

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## 1.4 SOCIOLOGY AND ITS RELATION WITH OTHER SOCIAL SCIENCES

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Sociology could be considered to be a method of objective inquiry that involves testing of beliefs against evidence. Sociology and other social sciences focus on certain aspects of human behaviour. All of us can claim to be familiar with human behaviour. All of us rely on our common sense to function in our daily lives. Even when faced with an obstacle, we tend to use our common sense to cross that hurdle. Common sense does not rely upon any specific education as it is believed to be shared by all. However, sociologists believe that this common sense that we depend upon may not always be reliable as it is based on commonly-held beliefs rather than a systematic analysis of facts. Sociology is the systematic study of society, its people and their behaviour.

Critics often claim that all that sociology does is repeat the obvious; things that we can witness and analyse through common sense, and as such, there is not much difference between sociology and common sense. However, there are some major differences between sociology and common sense. They are as follows:

- Common sense views are built upon people's limited experiences and give an inaccurate view of society. Sociological views, on the other hand, are based on thorough qualitative or quantitative research and evidence.
- Common sense views are built upon social tradition and customs, and are resistant to change. Sociological views often raise serious questions that challenge the status quo.

### NOTES

#### Check Your Progress

4. Differentiate between empiricism and rationalism.
5. Define sociology according to the formal school.
6. Distinguish between comparative sociology and social dynamics.

Self-Instructional

## NOTES

- Common sense views are specific and particular to time and place, thus, they are culture-specific and full of stereotypes. Sociological views recognize the fact that many stereotypes are social constructs.
- Common sense views lack academic credibility and reliability. Sociological views, since they are based on data and research, have academic credibility and validity.

Sociologists, like other scientists, are unwilling to accept something as fact simply because it is common knowledge. They believe that all information must be tested and analysed in relation to the data at hand.

Ethnomethodology is a recent sociological theory. It is the study of 'folk' or common sense methods employed by people to make sense of everyday activities by constructing and maintaining social reality. It means that common sense is so important that it helps in understanding the methods of constructing reality.

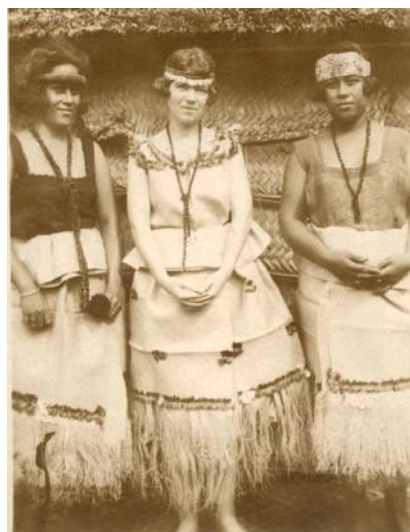
### 1.4.1 Sociology and Social Anthropology

Sociology and social anthropology are related but different fields with dissimilar origins. While sociology has its roots in philosophy and history, anthropology began as a study of physical measurements of humans. However, the two subjects have developed hand-in-hand, especially when it comes to concepts and scientific methods.

Social anthropologists generally study small societies that are often considered primitive, such as in the Pacific Islands. They tend to live in the particular community they are studying, witnessing their daily activities and almost becoming a part of the community themselves.

Sociologists, on the other hand, study facets of a society, such as family or social mobility, and their organization and processes. A sociologist uses methods that are loaded with values, therefore, their conclusions are lined with ethical considerations.

Perhaps, the biggest difference between sociology and social anthropology is in their method of research. A social anthropologist uses qualitative methods to collect information, usually by immersing oneself into the society that is being studied (see Figure 1.1). Sociologists generally collect quantitative data based on which they make their conclusions.



**Fig. 1.1** Social and Cultural Anthropologists often Immerse Themselves in the Subjects of Their Study

## **1.4.2 Sociology and Social Psychology**

Social psychology involves the study of social and mental processes, and how they act together to determine action. Essentially, it studies the interaction between psychological and sociological processes. It is the ground where sociology and psychology converge.

Psychologists look at the mental processes and personality characteristics that make people act in a certain manner. Sociologists tend to look at not just the social setting and structure, and the processes that go on within them but the influence they exert upon individuals. Sociology particularly looks at human connections and interrelationships.

Social psychologists look into the following factors to study how an individual's behaviour, beliefs, moralities and identity are determined by his/her position in social space:

- Culture
- Time period
- Gender
- Class
- Race
- Age
- Peers

## **1.4.3 Sociology and History**

Sociology as a discipline owes a lot to history. History has influenced the way sociology views and classifies historical types of society. The two subjects interact and overlap with each other to a great degree. A large volume of data that sociologists use is provided by historians. At the same time, historians also draw upon a lot of sociological research.

Does that mean there is very little difference between the two disciplines? According to English social anthropologist Alfred Radcliffe-Brown, 'Sociology is nomothetic, while history is idiographic', which means that a historian describes unique events, while the sociologist derives generalizations.

A sociologist utilizes quantitative data to infer generalizations about the social forces at work. A historian, on the other hand, is concerned with the interplay of these social forces and personality. History is concerned with the past and looks at the changes that take place over time. A sociologist looks for patterns to build generalizations.

## **1.4.4 Sociology and Political Science**

Political sociology lies at the intersection of the disciplines of political science and sociology. Giovanni Sartori, an Italian political scientist, had suggested that there was an ambiguity in the term 'political sociology' because it could be construed as a synonym for 'sociology of politics'. There was ambiguity concerning the objects of study and the approaches of inquiry within the field of political sociology. Therefore, there arose the need for clarification.

For Sartori, such a clarification would be possible only 'when the sociological and "politicological" approaches are combined at their point of intersection'. This point of intersection is a site of interdisciplinary studies. However, to understand the dynamics of such a site, one must delineate the contours of the two parent disciplines—political science and sociology. Although the discipline of political science traces its history back to the Greek philosopher Aristotle, it evolved into an academic field of study in the

## **NOTES**

## NOTES

United States of America. According to American political sociologist Seymour Martin Lipset, one of the earliest usages of the term 'political science' occurred with the founding of the Faculty of Political Science at Columbia University, New York, in the late 19th century. A few years later, in 1903, the American Political Science Association was founded. Not much later, the first issue of the *American Political Science Review* was published, and is now more than a century old.

Gradually, as the 20th century unfolded, political science acquired many a focus. It included a historical study of political thought, an analytic and comparative study of distinct polities as well as a normative approach to politics. Notwithstanding such a broad scope, if one were to narrow down the object of study of the discipline of political science to a single theme, it would be the State.

If political science is largely focussed on the study of the state, sociology may be understood as the study of the society. The latter discipline was the consequence of the Enlightenment—an intellectual epoch in the history of Europe that awarded primacy to the critical application of human reason as opposed to blindly following the dictates of human and divine authorities.

**Nature:** Political sociology seeks to understand the process of interaction between government and society, decision-making authorities, and conflicting social forces and interests. It is the study of interactions and linkages between politics and society, and between the political system and its social, economic and cultural environment. It is concerned with problems regarding the management of conflict, the articulation of interest and issues, and political integration and organization. The focal point in all these concerns is the independence of the interplay of socio-cultural, economic and political elements.

The perspective of political sociology is distinguished from that of institutionalism and behaviouralism. The institutionalists have been concerned primarily with institutional types of political organization, and their study has been characterized by legality and formality. The behaviouralists have focussed on the individual actor in the political arena; and their central concern has been the psychological trait, namely, motives, attitudes, perception and the role of individuals. The task of political sociologists is to study the political process as a continuum of interactions between society and its decision-makers, and between the decision-making institutions and social forces.

Political sociology provides a new vista in political analysis. Yet, it is closely linked with the issues which have been raised in political philosophy. Political philosophy has a rich and long tradition of political thought that began with the ancient Indian and Greek philosophers, and that has amply followed since the Italian historian Machiavelli, who made a bold departure from Greek idealism and medieval scholasticism. It was German sociologist Karl Marx, however, who strongly focussed on issues concerning the nature of political power and its relationship with social or economic organization. The Marxist theory of economic determinism of political power laid the foundation for the sociology of politics. Marx was, however, neither the first nor the only thinker to conceive of government as an organ of the dominant economic class. The Arabian scholar Ibn Khaldun and several European predecessors of Marx had argued that ideology and power were superstructures of economy.

The early origins of sociology are often traced to Auguste Comte's six-volume work *Cours de Philosophie Positive* (1830–42). This work offered an encyclopedic treatment of sciences. It expounded positivism and initiated the use of the term 'sociology' to signify a certain method of studying human societies. Comte proposed a historical law of social development, and according to this scheme, human societies pass from an

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initial stage of interpreting phenomena theologically to an intermediate stage of metaphysical interpretation before arriving at the final stage of positivist interpretation (see Figure 1.2). This is known as Comte's law of three stages. In the theological stage, which Comte divided into three sub-stages of animism, polytheism and monotheism, humans blindly followed what they believed was the law of god and supernatural powers. In the metaphysical stage, humans started questioning such concepts and also started offering impersonal, abstract explanations of various concepts. In the positivist stage, humans started relying on what was called the scientific method, based on observation, experiment and comparison. This idea of a historical development of human societies obeying laws of nature was adopted by Karl Marx.

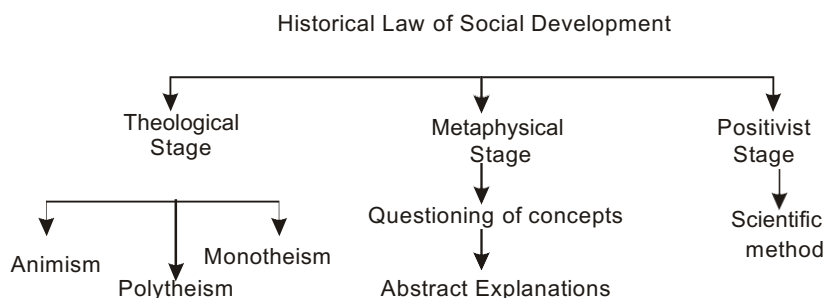


Fig. 1.2 Comte's Law of Three Stages

The work of Marx, which emphasized the role of capitalist mode of production, and Marxism in general were important stimuli for the development of sociology. The early Marxist contribution to sociology included the works of well-known philosopher Karl Kautsky on the French Revolution; German historian Franz Erdmann Mehring's analysis of art, literature and intellectual history; and German Marxist philosopher Carl Grunberg's early studies on agrarian history and labour movements. It is important to note that Marxist studies of society also developed independent of universities as they were intimately related to political movements and party organizations.

In the decades following the death of Marx, sociology was gaining ground as an academic discipline, and the critics of Marxism had an important role to play in its development. The most notable critics were Max Weber and Emile Durkheim. Weber's work on capitalism, the State, and methodological writings were largely directed against historical materialism. In the later works of Durkheim, an attempt was made to distinguish the social functions of religion from the explanation provided by historical materialism.

Given the inevitability of political role in society, thinkers from Aristotle to Tocqueville (French political thinker and historian) have rightly emphasized the point that instead of deploring the evils of human nature or social circumstances, it is more prudent and worthwhile to accept the 'given' and improve it for the good of man and society. It is wiser to face it and to manage it so as to achieve reconciliation and accommodation. Conflict, though apparently an evil, is a condition of freedom, as it prevents the concentration of power. This kind of political realism recognizes the necessity and utility of the political management of conflict through compromise and adjustment among various social forces and interests. Political sociology aims at understanding the sources and the social bases of conflict, as well as the process of management of conflict.

**Scope:** The broad aim of political sociology is to study and examine the interactions between social and political structures. The determination of the boundaries of what is social and political, however, raises some questions. The relevant question in delineating

## NOTES

the scope of political sociology is of the kinds of groups which form part of the study of the discipline of political sociology. Some scholars believe that politics depends on some settled order created by the state. Hence, the state is political and is the subject matter of political sociology, and not the groups.

There is another school according to which politics is present in almost all social relations. Individuals and small groups try to enforce their preferences on their parent organizations, family, club or college, and, thus, indulge in the exercise of 'power'.

Sheldon S. Wolin, a political philosopher, takes quite a reasonable view of the word 'political', which according to him, means the following three things:

- (i) A form of activity that centres around the quest for competitive advantage between groups, individuals or societies
- (ii) A form of activity conditioned by the fact that it occurs within a situation of change and relative scarcity
- (iii) A form of activity in which the pursuit of advantage produces consequences of such a magnitude that they affect, in a significant way, the whole society or a substantial portion of it

Two groups of scholars have discussed the scope of political sociology in two different ways. According to Greer and Orleans, political sociology is concerned with the structure of the state; the nature and condition of legitimacy; nature of the monopoly of force and its use by the state; and the nature of the subunits and their relation with the state. They treat political sociology in terms of consensus and legitimacy, participation and representation, and the relationship between economic development and political change. By implication, whatever is related to the state is alone held as the subject matter of political sociology. Eminent sociologist Andreu Effrat takes a broader view of the picture and suggests that political sociology is concerned with the causes, patterns and consequences of the distribution and process of power and authority 'in all social systems'. Among social systems, he includes small groups and families, educational and religious groups, as well as governmental and political institutions.

Lipset and Reinhard Bendix (German American sociologist) suggest a more representative catalogue of topics when they describe the main areas of interest to political sociologists as voting behaviour, concentration of economic power and political decision-making; ideologies of political movement and interest groups; political parties, voluntary associations, the problems of oligarchy and psychological correlates of political behaviour; and the problem of bureaucracy. To sociologist thinkers Dowse and Hughes, one area of substantive concern for the political sociologist is the problem of social order and political obedience.

Sociologist Richard G. Braungart has pointed out that political sociologists are concerned with the dynamic association among and between (a) the social origin of politics, (b) the structure of political process, and (c) the effects of politics on the surrounding society and culture. Political sociology should include four areas that are as follows:

- (i) Political structures (social class/caste, elite, interest groups, bureaucracy, political parties and factions)
- (ii) Political life (electoral process, political communication, opinion formation, and so on)



- (iii) Political leadership (bases, types and operation of community power structure)
- (iv) Political development (concept and indices of its measurement, its social bases and prerequisites, and its relationship to social change and modernization)

To illustrate, it can be pointed out that on one hand, sociologists focus their attention on the sub-areas of the social system, and political scientists concentrate on the study of law, local, state and national governments, comparative government, political systems, public administration and international relations. On the other hand, political sociologists ought to be concerned with topics of social stratification and political power: socio-economic systems and political regimes, interest groups, political parties, bureaucracy, political socialization, electoral behaviour, social movements and political mobilization.

A significant concern of political sociology is the analysis of socio-political factors in economic development.

**Importance:** There are four main areas of research that are important in present-day political sociology. They are as follows:

- (i) The socio-political formation of the modern state.
- (ii) ‘Who rules?’ How social inequality between groups (class, race, gender, and so on) influences politics.
- (iii) How public personalities, social movements and trends outside of the formal institutions of political power affect politics.
- (iv) Power relationships within and between social groups (e.g., families, workplaces, bureaucracy, media, and so on). Contemporary theorists include Robert A. Dahl, Seymour Martin Lipset, Theda Skocpol, Luc Boltanski and Nicos Poulantzas.

This introductory purview of the disciplines of political science and sociology should allow us to now characterize the field of political sociology. The latter may be understood as the study of the varied and multiple relationships between the state and society. In this sense, political sociology evolved into an interdisciplinary field lying between the academic disciplines of political science and sociology.

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## 1.5 SUMMARY

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In this unit, you have learnt that:

- Sociology is a relatively new academic discipline among the social sciences, which include economics, political science, anthropology, history and psychology.
- Sociology emerged as a scientific discipline in the early 19th century as a fundamentally new type of society based on new principles of social organization and new ideas of enlightenment.
- Auguste Comte invented the term ‘sociology’ in the year 1838. He was a French philosopher and sociologist. Comte attempted to combine all the faculties of mankind, including history, psychology and economics.
- On a broader platform, sociology is the study of human interactions, their conditions and consequences. It is a type of science that comprises investigative techniques which are objective and systematic.
- Sociology involves a systematic and objective study of human society. Sociologists study individuals’ social actions.

## NOTES

### Check Your Progress

7. Define ethnomethodology.
8. State the concept of social psychology.
9. What are the fields of concern of the institutionalists and behaviouralists?
10. State the broad aim of political sociology.

## NOTES

- Sociology comprises a variety of apprehensions and interests. It is aimed at providing classified forms of relationships within societies, institutions and associations.
- The formal school defined sociology as a social science that has definite characteristics. This school was advocated by George Simmel, Ferdinand Tonnies, Alfred Vierkandt and Leopold Von Wiese.
- The synthetic school defines sociology as a combination of social sciences. It stresses on widening the range of sociology.
- Sociology could be considered to be a method of objective inquiry that involves testing of beliefs against evidence. Sociology and other social sciences focus on certain aspects of human behaviour.
- While sociology has its roots in philosophy and history, anthropology began as a study of physical measurements of humans.
- Social psychology involves the study of social and mental processes and how they act together to determine action. Essentially, it studies the interaction between psychological and sociological processes.
- Political sociology seeks to understand the process of interaction between government and society, decision-making authorities, and conflicting social forces and interests.
- The broad aim of political sociology is to study and examine the interactions between social and political structures.
- Although sociology may appear to be a rerun of common sense, there is a significant difference between the two. Common sense views are built upon people's limited experiences and give an inaccurate view of society. Sociological views, on the other hand, are based on thorough qualitative or quantitative research and evidence.
- A social anthropologist uses qualitative methods to collect information, usually by immersing himself into the society that is being studied. Sociologists generally collect quantitative data based on which they make their conclusions.
- Psychologists look at the mental processes and personality characteristics that make people act in a certain manner. Sociologists tend to look at the social setting and structure, the processes that go on within them, and the influence they exert upon individuals.
- History is concerned with the past and looks at the changes that take place over time. A sociologist looks for patterns to build generalizations.
- Political science is largely focussed on the study of the state, while sociology may be understood as the study of society.

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## 1.6 KEY TERMS

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- **Sociology:** It is a method of objective inquiry that involves testing of beliefs against evidence.
- **Social anthropology:** It is the immersive study of small, isolated societies.
- **Political sociology:** It is the study of the process of interaction between government and society, decision-making authorities, and conflicting social forces and interests.

- **Politology:** It is an alternative term offered for political science which argues that politics is more of a cultural aesthetic than a science.
- **Positivism:** It is a philosophical system recognizing only that which can be scientifically verified or which is capable of logical or mathematical proof, and, therefore, rejecting metaphysics and theism.
- **Historical materialism:** It is a methodological approach to the study of human societies and their development over time first articulated by Karl Marx (1818–1883) as the materialist conception of history.

## NOTES

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### 1.7 ANSWERS TO ‘CHECK YOUR PROGRESS’

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1. Sociology emerged as a scientific discipline in the early 19th century, as a fundamentally new type of society based on new principles of social organization and new ideas of enlightenment.
2. French philosopher and sociologist Auguste Comte invented the term ‘sociology’ in the year 1838. Comte defined sociology as the science of social phenomena, subject to natural invariable laws, the discovery of which is the object of investigation.
3. Sociology has been labelled as a ‘debunking science’ because a sociologist is interested in looking beyond the commonly accepted meaning of social phenomenon and understands reality as a social construction; that is, how reality gets established in the way we understand it.
4. Empiricism emphasizes experiences and facts that result from observation and experiment. Rationalism, on the other hand, stresses on reason and theories that result from logical inference. In sociological inquiry, both are significant.
5. The formal school defined sociology as a social science that has definite characteristics. This school was advocated by George Simmel, Ferdinand Tonnies, Alfred Vierkandt and Leopold Von Wiese.
6. Comparative sociology basically deals with identical historical changes and tries to highlight the general features by comparing them. It also separates general features from industrial features. Social dynamics is concerned with the interrelations that exist among different social factors and institutions in a given society, for example in an ancient society.
7. Ethnomethodology is a recent sociological theory. It is the study of ‘folk’ or common sense methods employed by people to make sense of everyday activities by constructing and maintaining social reality. It means that common sense is so important that it helps in understanding the methods of constructing reality.
8. Social psychology involves the study of social and mental processes and how they act together to determine action. Essentially, it studies the interaction between psychological and sociological processes. It is the ground where sociology and psychology converge.
9. The institutionalists have been concerned primarily with institutional types of political organization, and their study has been characterized by legality and formality. The behaviouralists have focussed on the individual actor in the political arena; and their central concern has been the psychological trait, namely, motives, attitudes, perception and the role of individuals.
10. The broad aim of political sociology is to study and examine the interactions between social and political structures.

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## 1.8 QUESTIONS AND EXERCISES

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### NOTES

#### Short-Answer Questions

1. Briefly describe how the word 'sociology' originated.
2. List the main characteristics of sociology as a branch of knowledge.
3. Name the two schools of thought that had different perspectives with respect to the scope and theme of sociology.
4. Write a short note on the criticism of the formal school.
5. Outline the major differences between sociology and common sense.
6. Briefly describe Comte's law of three stages.
7. What are the four areas of political sociology?
8. Outline the four main areas of research in political sociology.

#### Long-Answer Questions

1. Discuss the development of sociology as a scientific discipline.
2. Describe the nature and scope of sociology.
3. 'Sociology was defined differently by two schools of thought, pertaining to its range and theme'. Explain in detail.
4. What is social anthropology? What can sociology learn from psychology?
5. What is political sociology? Explain the concept of political sociology in terms of its nature, scope and importance.

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## 1.9 FURTHER READING

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## UNIT 2 BASIC CONCEPT

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### Structure

- 2.0 Introduction
- 2.1 Unit Objectives
- 2.2 Concept of Society
- 2.3 Community
  - 2.3.1 Characteristics of Community
  - 2.3.2 Community and Association
  - 2.3.3 State and Community
  - 2.3.4 Communitarianism and Social Order
  - 2.3.5 Community Power and Social Structure: Status
- and Role
- 2.4 Institution
  - 2.4.1 Features of Social Institutions
  - 2.4.2 Functions of Social Institutions
- 2.5 Association and groups in Society
  - 2.5.1 Association
  - 2.5.2 Groups
- 2.6 Culture
  - 2.6.1 Types of Culture
  - 2.6.2 Cultural Lag
  - 2.6.3 Culture and Personality
  - 2.6.4 Culture and Civilization
- 2.7 Summary
- 2.8 Key Terms
- 2.9 Answers to ‘Check Your Progress’
- 2.10 Questions and Exercises
- 2.11 Further Reading

### NOTES

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## 2.0 INTRODUCTION

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Sociology is the study of human society or societies. But such a simple initial definition of the subject poses the question, ‘What is human society?’ There is a difference of emphasis between the singular form of a society and its plural form. Society, as a singular term, appears general and unlimited. The plural term, societies, sounds more like a set of container units distinct from each other, such that you can take them one by one to inspect their contents.

As stated before, sociology has always studied societies, both taken separately and together, as ‘human societies’. The balance between the two aspects may vary, but at the end, the study of the one absolutely requires study of the other. Neither of them makes sense independently.

Human society in general extends to all human beings, that is, the total number of members of the animal species—Homo sapiens. However, we should not equate all human species with the human society. As with other animals, the qualities of the species are distributed among individual members. In total, they make up humankind. It is through their social relations that they constitute societies. The total set of relations at any time makes up the world society. For any animal species, the essential requirements for survival include genetic inheritance, functioning organisms, a favourable environment and social relations. Society, as such, is not especially human. If we take our closest

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animal relatives, chimpanzees, in their natural habitat in Africa, they constantly form and reform social relations based on the practices of fission–fusion; theirs are male-dominated societies within larger territorially based exclusive communities. In captivity, female coalitions develop to reduce male dominance. But both, in the wild and in captivity, chimpanzees exhibit a diversity and adaptability in their social behaviour which permits wide variation in prevalent social relations.

This adaptability, which is also possessed by human beings, makes it impossible to show that any particular type of society is determined by biology. Individuals, during their lives, are capable of sustaining and experimenting with vastly differing types of social relations. Societies can undergo total social transformation as the history of revolutions shows. In evolutionary terms, the human organism has not just adapted but has evolved adaptability. It provides for versatility and a collective freedom to draw on a vast repertoire of possible social behaviour in different conditions. The range of social relations which human behaviour can support extends from individual freedom of choice to the arbitrary rule of a few over others. Hence, the variations in human society are vast even while the biology remains stable.

Explaining the sources of these variations is a distinct field of inquiry in its own right. The development of culture, ways of acting, thinking and feeling makes human society a special case as compared with the societies of other species. These features are transmitted from one generation to the next and across societies through learning, not through inheritance. Culture includes language and technology, both of which involve the communication of ideas and the possibility of sophisticated coordination of action. This vastly enhances adaptability.

Only when a set of research practices and exchange of ideas and results among members of an organized occupation begin to take place, we can talk of the arrival of sociology as a discipline. So the invention of the word ‘sociology’ in 1839 by the French philosopher Auguste Comte (1798–1857) was only a preliminary first step, though his idea that there was a law of three stages governing the development of society became widely known.

In this unit, you will study about the basic concepts of sociology. You will also learn about the importance of various social institutions and social structures.

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### 2.1 UNIT OBJECTIVES

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After going through this unit, you will be able to:

- Analyse the concept of society
- Describe the forms of social institutions and social structures
- Differentiate between communities and associations
- Evaluate the concepts of social values, norms, groups, associations and social class
- Discuss the meaning of the term ‘culture’

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### 2.2 CONCEPT OF SOCIETY

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The term ‘society’ is not easy to define. In general, it refers to people and their community. Man is a social animal who relies on others around him for his basic needs. People form

society. The interaction between people brings them closer to each other and makes them mutually dependent. Society can, thus, be defined as a formal association of people having the same interests. British sociologist Morris Ginsberg has defined society, thus: 'A society is a collection of individuals united by certain relations or mode of behaviours which mark them off from others who do not enter into these relations or who differ from them in behaviour.' Well-known sociologist R. M. MacIver has defined society as 'Society is a web of social relationships'.

The origin or emergence of society may be viewed as one of the great steps in evolution. However, this step was taken only by a few species. Like other steps, it represents a new synthesis of old materials, possessing unique qualities that are not found in old materials which are considered separately. It is, thus, a true example of what is known as an emergent evolution. To realize that society is a true emergent, one needs to trace its independent origin in countless animal types. One merely needs to grasp the difference between it and the organisms which it is composed of. Several decades ago, it was normal to compare society with an organism. The idea was to demonstrate that a social system, after all, is a system. The analogy was helpful but never perfect. The cells of an organism are rigidly fixed in their mutual relations, completely subordinated to the organism and too specialized to be called members of the society. They are not spatially detached and independently mobile. So the organism is not, strictly speaking, a society of cells. The organism possesses a consciousness, which no society possesses.

Like an organism, a society is a system of relations between organisms themselves rather than between cells. Like the organism, a society has a determined structure and the parts of this structure, when in operation, contribute to the existence of the whole. This gives it continuity, which is apart from that of the constituent individuals. It is this possession of continuity and structure of its own that makes it impossible to reduce the study of society merely to a study of its individual members. It is like a house which, though composed of bricks, nails, mortar and pieces of lumber, cannot be understood purely in terms of these materials, as it has a form and functions as a complete house.

A **society**, or a **human society**, is a group of people related to each other through persistent relations, or a large social group, sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationships between individuals who share a distinctive institutions and culture. A given society may be described as the sum total of such relationships among its constituent members. In social sciences, a society invariably entails stratification and hierarchy. A society helps its members benefit in ways not possible had the members existed individually. It consists of like-minded people governed by their own values and norms. Within a society one almost always finds smaller cultures or sub societies with their own idiosyncratic set of rules.

Broadly, a society may be described as a social, economic and industrial infrastructure made up with varied kinds of people. A society may constitute of different ethnic groups, a nation state or a broader cultural group.

## Definitions

Society has been differently defined by different sociologists. Here are a few definitions:

American sociologist Gerhard Lenski defined society as is a form of organization involving:

- (1) Relatively sustained ties of interaction among its members.
- (2) Relatively high degree of interdependence among its members.
- (3) A high degree of autonomy.

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**Gerhard Lenski (1970) *Human Societies*. New York: McGraw-Hill**

The Latin word *socius* denotes a companion or ally, and in their specific sense, the words 'society' and 'social' refer to associations of individuals to group relations. When we speak of social structure, or the organization of society, it is clear what is meant: the way a mass of people is constituted into families, clans, tribes, states, classes, sets, clubs, communities, and the like. A society is a group of interrelated individuals.

**A. L. Kroeber (1948) *Anthropology*. New York: Harcourt, Brace**

A society is a collection of people who are linked to one another, either directly or indirectly, through social interaction...The term society can be applied to the total human community, encompassing all of humanity. Alternatively, we may speak of American or Canadian society, or we may restrict ourselves to even smaller geographical or social groupings.

**Michael Howard and Patrick McKim (1983) *Contemporary Cultural Anthropology***

For convenience of study, aggregates of individuals in their relational aspects are arbitrarily isolated as social units. Where these show a number of common features in distinction from other such units, they are conveniently termed societies.

**Raymond Firth (1951) *Elements of Social Organization*. Boston: Beacon Press****Social Contract Theory**

The **social contract theory** is unique, giving importance to individuals as architects of society. This theory was propounded by three eminent philosophers: Thomas Hobbes, John Locke and J. J. Rousseau. According to this theory, all men were born free and equal, and individuals made a mutual agreement and created a society.

English philosopher Thomas Hobbes, in his book, *The Leviathan*, discusses the state of nature. He gives a very gloomy picture of the state of nature. According to him, society is a means of protection for men against the consequence of their own untrammelled nature. In the state of nature, man was in perpetual conflict with his neighbours on account of his essentially selfish nature. Man's actions were motivated by selfish interests. According to Hobbes, the state of nature was solitary, poor, nasty, brutish and short. There was liberty without license. The stronger enjoyed a privileged position. As a result, man's life became miserable and totally insecure. In order to come out of these evil consequences and to ensure peaceful coexistence, a civil society was needed. So men came out of the state of nature to set up a civil society. By such contract, men gave up their liberty to a single individual who would give them security. Thus, the individual became the 'great monster', i.e., repository of all power and he was known as the *leviathan*. Thus, man, with his fellow men, organized society in order to be at love and peace with all.

English philosopher John Locke, in his book, *Two Treatises of Civil Government*, gave an optimistic view about the state of nature. He tried to justify that the state of nature was not so perverted, and it was a state of peace, goodwill, mutual existence and preservation. The only disadvantage of the state of nature was that there was no recognized system of law. To overcome this deficiency and to ensure the exercise of his liberty, man entered into a contract by which certain powers were conformed upon a community.

J. J. Rousseau, in his book, *Contract Social*, gave a classical opinion about the social contract theory. He started with Hobbes and ended with Locke. He held that all men, in the state of nature, were equally self-sufficient and contended. Man was a noble



savage and was untouched by all negative vices of life. Man lived a life of idyllic happiness and primitive simplicity. However, with the growth of population, quarrels arose which necessitated the establishment of a civil society. Consequently, men entered into a contract and, thus, society originated.

The criticisms of social contract theory are as follows:

- Eminent sociologist R. M. MacIver argues that the theory is not historical because history has not supported the existence of the state of nature anywhere.
- This theory is considered illogical. The theory seems to assume that man existed before society, but such an assumption is erroneous.
- This theory suppresses the sociable character of individuals.
- Society emerged gradually; thus, this theory does not offer a valid explanation of the origin of society.

## Organismic Theory

Organismic theory is another vital theory about the origin of human society. Great philosophers, namely Plato, Aristotle, Herbert Spencer and Novicow were the exponents of this theory. However, Spencer occupies a unique place. This theory states that society is never man-made. It is a natural creation and has started through the process of evolution. Spencer conceives society as a biological system, a greater organism alike in its structure and functions, exhibiting the same kind of unity as the individual organism, and subject to similar laws of development, maturation and decline. Thus, the basic assumption is society is like a biological organism and the only difference is in the size. Spencer tries to draw analogy between the organism and the society on the basis of the following points:

### ▸ Evolution

Evolution or development is the basic characteristic of a biological organism. Society, like an organism, grows or develops gradually. As an organism passes through the laws of development, maturation and decline, so does society.

### ▸ Systems

The biological organism consists of different systems such as the circulatory, nervous, respiratory, and so on, which correspond to similar systems in society. For instance, the circulatory system corresponds to the system of transport and communication in the society, the nervous system corresponds to the government of the state, and so on.

### ▸ Structural differentiation and function integration

In both society and biological organisms, there exists close integration or interdependence of parts. The institutions are parts of the society. Just as different parts of an organism are mutually dependent, so are the individuals mutually dependent upon each other. If any part of the structure is affected, the entire system is paralyzed.

### ▸ Cellular formation of both society and individual

The individual or organism is made up of cells; similarly, the society is also composed of cells and people are the cells of society.

Thus, Spencer concluded that society is like an organism. Spencer observed the following differences between the organism and the society:

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- In organic growth, nature plays a dominant role and the organism grows naturally, while social growth may be checked.
- An organism is composed of many cells, whereas a society is composed of a collection of individuals.
- Society is abstract, whereas organism is concrete.
- The units of society are not fixed, like those of an individual organism.

### Criticism

MacIver argues that the theory does not explain the relationship between society and individual in social life. He also argues that this theory is the unreal death of an individual organism, which does not correspond in a proper sense to the death of society.

Human beings have grouped themselves throughout human history in various types of groups. One of these social groups is a society. There are different types of societies. According to anthropologists, societies may be divided into pre-industrial, industrial and post-industrial.

#### 1. Pre-industrial societies

The main economic activity of a pre-industrial society is using animal labour to produce food. These societies may be further divided into hunting-gathering, pastoral, horticultural, agricultural and feudal. In the hunting-gathering society, the main activities of the members were hunting wild animals, and gathering edible fruits and vegetables. Hunter-gatherers were nomads, moving from one place to another in search of food. So, there were never these permanent dwellings in clusters (later to be termed as villages) during this age. In the next stage, we find pastoral societies which had domesticated animals to plough the lands and produce foods. Pastorals also lead a nomadic life, moving from one pasture to another. Pastoral societies were larger as they could support the members by cultivating their food. Some people in these societies also worked as craft smith, jeweller and traders. Some families gathered more wealth than others in these societies and often, as a result, became more powerful. Over time, these powerful wealthy families emerged as the new chiefs of the tribes and former leadership came into being.

In horticultural societies, people grew fruits and vegetables, along with staple crops in their garden plots. These societies used slash and burn techniques for growing crops, and their techniques and technologies were more advanced than those used in the pastoral societies. When a horticulturist society found that the land has become barren, they would move to a fresh piece of land. They often came back to their original piece of land after many years. Hence, by rotating the piece of land, they would manage to stay in the same area for many years at a stretch. The villages that were built during this period could inhabit thirty to 2000 people. As in the pastoral societies, in the horticulturist society also, a discrepancy was noticed in the possession of wealth.

In agricultural societies, advanced technology was used to cultivate crops over a large area. Advancement in technology ensured increases in food supplies and, thereby, a support for a larger society. Surplus production created centres for trade and exchange of grains, thereby, establishing towns and cities. These towns saw rulers, craftsmen, merchants and religious leaders gather together to propagate their economic activities. Agricultural societies had greater degrees of social stratification than the previous societies. In the previous societies, women were considered equal to men as they shared the same role. However, as granaries and food storage became rampant, women lost

their position and became subordinates to men as they were not required anymore in cultivation. As villages and towns expanded, constant tussles with the neighbouring population ensued. Food was provided by farmers to warriors in exchange for protection against invasion by enemies. These societies also saw the emergence of a ruler and nobility that ensured that the lesser members were taxed in every way possible to fill their coffers.

Feudalism was a form of society that thrived from the 9th to the 15th centuries. This type of society was based on ownership of land. Vassals under feudalism were made to cultivate the land and hand over all produce to their ruler in exchange for military protection. The peasants were exploited by the lords who expected food, crafts, homage and total subservience to them. In the 14th century, feudalism was replaced by capitalism.

## 2. Industrial societies

As an aftermath of the industrial revolution, a greater surplus of food as well as manufactured goods became available. Again, inequality in the society became more pronounced. The decadence of the agrarian society prompted people to leave the villages and flock to industrial towns in search of lucrative jobs. This created a surplus of labour and gave capitalists the opportunity to exploit the working class. Workers were hired at extremely low wages, their quality of life was greatly compromised, and the capitalists did not care about the working and living conditions of their workers as long as the production went on.

## 3. Post-industrial societies

The societies that were formed after the industrial revolution were mostly dominated by services, high technological advancement and information, more than surplus production. Societies with an advanced industrial twist have a major part of the workforce in research, education, health, law, sales, banking, and so on.

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## 2.3 COMMUNITY

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Human society is a group of people related to each other through persistent relations. Societies are characterized by patterns of relationships between individuals sharing a distinctive culture and institutions.

Community is also an important concept in social and political life. The social life led by people is affected and influenced by the kind of community in which they live. The word 'community' is derived from Latin, where the prefix 'com' signifies 'together' and the noun *munia, munium* means 'duty'. Thus, community refers to fulfilling duties together. It implies that the 'community' is an organization of human beings framed for the purpose of serving together. According to a widely quoted definition, 'a community is a local grouping within which people carry out a full round of life activities.'

### Other definitions of community

Community is 'any circle of people who live together and belong together in such a way that they do not share this or that particular interest only, but a whole set of interests'.

–Karl Mannheim

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### Check Your Progress

1. Define society.
2. State the significance of the Social Contract Theory.
3. What is feudalism?

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Community is 'a group of social beings living a common life including all the infinite variety and complexity of relations which result from that common life which constitutes it'.

–Morris Ginsberg

Community is 'the smallest territorial group that can embrace all aspects of social life'.

–Kingsley Davis

### MacIver's conception of community

R. M. MacIver has given one of the most salient definitions and analyses of community. According to him, 'Wherever the members of any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic conditions of a common life, we call that group a community.'

A village, a city, a tribe and a nation are examples of community. The mark of a community, according to MacIver, is that one's life may be lived wholly within it. One cannot live wholly within a business organization or a church; but one can live wholly within a tribe or a city. The basic criterion of community is that all of one's social relationship may be found within it. However, all communities need not be self-sufficient.

While some communities, especially among primitive people, are all-inclusive and independent of others, modern communities, even very large ones, are much less self-contained. Economic and political interdependence is a major characteristic of modern communities. As MacIver has stated, 'Communities exist within greater communities: the town within a region, the region within a nation, and the nation within the world community, which, perhaps, is in the process of development.'

According to MacIver, the basis of community is locality and community sentiment. A community always occupies a territory. The members of a community derive from the conditions of their locality a strong bond of solidarity. Locality, however, is not enough to create a community. A community is an area of common living. There must be common living along with its awareness of sharing a way of life as well as the common earth which is known as community sentiment.

### Integral elements of community sentiments

- **We-feeling:** This is the feeling that leads men to identify themselves with others so that when they say 'we', there is no thought of distinction and when they say 'ours', there is no thought of division.
- **Role-feeling:** This involves the subordination to the whole on the part of the individual.
- **Dependence-feeling:** This refers to the individual's sense of dependence upon the community as a necessary condition of his own life.

### 2.3.1 Characteristics of Community

Like most things in sociology, the term 'community' is difficult to define with any degree of accuracy or certainty. The term is a construct, a model. We cannot touch, see or experience a community. It may come in varying shapes, sizes, colours, and so on with no two communities being alike.

Also, a community is much more than the people who already exist in it. That community, more likely than not, was already in existence much before the current residents were born, and will continue to flourish long after they are all gone. A community will have members who go to other places and who may eventually return.

A 'community' sometimes may not be any tangible location but a group of people with similar interests. Let us now look at some characteristics of a community.

**Sociological construct:** A community is a 'sociological construct'. In other words, it is a set of human interactions and behaviours that have meaning between the members. They have actions that are based on shared expectations, values, beliefs, and so on between individuals.

**Blurred boundaries:** When a community is a tiny village, separated by a few kilometres from other villages, in a rural region, its boundaries appear simple. That pattern of human interaction may seem to consist only of relations between community members inside that village. The residents, however, may interact with people outside the village. They may marry and move out or bring a partner with them to the community. At any one time, the village may have residents living elsewhere.

**Communities within communities:** There may be communities within bigger communities, such as districts, regions, nations, and so on. There may be interaction that connects villages on different countries.

**Movement of communities:** Community residents may be nomadic herders walking with their cattle. They may be mobile fishing groups and may also be hunters.

**Urban Communities:** A community may be a small group in urban areas, consisting of a few people of a common origin. That community may be a subpart of a neighbourhood community or a local urban division and so on. As the boundaries become bigger, one will find differences in origin, language, religion, and so on. In general, urban communities are more difficult to demarcate, are varied, and more difficult to organize, than rural communities.

A human community is more than a collection of houses. It is a social and cultural organization. Also, it is not merely a collection of human beings but a socio-cultural system.

A key characteristic of a community is its social cohesion and its willingness to set and strive for common goals. This depends on various factors, such as historical, social, economic and cultural factors.

These characteristics provide the necessary incentives to cooperate and obey community rules, and consider the needs of future generations of the community.

**Historical factors:** All activities in a community take place in a historical backdrop. How well a community functions and how its members strive towards a common goal depends on factors such as population history and the history of conflict, or the lack thereof, in the community.

**Social factors:** These may include ethnicity and language, caste, class and other social divisions, family structure and gender relations.

**Economic factors:** These include differences or similarities in livelihood strategies, and the degree of economic stratification in the community.

**Cultural factors:** Cultural factors such as religion, tradition and custom can determine the extent to which members of a community share common goals and cooperate with each other.

### **Traditional, socialist and liberal conceptions of community**

Traditional or conservative thought emphasizes the idea that community is based upon commonality of origin—the blood, kinship and historic ties—of people living in a particular

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location. Village localities as much as national groups are considered to exist on such basis. This commonality of origin may also be derived in another locality or by reference to a homeland as is the case in the 'Jewish community'.

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Socialist thought identifies conservative versions of community as hegemonic devices to bind members of different classes together in capitalist society, preventing them from seeing their real clash of economic interests, and, thus, averting social conflict. Conservatives and socialists may stress different basis for the existence of community, but both identify the social relations inherent in community as something greater than the concerns and interests of each individual living in it added together, and as providing the basis for the longevity of a community.

Liberals are reluctant to conceptualize community on the same elevated basis because of their commitment to individual freedom. Instead, they see community as based on the freely chosen associations of individuals with common interests and needs.

### 2.3.2 Community and Association

MacIver has distinguished community from association. An association is a group of people organized for the pursuit of a specific purpose or a limited number of purposes. An association is not a community but an organization within a community. A community is more than any specific organizations that arise within it. It is a permanent social group embracing a totality of ends or purposes. As the association is organized for particular purposes for the pursuit of specific interests, one belongs to it only by virtue of these interests. Membership in an association has a limited significance. A community, on the other hand, is a permanent social group embracing a totality of ends or purposes.

This distinction between community and association is also in evidence in German sociologist and philosopher Ferdinand Tonnies' concept of *Gemeinschaft* (community) and *Gesellschaft* (association). Societies characterized by *Gemeinschaft* relations are homogenous, largely based on kinship ties and have a moral cohesion often founded on common religious sentiment. In small homogenous societies, members interacted with one another on face to face on an informal basis. In these groups, tradition dictated social behaviour. Relationships seemed to be more natural, organic and emotional. They seemed to have more meaning than today. These relationships are dissolved by the division of labour, individualism and competitiveness, i.e., by the growth of *Gesellschaft* relationships.

In societies that are large and heterogenous, such as modern industrial societies, relationships among members are impersonal, formal, functional and specialized. According to Tonnies, these societies have contractual relationships, which are based on clear-cut, legal contracts rather than being governed by traditions. Impersonal, superficial and transitory (utilitarian) relationships tend to characterize modern urban life. He called these societies *Gesellschaft*, or 'associational societies'.

### 2.3.3 State and Community

The state is frequently confused with the community. MacIver has stressed the associational character of the state. The state is one form of social organization, not the whole community in all its aspects. The state is an agency of peculiarly wide range, but nevertheless an agency. It may assume at times an absolutist or totalitarian form, claiming to control every aspect of human life. Even if this claim was fully realized, which could never be the case, the state would not become the community, but an association controlling the community.

People are certainly citizens or subjects of the state. Yet, however, significant the citizen role may be, it is only one of the many roles each person exercises as a social being. The state, it should also be recognized, is different in important respects from all other associations. Its peculiarities, its power, its limitations and the interests that it can and does pursue, are all different in important respects from those common to other associations. However, we should keep in mind that the state as a form of social organization is, like the church or business organization, an association.

Recently, however, the term ‘community’ has been used to indicate a sense of identity or belonging that may or may not be tied into geographical location. In this sense, a community is formed when people have a reasonably clear idea of who has something in common with them and who has not. The tremendous advance in communication technology has contributed to the reduced importance of the territorial aspect. The growth of information technology has led to the growth of cyber communities. Communities are, therefore, essentially mental constructs formed by imagined boundaries between groups.

### 2.3.4 Communitarianism and Social Order

Communitarianism is the ‘advocacy of a social order in which human beings are bound together by common values that foster close communal’ (community) bonds. This term is used to describe the ideas of a number of writers, who attach importance to the value of community. They are critical of modern liberal political thought on account of its apparent lack of emphasis on this important aspect of social and political life.

The commitment to the individual and his rights forms the core of liberalism. It is the individual, rather than any social group or collective body, who is of supreme importance in liberalism. Human beings are seen as individuals who are of equal moral worth, and each individual possesses a separate and unique identity.

The origins of communitarianism are usually traced to German philosopher Friedrich Hegel and the English idealists, especially T. H. Green. Hegel’s concept of *sittlichkeit* or shared values of the community, and the English idealists’ emphasis on the obligations of citizenship are important ingredients that have formed the nucleus of communitarian philosophy. The socialist and anarchist traditions have also influenced communitarian ideas, especially with its focus on the possibility of community in the absence of state coercion. Ferdinand Tönnies’ work on community and association drew attention to the value of community and the threat posed to it by the industrial society.

Alasdair MacIntyre, Michael Sandel, Charles Taylor, and Michael Walzer—outstanding philosophers of the Anglo-American world—are some of the leading philosophers of communitarianism today. Not all critics of liberal theory identified with the communitarian movement. Neither did they envisage a grand communitarian theory as a viable alternative to liberalism. Nevertheless, certain core arguments meant to contrast with liberalism’s devaluation of community recur in the works of these four theorists.

Communitarians have sought to critique the universal claims of liberal theory. They argue that liberal theory uses a ‘universalist’ perspective, disregarding the social and cultural particularities of specific societies and communities. While many liberal thinkers have insisted that ideas of justice have universal validity, communitarians argue that the parameters of justice must be found in ways and modes of life, and traditions of particular societies. As these practices vary considerably, so do notions of justice. Thus, there can be no single universal system for measuring notions of what is morally right, or just, which would be applicable to all societies and communities.

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The British political philosopher Alasdair MacIntyre and the Canadian philosopher Charles Taylor have insisted that value judgments are determined by the languages of reason and worldviews of those who inhabit these sites. Therefore, one ought not to abstract ideas from the interpretative dimensions of human beliefs, practices and institutions. American political theorist Michael Walzer developed the argument that effective social criticism must derive from the habits and traditions of actual people living in specific times and places.

There are reasons that support the communitarian argument for cultural particularism that contrast with traditional arguments of liberal universalism. The prioritization of rights is determined by cultural factors. Consequently, different societies would have a correspondingly different ordering of rights. This explains why American citizens may be inclined to compromise an economic benefit to protect a civil right. This case may be contrasted with the case of Chinese citizens. Being more nationalistic, the Chinese are wont to surrender political liberties for the economic interests of their nation-state.

Cultural factors can also affect the justification of rights. Even when the same rights are acknowledged in different societies, those rights may be justified on different grounds in different societies. This has led communitarians like Michael Walzer to argue that justifications for particular practices of liberal democracy, when applied to Asian and African societies, should not be made by relying on an abstract and unhistorical universalism, but rather should be made from the inside, from specific examples and argumentative strategies relevant to particular societies.

Cultural factors can provide moral foundations for distinctive political practices and institutions, which differ from those found in Western-style liberal democracies.

American moral and political philosopher John Rawls has tried to eliminate or tone down the 'universalist' pre-suppositions from his theory. He explicitly allows for the possibility that liberalism may not be exportable at all times and places, sketching a vision of a 'decent, well-ordered society' that liberal societies must tolerate in the international realm. He argues that such a society need not be democratic but it must be non-aggressive towards other communities, and internally, it must have a 'common good conception of justice'. It must also secure basic human rights. However, the ultimate view one gets is that though there may be justifiable non-liberal regimes, these should be regarded as second best to be tolerated and perhaps respected, not idealized or emulated.

Another fundamental difference between communitarianism and liberalism is about the nature of the self. Communitarians argue that traditional liberalism rests on an individualistic conception of the self. Communitarianism insists upon the interaction of the social context and individuals' self-conceptions, while liberalism works with an atomized individual artificially divorced from his or her social surroundings.

While liberals like John Rawls argue that we have a supreme interest in shaping, pursuing and revising our life plans, communitarians argue that such a view neglects the fact that our individual selves tend to be defined or constituted by various communal attachments (e.g., ties to the family or to a religious tradition) so close to us that they can only be set aside at great cost, if at all.

This insight led to the view that politics should not be concerned solely with securing the conditions for individuals to exercise their powers of autonomous choice, as we also need to sustain and promote the social attachments crucial to our sense of well-being and respect, many of which have been involuntarily picked up during the course of our upbringing.



Communitarians are critics of rights theory and claim that liberal individualism cannot provide an adequate theory of rights as universal entitlements. Communitarianism proposes to develop a new theory of rights which gives appropriate attention to community and the social structure. Communitarians argue that there are important collective rights, which apply to social groups such as ethnic communities, religious groups or trade unions.

Although there is no necessary connection between communitarianism and welfare rights, there is a relationship between communitarianism and the benefit theory of rights. The communitarian view of welfare is that it is an expression of the common values that bind otherwise disparate individuals together. This is contrasted to the more individualistic conception of welfare derived from the theory of citizenship, which implies that claims to welfare resources are simply an extension of the legal and political rights that are characteristic of liberal democracies and, therefore, that collective welfare is quite consistent to the theory of liberal pluralism.

Welfare states are simply adjuncts to markets; that is, rational deprivation-alleviating mechanisms and policies resting on the individualistic principles of reciprocal obligations and exchange. Communitarianism by contrast embodies a vision of a social order that fosters intimate communal bonds. This view is expressed by British social researcher Richard Titmuss in *The Gift Relationship*, which argues that people should receive welfare as a gift from strangers, an expression of social solidarity, rather than as mere entitlement or right derived from a complex network of reciprocal relationships.

Well-known philosophers A. MacIntyre and M. Sandel argue that in liberal capitalism, there are disagreements about values, and that the values that underpin individualistic traditions of rights cannot be judged comparatively and, hence, the legitimation of rights doctrine is uncertain. There is no common morality that could provide a general endorsement of rights. Communitarianism involves a quest to reconstitute the values and moral codes which individualism has disrupted.

Although there are many versions of communitarianism, they share the notion that communities as much as individuals can be rights-bearers. Thus, in *The Spirit of Community*, eminent sociologist A. Etzioni argues that a communitarian moral system is required to rebuild American society, which has been undermined by individualism. He claims that individualistic interpretations of rights have encouraged the erosion of the family, which is an essential basis of social order.

Etzioni argues that advanced industrial societies of the capitalist West suffer from 'rampant moral confusion and social anarchy' because individuals have been given too much freedom and not enough responsibilities. Communitarians favour a social order in which 'the community' identifies the common good and persuades its members to act towards it.

**Influence of communitarianism:** Communitarians claim to have influenced the development of social policy in America and Britain, where communitarian ideas are said to have found favour with New Labour Party. Community policing is a policy consistent with communitarian ideas. Critics have, however, suggested that communitarian arguments are both vague and naïve. What happens if 'the community' endorses values such as racism and homophobia? What happens to dissenters who refuse to conform to community values and are not persuaded by mere exhortation alone? Communitarian social policies are also said to be authoritarian in effect, if not in intention.

## NOTES

### 2.3.5 Community Power and Social Structure: Status and Role

#### NOTES

Community power is a theory of power which promotes the view that the elites no longer enjoy a monopoly over decision-making. It claims that democracy has dispersed the control of resources to the 'community'. Decision-making occurs in a variety of voluntary associations and opinion formation is shaped by local interest groups. It claims that power is not exercised exclusively through centralized processes associated with the state and bureaucracy. In studying community power, we have to examine decision-making and who influences its outcome.

The question of who makes decisions within a community was a debate prominent in American political science in the 1950s and 1960s, and reflected in discussions in other countries like Britain. In 1953, respected social worker and communist activist Floyd Hunter's *Community Power Structure* suggested that power in the community he studied (not named in the book, but believed to be Atlanta, Georgia) was dominated by business elites to the exclusion of ordinary people, and the total exclusion of black people. The primarily economic elite ruled these people by 'persuasion, intimidation, coercion, and if necessary force'. Through its finance of local political parties, it directly influenced who was elected and largely controlled local politicians from the State governor. It also had considerable control over the media through its patronage power and had a major influence on the formation of local opinion. This control provided a powerful lever to influence decisions in its favour.

In 1961, political theorist Robert Dahl's work *Who Governs?*, in response to Hunter's work, suggested that in New Haven, Connecticut, no one group dominated decision-making as power was dispersed among interest communities. Dahl used the 'decision-making' method to argue that the only way to discover the distribution of power is to examine actual decisions. Dahl found no evidence of a ruling elite in New Haven. He claimed that power is dispersed among various interest groups and that this plurality of elites did not form a unified group with common interests.

Dahl concluded that the advent of representative democracy has shifted power from the elite to various organized interest groups, i.e., from oligarchy to pluralism. Differently constituted groups exercise control depending upon the issue in question. Dahl claims that local politics is a business of bargaining and compromise with no group dominating decision-making.

This view was echoed in a study on the national level by American sociologist Arnold Rose in *The Power Structure* (1967). Rose rejected the view that the USA is ruled by a unified power elite, arguing instead for a 'multi-influence hypothesis'. This approach conceives of society as consisting of many elites, each relatively small numerically and operating in different spheres of life.

Political theorists Peter Bachrach and Morton Baratz in *Power and Poverty: Theory and Practice* (1970) deem the 'decision-making' approach as inadequate in studying community power. A second dimension to power — so called 'non-decision making' — involves the 'mobilization of bias' or the manipulation of the political agenda by powerful groups, taking decisions that prevent issues from emerging and are subject to formal decision-making.

Political and social theorist Stephen Lukes in *Power: A Radical View* proposes that power can also be exercised by preventing people from having grievances in the first place, or as Lukes puts it 'by shaping their perceptions, cognitions and preferences in such a way that they accept their role in the order of things'. The fact that a variety of

interest groups are then able to influence these safe decisions does not, therefore, provide evidence of a wide diffusion of power. In the last instance, the community power approach does not present a very true picture of the power distribution in communities.

## Institutions

An institution is a structure of social order and cooperation, governing the behaviour of a set of individuals within a human community. Institutions are generally identified with a social purpose and permanence.

## Social Interaction

Social interaction refers to a relationship between two, three or more individuals.

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## 2.4 INSTITUTION

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Socially established ways of doing things are called institutions. Generally, the term 'institution' refers to a group of people who have some specific purpose. However, the sociological understanding is quite different from common usage. Every society is characterized by certain social norms. These norms are very important in interactive social systems. In fact, they are institutionalized, i.e., they are widely accepted among members of the society. In this context, it can be said that an institution is neither a building, nor a people, nor an organization. An institution is a system of norms aimed at achieving some goal or activity that people feel is important. It focuses on major human activities. Institutions are structured processes through which people carry on their activities.

Institutions have been defined by MacIver as 'established forms or conditions of procedure characteristic of group activity'. So, it can be said that social institutions are the social structures and machinery, through which the society organizes, directs and executes multiple activities that are required to fulfil human needs. An institution is an organized system of social relationships which embodies certain common values and procedures and meets certain basic needs of the society (Horton and Hunt, 1984).

Every organization is dependent on certain established norms that are accepted and recognized by the society. These norms govern socio-cultural and interpersonal relationships. They are institutions in different forms such as marriage, family, economy, polity, religion, and so on. These institutions govern social life.

### 2.4.1 Features of Social Institutions

A social norm is said to be institutionalized in a particular social system when three conditions are fulfilled:

- (i) Many members of the social system accept the norm.
- (ii) Many of those who accept the norm take it seriously. In psychological terms, they internalize it.
- (iii) The norm is sanctioned. This means that certain members of the system are expected to be guided by the norm in appropriate circumstances.

However, the process of institutionalization involves the following characteristics:

- Institutions emerge as largely unplanned products of social living. People struggle to search for practical ways of meeting their needs; they find some

## NOTES

### Check Your Progress

4. What are the integral elements of community sentiments?
5. Give a key characteristic of community.
6. Define communitarianism.

## NOTES

patterns that work and become regular by repeated practice. These patterns are converted into standardized customs. As time passes, these patterns become part of customs and rituals which justify and sanction them. For example, the system of lending has paved the way for banks to emerge as institutions for borrowing, lending and transferring money in a standardized manner.

- Institutions are means of controlling individuals.
- Institutionalized role behaviour is guided by expectations of the role and not by personal preferences. For example, all judges act in a similar manner when they are practising, but it is not necessary for them to behave in the same manner in every situation as well.
- Institutions have some proceedings, which are formed on the basis of certain customs.
- Institutions have certain cultural symbols. People adhere to certain symbols which serve as convenient reminders of the institution. For example, the citizen is reminded of loyalty to the government by the sign of the flag. Similarly, national anthems, national songs, national flags, and so on, strengthen institutional ties.
- Institutions have certain codes of behaviour. The people involved in certain institutions are expected to carry out some roles which are often expressed in formal codes, such as the oath of loyalty to one's country, marriage vows, and so on.
- Every institution is based on certain ideological principles. An ideology may be defined as any set of ideas that explains or justifies social arrangements, structures of power or ways of life. These are explained in terms of goals, interests or social position of the groups, or activities in which they collectively appear. The ideology of an institution includes both the central beliefs of the institution and a rational justification for the application of institutional norms to the problems of life.
- Institutions are formed to satisfy the primary needs of the members of the society and they have social recognition.

### 2.4.2 Functions of Social Institutions

A society is so complex and interrelated that it is impossible to foresee all consequences of any action pertaining to it. Institutions have a list of functions, which are the professed objectives of the institution. They also have latent functions, which are unintended and may not be recognized. If they are recognized, then they may be regarded as by-products.

#### Manifest functions of social institutions

These are functions which people assume and expect the institution to fulfil, for instance, families should care for their children, economic institutions should produce and distribute goods, and direct the flow of capital where it is needed, schools should educate the young, and so on. Manifest functions are obvious, admitted and generally applauded.

#### Latent functions of social institutions

These are unintended and unforeseen consequences of institutions. Economic institutions not only produce and distribute goods but sometimes also promote technological change and philanthropy. Sometimes they promote unemployment and inequality. Latent functions of an institution may support manifest functions.

Apart from these functions, social institutions have some other common functions like provision of food, power, maintenance of law and order, shaping of personalities of individuals, manufacture and supply of commodities and services, regulation of morals, provision of recreation, and so on.

Polish anthropologist Bronislaw Kasper Malinowski has remarked, 'Every institution centres around a fundamental need, permanently unites a group of people in a cooperative task, and has its particular set of doctrines and techniques or craft. Institutions are not correlated simply and directly to new functions; one need not receive satisfaction in one institution.'

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## 2.5 ASSOCIATION AND GROUPS IN SOCIETY

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Association and groups play a vital role in a society. The importance and functions of these social structures are discussed in the following sections.

### 2.5.1 Association

An association is an assembly of people planned for a particular purpose or a limited number of purposes. To constitute an association, there must be, firstly, a group of people; secondly, these people must be organized, i.e., there must be certain rules for their conduct in the groups, and thirdly, they must have a common purpose of a specific nature to pursue. Thus, family, church, trade union and music club are the instances of association.

Associations may be formed on several bases, for example, on the basis of duration, i.e., temporary or permanent, such as Flood Relief Association which is temporary and State which is permanent; or on the basis of power, i.e., sovereign like state, semi-sovereign like university and non-sovereign like club, or on the basis of function, i.e., biological like family, vocational like Trade Union or Teachers' Association, recreational like Tennis Club or Music Club, Philanthropic like charitable societies, and so on.

Some of the definitions of association by eminent sociologists are mentioned below:

According to Maclver, 'An organization deliberately formed for the collective pursuit of some interest or set of interest, which the members of it share, is termed as association.'

Ginsberg writes, 'An association is a group of social beings related to one another by the fact that they possess or have instituted in common an organization with a view to securing specific end or specific ends.'

G. D. H. Cole says, 'By an association, I mean any group of persons pursuing a common purpose by a course of corporative action extending beyond a single act, and for this purpose, agreeing together upon certain methods of procedure, and laying down, in however, rudimentary a form, rule for common action.'

### 2.5.2 Groups

A social group comprises two or more people who interact with each other and identify themselves as a well-defined social unit. Although this definition is simple, it has important implications. Regular interactions among people allow them to share values and beliefs. This similarity and interaction also allow them to identify with one another. Sequentially, attachment and identification motivate more strong and frequent interactions. Each group maintains unity with all other groups and other types of social systems.

## NOTES

### Check Your Progress

7. Define institution.
8. State the conditions required for institutionalizing social norms in a particular social system.
9. What do you mean by ideology?

NOTES

Groups are among the steadiest and enduring of social units. They are not only important for the members but also to the society at large. Groups are considered to establish the foundation upon which the society rests. This is possible by motivating continuous and predictable behaviour. Therefore, a family, a village, a political party or a trade union are all social groups. However, it should be noted that these groups are different from social classes, status groups or crowds, which not only lack structure but whose members are also less aware or even unaware of the existence of the group. These have been called quasi-groups or groupings. However, the difference between social groups and quasi-groups is unstable and inconstant since very often, quasi-groups lead to the formation of social groups, for example, social classes lead to the formation of political parties.

**Primary groups**

A small group in a society who share a close relationship is termed as a primary group. There is a concern for each other among the members of this group and they share a common culture. Herein, the groups usually comprise family members, close friends or highly influential social groups. This concept of primary group was first coined by a sociologist from the Chicago School of Sociology, Charles Cooley in his book *Social Organization: A Study of the Larger Mind*. Initially, the concept of the group was associated with only childhood associations or friends, but later, this was extended to a larger intimate group of people. This kind of group is significant in the development of an individual’s personal identity. Herein, the members of the group share unspoken and implied feelings, such as love, caring, compassion, support and animosity. The relationship shared in these groups are long-lasting and are goals in themselves. It acts as a supporting system to the members of the group and make them feel at home.

**Secondary groups**

Secondary groups comprises people who interact with each other on a less personal manner and the interaction formed is not that long-lasting. The relationship between the members of the group is also not long-lasting. These groups are usually formed to carry out a certain task or a function and, hence, the roles played by the members of the group are more interchangeable. It is the individual who chooses to be a part of the secondary group. This kind of group is based on personal interests and tasks. In such groups, the members are either casual friends or just acquaintances. In this group, the members exchange explicit items such as salary, wages and services for payments. Example of such a group would be employment, vendor-to-client relationships, and so on.

**Check Your Progress**

- 10. What factors should be considered for constituting an association?
- 11. Differentiate between social groups and quasi-groups.
- 12. What is a primary group?

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**2.6 CULTURE**

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With the evolution of homo sapiens, a number of biological characteristics emerged in species. These characteristics supported the growth of culture. A few of these characteristics were: upright posture, well developed constitution of the brain, the ability to see objects with length, width and depth, development of the hand, and so on. Any one of these biological features, if considered in isolation, cannot contribute to the development of culture. Even in totality, the most they can assure is that human beings would be the most privileged species of the animal kingdom. The evolution of culture has been gradual.

In experiences during their life, people develop an array of regulations and processes. This is accompanied by a sustained collection of concepts and ethics known as culture. Sir Edward Tylor (1871) defined culture in a classical and sociological manner.

*Self-Instructional*

According to him, 'Culture is that complex entirety which includes knowledge, belief, art, morals, law, customs and other capabilities and habits, that are acquired by man, as a member of society.' One can define culture as that factor, which is absorbed by society. It is a trait that is adopted collectively and practiced by all members of a society. An individual inherits culture as part of social legacy. This inherited legacy is altered and restructured with slight changes and modifications, before it is again inherited by the future generations.

According to notable sociologist David Bidney, culture is the product of agro facts (product of civilization), artifacts (product of industry), sociofacts (social organization) and mentifacts (language, religion, art, and so on). According to Marett, culture is communicable intelligence. Robert Redfield, an American anthropologist and ethnologist, has emphasized a symbolic view of culture. According to him, culture is an organized body of conventional understanding, which is manifested in art and artifacts, and characterizes a human group. For Redfield, culture is the complete conventional meaning which is embodied in artifacts, social structure and symbols. Ruth Benedicts, an anthropologist of culture and personality, in her book, *Pattern of Culture* (1936), has defined culture from personality's point of view. According to her, 'A culture, like an individual, is more or less consistent pattern of thought and action.' Thus, she has defined culture from a formal and aesthetic view point. Malinowski and Radcliffe Brown have proposed an instrumental and humanistic definition of culture. According to Malinowski, culture is an instrument for the satisfaction of the needs of man.

Malinowski defines culture as the tool that facilitates mankind to protect and realize his bio-psychic survival. This consequently results in more developed rational and logical mode of survival. All economic, social, religious and linguistic needs of mankind originate from one general and basic need, i.e., human need; hence, they are all related to each other. Since all factors within a culture are interrelated, there are no loose strings. Thus, it is evident that any single trait cannot exist all by itself. Its identity emerges when it is seen as part of the whole and not in isolation. Malinowski stressed that culture has a broad range and is self-reliant.

According to him, if a slight change occurs in any of the features of a culture, the whole of it will reflect a corresponding change. He was a staunch believer of cultural pluralism, in which the bio-physical requirements of individuals impact the growth of every culture. He recommended that culture can be studied on the basis of these requirements and not on the basis of any fixed standards. Sufficiency, based on basic requirements, is a quality of a culture in which many different parts are closely connected and work successfully together. This is a result of widespread knowledge.

On the other hand, English social anthropologist Radcliffe Brown regards culture as a social heritage which perpetuates social life. Sociologists who belong to the structural functional school have regarded the whole of culture as a unit of study. They assume a holistic view of the entire culture. American anthropologist R. H. Lowie said, 'Culture is nothing but total or whole of social tradition.' American anthropologist Kluckhohn defined culture as all those designs which have been historically created for life. These designs may be explicit, implicit, rational, irrational or those which exist at any given time as potential guides for the behaviour of men.

Culture defines a typical way in which human beings live. This did not have a single point of origin. This means that no member of the human species emerged all of a sudden on this earth. The evolution of culture was as gradual as was the conversion of primates to human beings.

## NOTES

**NOTES**

Culture can be characterized in the following ways:

- Culture is man-made.
- Culture is learned.
- Culture is transmitted.
- Every society has its own culture.
- Culture is social, not individualistic.
- Culture is an ideal for a group.
- Culture satisfies human need.
- Culture has adaptability.
- Culture has integrative quality.
- Culture shapes human personality.
- Culture is both super-individual and super-organic.

Culture is not a simple accumulation of folkways and mores; it is an organized system of behaviour. Culture is always organized with cultural traits and complexes. Cultural traits are basically the smallest units of culture, for instance, shaking hands, offering prayer, saluting a flag, and so on. Every culture includes thousands of traits. Culture complex is a combination of different elements like religious ceremonies, magical rites, a courtship activity and a festivity, and so on. The culture complex is intermediate between the trait and the institution.

**Folkways**

William Graham Sumner, in his book, *Folkways (1906)*, defined folkways as the usual, established, routine and regular way in which a group performs its activities. These activities can range from shaking hands, eating with knives and forks, driving in the left side of streets, and so on.

Folkways are established ways in which a social group behaves. This pattern of behaviour is exhibited to counter the problems faced by a group which lives in a society. Life in society has many problems, and different problems give rise to different efforts made by man to tackle them. Various societies come up with a variety of operational models for resolving their problems. Social groups may achieve a probable set of solutions through an experimental approach or some strange observation. Irrespective of the means by which they come upon a solution, its success establishes its acceptance as a normal way of behaviour. It is inherited by successive generations and surfaces as a behavioural tendency of the group of the folk; thus, it is known as a folkway. As stated by Sumner, psycho-physical traits have been transmitted genetically into men from their brutish ancestors. These traits include skills, nature of character and temperament that provide a solution to the problem of food supply, sex, business, and self-importance. The outcome of this is a collection of occurrences such as, flows of likelihood, harmony and collective inputs, which result in folkways. Folkways are, thus, outcomes of continuous recurrences that are seemingly insignificant activities, generally in large numbers. These activities arise when similar needs are experienced by a group.

The American sociologist George A. Lundberg agrees that folkways assign similarities in group behaviour to the way of life of individuals in that group. These are born out of recurring or occasional needs or happenings. In this manner, it is believed that the collection of instinctive behavioural patterns governs and protects the existence and development of a social group. This collection includes rituals and practices that



have been transmitted from one generation to the other, along with alteration and addition of new features, corresponding to the fluctuating needs of time. These symbolize man's exclusive trait of changing himself to become accustomed to the environment. None of the individuals within the group is ever skeptical about a folkway nor is he required to introduce a folkway forcefully.

The concept of culture can be visualized as an ongoing repository, which keeps on adding material and non-material elements that have been socially inherited by future generations from past generations. Culture is incessant because its patterns have surpassed the boundaries of time to recur in succeeding generations. Culture keeps on getting updated since every generation adds a new feature or quality to it. Accordingly, an outstanding equivalence comes into focus, which connects the evolution of homo sapiens with the growth and prosperity of culture. This similarity cannot be elaborated upon, since most conclusions about the prehistoric period are based on material facts, which reveal only part of the way of life of the people of those times. In addition, the biological and cultural evolution should not be aligned next to each other. Cro-Magnon man's ability to think was great, but other characteristics related to the development played an active role in restricting a visible growth in learned behaviour.

### **Diffusion**

Though invention contributed largely to cultural development, over a period of time, diffusion benefited it more. Diffusion means adopting the characteristics of culture from other societies, irrespective of their means of emergence in the source society.

For diffusion to prevail on a large scale, the societies should be segregated and their origin should be old enough so as to support the development of unique cultures. In addition to this, it is important for these societies to be in touch mutually. This would provide options for substantial borrowing. Such scenarios have gained momentum only in the later stages of evolution. Once the process of cultural borrowing began, it turned so persistent that a large number of elements of modern cultures were borrowed.

Both invention and diffusion have contributed to the development of culture. The initial start was slow, because it was mostly caused by invention. However, with the growth of the culture base, societies were further set apart. This caused an expanded increase in the diffusion of traits and a simultaneous increase in the growth factor. At present, the growth factor of culture has scaled spectacular heights, especially in western countries.

### **Custom**

A habit, once formed, becomes a normal way of life. Customs usually comprise mutual give and take, accompanied by compulsive responsibilities. Additionally, customs also abide by the law, in the absence of which they would be worthless. According to Maclver and Page, custom sets up its own kind of social order which curbs the disagreements that rise between custom and law. Thus, customs streamline the entire social life of an individual. Law is not equipped enough to cover all activities of social behaviour. Practices of rituals and customs add to the harmony within a social group. Often, the effect of customs crosses the boundaries of one's own community. In certain cases, custom is the measure of the relations between two enemy communities. For instance, it is the custom of the Bedouins of the Arabian desert not to damage any water well, even if it belongs to the enemy.

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However, a few of the customs have no impact on social control. These customs exist simply because they have been there since ancient times and people of all generations have been practicing them. A perfect example of this is the custom of people bathing in an unclean pond or lagoon simply because it has been an age-old religious practice. However, in many traditional societies, religious rituals and customs are losing their significance. In other words, custom is viewed just like public opinion. It has a strong impact on life in social groups simply because it is the only factor which textually influences social behaviour. Let us now briefly look at culture in the north eastern part of India.

### Culture in the Northeast

The north-eastern part of India is a residence to innumerable tribes with their distinct cultures. The Nagas are a conglomeration of a number of tribes like Ao, Angami, Chang, Konyak, Mao, and so on. They mostly inhabit the state of Nagaland. The Nagas are simple, hardworking and honest people with high integrity. The Nagas mostly live in villages with ornately decorated wooden houses. Each tribe has a distinct way of decorating their huts. The tribes make their own clothes, own medicines, cooking vessels, and so on, which make them self-sufficient in all ways possible. Colourful woollen and cotton shawls are made by Naga women of almost all tribes. Folk songs and dance make up the Naga culture. However, the spread of Christianity in these tribes is bringing a slow death to the indigenous Naga culture.

The state of Assam is nestled beneath the sub-Himalayan range of hills in the North and North East. Assam is encircled by the states of Meghalaya, Mizoram, Manipur, Nagaland, Tripura, Arunachal Pradesh and West Bengal. Assam is a mixing pot where culture, heritage, tradition, lifestyle, faith and belief of numerous tribes and sub-tribes have lent an exotic recipe of delightful heritage. The Assamese population can be divided into two broad groups: the non-tribal people who constitute the majority of the population and the tribals. The tribals mainly live in the hills; most important among these tribes being the Boro-Kacharis, the Deori, the Misings, the Dimasas, the Karbis, the Lalungs, the Rabhas, and so on. Ahkhomiya or Assamese is the language of Assam. Assam has a reputation for warm hospitality. People of Assam are warm, homely and openhearted. Most of the festivals celebrated in Assam have their roots in the varied faith and belief of its people. Besides the religious and national festivals observed throughout the country, Assam has a large number of colourful festivals of its own replete with fun, music and dances. Assam's fairs and festivals are as varied as its population, which comes from different racial origins, both tribal and non-tribal.

Bihu, the agricultural festival of Assam, is celebrated by all Assamese, irrespective of caste, creed or religion. There are three Bihus that come off at various stages of cultivation of paddy, the principal crop of Assam. These are Bahag (Baisakh) Bihu, Kati (Kartika) Bihu and Magh (Magha) Bihu.

From time immemorial, the people of Assam have traditionally been craftsmen. The magic of art of Assamese craftsmen is a common passion inspiring the deep senses with its age-old simplicity and sophistication. Assam is renowned for its exquisite silks, bamboo and cane products. However, the colourful Assamese *japi* (headgear), terracotta of Gauripur and various decorative items bear witness to the craftsmanship of this land. Assamese handloom is noteworthy offering a mosaic of colours and contours with pleasing motifs and designs. Dance, music, woodwork, pottery and the art of mat making have survived through centuries with fewer changes since it remained an integral part of the locals.

Mizoram, nestled into the southern part of the north-eastern part of India, is a land of rolling hills, rivers and lakes. The state's closeness to the numerous international borders has made Mizoram a blend of various tribes that migrated primarily from China and Myanmar. The Lushai, Hmars, Paithes, Raltes, Pang, Mara, Lakher, Kukis and Pawis of Mizoram are the tribes who were originally the believers of the Pathan (good spirit). With the immigration of the British and consequently the settling of the Christian missionaries in the region, most people got converted to Christianity. Thus, due to the influence of the British in this region, most of the population speaks in English besides Mizo. This is an impregnable society with no class difference and no discrimination on the grounds of sex. Majority of the society are into cultivation and the village seems like a big family. The Birth of a child, marriage in the village, death of a person or a community feast organized by a member of the village are prime events in which the whole village takes part. The traditional crafts of Mizoram are weaving, cane and bamboo work. The Mizo women weave intricate traditional designs and patterns on their looms. The shawls carrying tribal clan motifs are woven into them and are passed down the generations.

The Khasi, Garo and Jaintia people residing in the different parts of Meghalaya portray the rich culture of the state. Meghalaya is, basically, a Christian dominated area. Many Christian missionaries had immigrated to Meghalaya during the 19th century. Yet, besides the Christians, other predominant people in Meghalaya are the Garo, Jaintia and Khasi tribes. Arts and craft as well as dance and music also form an integral part of the culture in Meghalaya. Meghalaya is the home of music and dances. The dances are associated with their festivals or seasons and, hence, are to be enjoyed throughout the year. The dances are social, religious, agricultural and recreational in nature. The land echoes the sound of perfect tempo, beautiful songs and traditional instruments. The Garos usually sing folk songs relating to birth, festivals, marriage, love and heroic deeds along with the beats of various types of drums and flutes. The Khasis and Jaintias are generally fond of songs lauding the nature surrounding them and also expressing love for their land. At the time of singing, different types of musical instruments like drums, duitara and instruments similar to guitar, flutes, pipes and cymbals are also played.

Arunachal Pradesh is a land to many tribes, the most important of whom are the Adi, Apatani, Bugun, Galo, Khamba, Koro, and so on. It is a land of beautiful handicrafts comprising a wide range in variety. Majority of the population follows a tradition of artistic craftsmanship. A wide variety of crafts such as weaving, painting, pottery, basketry, woodcarving, and so on, are found among the indigenous people. From the point of view of art and culture, the area may very conveniently be divided into three zones. The first zone includes the Buddhist tribes, i.e., the Sherdukpens and Monpas, and also to some extent the Khowa, Aka and Miji group, and the Membas, Khambas, the Khamtis and Singphos. The people of the first zone make beautiful masks. They also periodically stage pantomimes and mask dances. Making of beautiful carpets, painted wooden vessels and silver articles are, however, the speciality of the Monpas. The people of the second zone are expert workers in cane and bamboo. The Apantanis, Hill Miris and Adis make beautiful articles of these materials, which speak eloquently about their skill in handicrafts. The second cultural zone occupies the central part from East Kameng in the west to Lohit in the east. The third zone is formed by the southeastern part of the territory. They also weave articles that are in common use in their daily life. The shawls and Jackets of the Apantanis, the Adis Gale and shoulder bag, and the Mishmi's coat and shawl are

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symbolic of the high weaving talents and artistic sense of the people. The people of the third zone are famous for their woodcarving. The Wanchos, however, weave beautiful bag and loin cloth also. Goat's hair, ivory, boar's tusks, beads of agats and other stones as well as of brass and glass are special fascinations of the people of this zone.

Among all the north-eastern states, there may be seen a unity in the manner of expressing their craftsmanship and culture. Most of the tribes, though influenced by Christianity and foreign influences, have held on to their traditional beliefs and customs. Though a large part of the younger generation has moved to bigger towns and cities in search of better amenities, education and economic conditions, there remains a certain part of these tribes that would still continue with their folk songs and dances, and mat and shawl weaving irrespective of the fact that these may or may not fetch them monetary assurances just because they love their culture. As long as these tribes prevail, we can rest being assured that the north-eastern culture will thrive too.

### **2.6.1 Types of Culture**

Cultural relativism is a concept of analysing various societies of cultures in an objective way without comparing them with each other. It is not possible to study the activities of another group if they are analysed on the basis of our motives and values. Their activities must be analysed on the basis of their motives and values for an unbiased understanding. Cultural relativism can be defined as the function that measures trait on the basis of its cultural environment. In an isolated form, a trait is neither positive nor negative. It can be regarded as positive or negative only on the basis of the culture in which it exists and thrives, for instance, fur clothes are important in the Polar region, but serve no purpose in deserts. In some societies, being fat is considered to be a sign of health and prosperity. However, in other societies, being fat is not only a waste but it also signifies bad health and ugliness. Thus, the idea of cultural relativism does not make all customs equally important or harmful. It believes that some customs may be extremely beneficial in some places and may be very harmful elsewhere. It is a phenomenon that is related to the environment. The most prominent feature of cultural relativism is that in a certain type of environment, specific traits are just right because they are beneficial to that environment. However, if the same traits are shifted to an entirely different setting, they may result in a disaster by colliding with other traits of that culture.

### **Ethnocentrism**

Ethnocentrism is interrelated with cultural relativity. The word *ethno* is derived from a Greek terminology which means, people, country and cultural bonding; *centric* is derived from a Latin word, which means centre. Thus, ethnocentrism means the inclination of every society to place its own culture patterns at the centre of things. Ethnocentrism is the act of evaluating other cultural practices in terms of one's own and obviously rating them as inferior. It is the tendency of considering one's own culture superior. This converts one's own culture into a yardstick which can be used to gauge all other cultures and rate them as right or wrong.

Ethnocentrism is the way humans respond in every society, group and walk of life. It is a part of the growth of every individual. It is reflected in the possessive nature of a child, who learns the difference between the toys which belong to him and which do not belong to him. He exhibits a superiority complex when he feels that his toys are better than those of other children, unless corrected by his parents or elders. Though parents may not encourage such ideas in their children in public, but in the privacy of

their homes, they may give him the feeling that his possessions are genuinely nice. The teaching of ethnocentrism may either be direct and intentional or indirect and unintentional. But at least a small part of it is purposeful. History has several evidences where it often teaches to place the accomplishments of one's own country higher than those of other countries. Religious, civic and other groups belittle their rivals in the most explicit ways. In the case of fully developed individuals, ethnocentrism simply translates as a reality of life.

As the awareness of ethnocentrism spreads, the urge to validate it in moral terms rises. By the way, this is also a variety of ethnocentrism. However, it is to be noted that ethnocentrism is one of the characteristics of culture. Thus, similar to the remaining part of culture, it can be appraised only on the basis of its involvement in the maintenance of social order and in the promotion of social change.

Ethnocentrism has largely contributed to the maintaining of social order than for promoting social changes. Similarly, the efforts of ethnocentrism for maintaining social order too are much obvious. It begins by consolidating the unity of the group. This is based on the level of faith between companions. Ethnocentrism has both positive and negative influences. On the positive side, it brings about a steady status quo and on the negative side, it put off change.

Ethnocentrism also obstructs the importance of collaboration between different groups. It believes that if one group functions in the best way, it does not need to interact with other groups which have lower standards of functioning. In reality, this stimulates the mental outlook of skepticism, disregard and animosity. Generally, disputes and clashes are caused by severe levels of ethnocentrism. This is evident by the historical details pertaining to wars and religious and racial conflicts.

Conflict brings about social changes through ethnocentrism, which in turn, promotes this change. There are cases when these changes are encouraged through peaceful evolution. In general, scientists advocate a peaceful evolution of social changes. They are against conflicts. As a result, they use diplomatic means to disregard ethnocentrism. They discourage their students to support and adopt ethnocentrism by defining it as a hindrance to the learning process. For this purpose, sociologists use a blend of the concepts of evolution and functionalism. On the other hand, ethnocentrism is used by radical groups (belonging to the downtrodden blacks, the poor, women and young people) to intensify their power and functioning. This is clearly visible in the form of slogans like 'black power'.

## Acculturation

Acculturation is an expression that explains the manner in which different cultures interact with each other. It also defines the customs of such interactions. These interactive processes between cultures may either be socially interactive in a direct way or through media, or other forms of communication. As a result of these interactions, the identity and culture of the interacting groups change. In some cases, hostility between both the cultures may result in the emergence of a new form of culture. This new culture may adopt the characteristics of both the cultures.

### 2.6.2 Cultural Lag

According to American sociologist William F. Ogburn, objective inventions (technology) have greatly influenced social changes. Ogburn played a key role in promoting the theory that the number of inventions within a society is directly proportional to the magnitude of

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the existent culture. He also observed that the number of material inventions was growing with the passage of time. Ogburn held that both material and non-material cultures experience different changes. Changes that are affected in material culture have a particular direction and are dynamic in nature. This is because they have specific values of effectiveness, which are used as a base for estimating them. An instance of this can be seen in the use of airplanes. The development of airplanes involves continuous efforts to produce planes that can fly higher and faster, and can carry heavier cargo at minimum cost. Since these standards can be applied to the development of airplanes, all related inventions are directed to achieve these goals. On the contrary, in the case of non-material culture, such accepted standards are not a general occurrence. For instance, a person interested in paintings may prefer the work of either M.F. Hussain, or Picasso, or Gainsborough. This choice is a result of his liking and preference. Additionally, it is not necessary for these choices to remain constant. Likewise, government or economic organizations comprise contending forms of styles. These styles may be dictatorships, oligarchies, republics or democracies.

The economic system may have communist, socialist, feudal or capitalist style of functioning. Target-oriented changes, which are a feature of material culture, do not exist in most of the areas of non-material culture. Thus, Ogburn and other sociologists were of the opinion that changes in material culture are more dynamic than those in non-material culture. Surely, one of the most obvious highlights of modern life is the continuous growth of technology. Man's life has undergone tremendous changes with inventions like radio, TV, automobiles, airplanes, rockets, transistors, computers, and so on. These changes are within material culture. On the other hand, transformations in governments, economic systems, family lives, education and religion have been very gradual. These changes are non-material in nature. Ogburn introduced the concept of cultural lag after observing this disparity in the rates of cultural changes. According to him, material inventions promoted changes that required amendments to different domains of non-material culture. An invention like the automobile led to two different types of changes. On the one hand, it made travelling easier and on the other, it provided an easy escape for criminals.

Culture lag is the duration or gap of time that exists between the emergence of a new material invention and the process of adapting it to the corresponding non-material culture. This duration is usually long, for instance, the period between the invention of the typewriter and its practical use in offices was fifty years. Even today, most of the family systems are more suited to an agricultural economy rather than an industrial one. Thus, the theory of cultural lag is related to the type of social problems that are associated with it. Academics have visualized an equilibrium and tuning between material and non-material cultures. This tuning is disturbed when raw material objects appear. This disturbance results in a disproportion which is known as a social problem. This social problem continues till the non-material culture adapts itself to the new technology.

### 2.6.3 Culture and Personality

Culture is the hallmark of every society. It is the distinguishing mark of human society. The term 'personality' has been used in several terms, both popularly and psychologically. However, its comprehensive and satisfactory use is integrated. The dynamic organization of physical, mental and social qualities of an individual is apparent to others, in the exchange of social life.

One can define personality as the collection of habits, mindsets, behaviour and qualities of a person. These focus externally on specific and general roles and statuses. Internally, they are focused around self-consciousness and the concepts of self, ideas, values and purpose.

The following are the characteristics of personality:

- It is influenced by social interaction.
- It is acquired.
- It refers to persistent qualities of an individual.
- It is an individual unit.
- It is not related to bodily structure alone.

The type of personality is generally defined by the culture that prevails in a specific social group. Culture plays a vital role in influencing the personality of a group. This has attracted the attention of the scholars of culture and various schools of thought that are concerned with personality.

The relationship between culture and personality involves, on one side, the total social heritage available to the individual and to which he consciously and unconsciously responds, and on the other, the integral character of the individual being. It can be argued that personality is everything that makes an individual. Personality comprises the total 'organized aggregate of psychological processes and states pertaining to the individual'. The culture personality focus is one that reminds us that the pattern of any culture basically determines the broad contours of individual personalities. These individual personalities, in turn, provide evidence of the culture pattern and tend to strive for its perpetuation.

### Studies in culture and personalities

American anthropologist Ruth Fulton Benedict, in her famous book, *Patterns of Culture*, developed the concept of culture pattern. She has also focused on the significance of culture. The culture which is described in her book illustrates Benedict's idea that culture can be viewed as consisting of cultural configurations. These configurations are integrated under the domination of one general matter pattern. Therefore, a culture is analogous to individual beings, such that it is a more or less consistent pattern of thought and action. According to Benedict, integration of any culture is due to the arrangement of its content in a contemporary or permanent style, or design. This arrangement is defined as pattern by Benedict. There is a particular style or design in every part of a culture. These separate designs, together, present a grand design of culture as a whole. This is the configuration of culture. The emergence of this reunion in culture is due to a common tendency to see all aspects of culture. Benedict termed this main tendency as a 'special genius' of culture. It is this 'genius of culture' that brings about its integration. This alone is the basis of integration of form. Benedict proposed that two kinds of 'geniuses' are found in human society. One is 'Appollonian' and the other is 'Dionysian'. The word 'Appollonian' has been derived from the word Apollo, which means peaceful sun god. The Greeks regarded sun as the god of peace, discipline, kindness and humanity. Therefore, in the Appollonian pattern of culture, one finds the existence of peace, discipline and kindness. Benedict has cited the example of Pueblo (a term used to describe modern and ancient communities of Native Americans). They are peace loving and disciplined. They extend help and cooperation to each other. Not only in Pueblo, but the Appollonian genius is also found in all societies, which have peace and tranquility as their main

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qualities. These are the causes of their integration. The term 'Dionysian' has been derived from the Greek God Dionysius, who appeared to be connected to drinking and a luxurious way of life. In his way, the Dionysian genius is found in a culture, which experiences many storms and changes. Benedict cited the example of the Dobu and the Kwakwaka'wakw cultures of the north-west coast of America as representatives of the Dionysian genius. Thus, Benedict has accepted patterns or geniuses as an ideal or an induced theory, which determines the behaviour of human beings.

Benedict was also concerned with showing the influence of personality on culture. She argued that Appollonian and Dionysian geniuses are integrated personalities of two cultural groups. These groups are quite opposite in their behaviour pattern. She also held how these two geniuses molded the personality of members of their cultural groups. The Appollonian personality compels the members of the group to behave peacefully and in a disciplined way. This ultimately forms special cultural characteristics of the concerned group. In the same way, the Dionysian personality shows its influence on the characteristics of the culture of a particular group. In this way, personality influences culture.

The American cultural anthropologist Margaret Mead, through her studies, has attempted to show the impact of culture on the formation of personalities. According to her individual is born in a particular culture and he or she enters into a preformed cultural environment, which plays a significant role in the formation of his or her personality. An individual adopts not only the material aspects of a culture, i.e., house, tool, furniture, art, and so on, but also its non-material aspects. The non-material aspects may include parts of culture, such as, religion, tradition, custom, rituals, beliefs, norms, values, ideals, and so on. It is culture which teaches an individual to behave in society in a systematic way. An individual adopts culture through the processes of enculturation and assimilation. Mead studied the impact of culture on the personality formation of three primitive groups of New Guinea. These groups were Mundugumor, Arapesh and Tschambuli. Though these tribes lived in the same geographical region, they had different character and personalities. This was due to differences in their culture.

American anthropologist Ralph Linton, in his famous book, *Cultural Background of Personality* (1945), attempted to define and classify culture on the basis of behaviour. He also defined personality and attempted to show how it was formed in a given cultural situation. He also emphasized how personality influenced culture. According to Linton, 'Culture may be defined as the sum total of knowledge, attitudes and natural behaviour pattern, shared and transmitted by the members of a particular society.' He divided culture into three groups, based on the behaviour of their members. These groups are as follows:

- (i) Real culture (Actual behaviour)
- (ii) Ideal culture (philosophical and traditional culture)
- (iii) Culture construct (what is written about culture)

Real culture is the aggregate of the behaviour of the members of a society, which are learned and shared in particular situations. It is the way of life of a community member. The ways of life differ from culture to culture. Ideal culture pattern is formed by philosophical traditions. In this, some traits of culture are regarded as ideals. When a culture is studied, it also reflects our understanding of that culture, which is to be written. This is known as culture-construct. Linton also differentiated among cultural universals, cultural alternatives and cultural specialties. He argued that some cultural traits are necessary for all members of the society, while the other traits are shared only by some



members. The traits which are followed by all members are called universals of culture. For instance, man must clothe certain parts of his body. This is a universal culture. On the other hand, a person may choose among a number of religious beliefs or even adopt none. Specialists are the elements of culture, which are shared by some, but not all groups, within a society. Linton used the term 'contra-culture pattern' to designate those groups, which not only differ from the prevailing pattern, but sharply challenge them. For instance, a group of thieves has its own norms and standards, which are compelling for all members of the group. However, these norms and standards sharply differ from the conventional prevailing patterns.

#### 2.6.4 Culture and Civilization

According to MacIver and Page, two great areas of human experience and of human activity are 'culture' and 'civilization'. All that man does, all that he creates, all his artifacts, and so on, fall permanently into one order or the other. It would include not only our systems of social organization, but also our techniques and our material instruments. It would include the ballot box and the telephone alike, our laws as well as our schools and our banking systems as well as our banks. They argued that technology is a part of civilization. Within the order of civilization, they distinguished between basic technology and social technology. Basic technology is directed towards man's control over natural phenomena. It is the area of the engineer and the mechanic. It applies the laws of physics, chemistry and biology to the service of human objectives. It rules the process of production in industry, agriculture and extractive industries. It constructs ships, planes, armaments, tractors and elevators, and an endless variety of artifacts. It shapes and assembles the objects of every scale. It plans the modernized city and its parkways, and also the newest design of women's hats. Social technology, on the other hand, is a collection of techniques that are directed to the regulation of the behaviour of human beings. It has two essential divisions, economic technology and political technology. Economic technology is concerned with economic processes and the immediate relationships between men, for the pursuit of economic means. Political technology regulates a wide range of human relationships. While MacIver and Page describe culture, they believe that, just as the typewriter belongs to one great order, similarly the book that has been typed on it belongs to another great order. All material things that we bring into existence give us something that we crave for or we need. All of them are expressions of us. They have been created to satisfy the need within us. This need is not an outer necessity. They belong to the realm of culture. This is the kingdom of principles, styles, emotional strings and intellectual ventures. They argue that culture is then the antithesis of civilization. It is the expression of our nature in our modes of living and thinking, in our everyday intercourse, in art, in literature, in religion, in recreation and in enjoyment.

MacIver and Page pointed the difference between culture and civilization in the following ways:

- **Civilization has precise standard of measurement, but not culture:** When we compare the product of civilization, we can prove which is superior and which is inferior. Since they are means to ends, their degree of efficiency can be readily estimated. This efficiency can be measured only if the end is clearly postulated. For instance, a lorry runs faster than a bullock cart, an aeroplane runs faster than a lorry, a power loom produces more than a handloom, and so on. On the other hand, cultural aspects that raise the ultimate problem of value cannot measure the culture.

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- **Civilization is always advancing, but not culture:** Civilization not only marches, but it marches continuously, provided there is no catastrophic break of social continuity in the same direction. An achievement of civilization is generally exploited and improved, until it is superseded or rendered obsolete by some new invention. It is true that in the past, some achievements of civilization have again been lost. Men forgot the art which raised the pyramids of Egypt, and constructed the roads and aqueducts of Rome. The reason for this was that these losses were a result of catastrophic changes which blotted out the records of civilization. With a wide area of civilization and superior methods of recording discoveries, any utilitarian or technical gain becomes a permanent possession within the social heritage. It then conditions further gains. It is otherwise a cultural achievement. Since man first invented the automobile, it has continuously improved. Our means of transportation develop constantly. They are much superior to those which the ancient Greeks employed. But the same cannot be opined about our dramas and sculptures, our conversation and our recreation, and so on. Here certitude fails us. There are no automobiles which are today comparatively inefficient as the first vehicle of Henry Ford. His work and that of other inventors inevitably prepared the way for better cars. But our plays are not necessarily better today because of the achievements of Shakespeare. Culture is subject to retrogression as well as advancement. Its past does not assure its future.
- **Civilization is passed on without effort, but not culture:** Culture can only be assimilated by the like-minded. It can be had only by those who are worthy of it. No one can appreciate art without the quality of an artist. Civilization, in general, makes no such demand. We can enjoy its products without sharing the capacity which creates them. Civilization is the vehicle of culture; its improvement is no guarantee of finer quality in that which it conveys. Television can show movies, but there is no guarantee of their quality.
- **Civilization is external and mechanical, while culture is internal and organic:** Civilization is inclusive of external things. Culture is related to internal thoughts, feelings, ideals, values, and so on. According to MacIver, 'Civilization is what we have, culture is what we are.'

Though culture and civilization have certain demarcation lines, they are interdependent. One can believe that they hardly exist apart from each other. Both are not only interdependent but also interactive. The articles of civilization called 'artifacts' are influenced by articles of culture known as 'mentifacts'. Similarly, culture is influenced by articles of civilization. The objects of civilization gradually acquire cultural aspects. The tools and artifacts of primitive communities are not just tools, but they are symbols of culture as well.

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## 2.7 SUMMARY

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In this unit, you have learnt that:

- Like an organism, a society is a system of relations between organisms themselves rather than between cells. Like the organism, a society has a determined structure and the parts of this structure, when in operation, contribute to the existence of the whole.
- A society, or a human society, is a group of people related to each other through persistent relations, or a large social group sharing the same geographical or

virtual territory, subject to the same political authority and dominant cultural expectations.

- The social contract Theory is unique, giving importance to individuals as architects of society. This theory was propounded by three eminent philosophers: Thomas Hobbes, John Locke and J. J. Rousseau.
- Organismic theory is another vital theory about the origin of human society. Plato, Aristotle, Herbert Spencer and Novicow were the exponents of this theory.
- The societies that were formed after the industrial revolution were mostly dominated by services, high technological advancement and information, more than surplus production.
- Human society is a group of people related to each other through persistent relations. Societies are characterized by patterns of relationships between individuals sharing a distinctive culture and institutions.
- Traditional or conservative thought emphasizes the idea that community is based upon commonality of origin—the blood, kinship, and historic ties—of a people living in a particular location.
- Communitarianism is the ‘advocacy of a social order in which human beings are bound together by common values that foster close communal’ (community) bonds.
- Community power is a theory of power that promotes the view that the elites no longer enjoy a monopoly over decision-making.
- Socially established ways of doing things are called institutions. Generally, the term ‘institution’ refers to a group of people who have some specific purpose.
- Culture is not a simple accumulation of folkways and mores; it is an organized system of behaviour. Culture is always organized with cultural traits and complexes.
- Cultural relativism is a concept of analysing various societies of cultures in an objective way without comparing them with each other.
- Culture lag is the duration or gap of time that exists between the emergence of a new material invention and the process of adapting it to the corresponding non-material culture.
- Community is an important concept in social and political life. The social life people lead is affected and influenced by the kind of community in which they live.
- The state is frequently confused with the community. MacIver has stressed the associational character of the state.
- Communitarianism is the ‘advocacy of a social order in which human beings are bound together by common values that foster close communal’ (community) bonds.
- Community power is a theory of power that promotes the view that the elites no longer enjoy a monopoly over decision-making.

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## 2.8 KEY TERMS

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- **Cultural anthropology:** It is a branch of anthropology focused on the study of cultural variation among humans and is in contrast to social anthropology which perceives cultural variation as a subset of the anthropological constant.

## NOTES

### Check Your Progress

13. What do you mean by folkways?
14. What step should be taken for diffusion to prevail on a large scale?
15. Define Cultural relativism.

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- **Community:** It is a local grouping within which people carry out a full round of life activities.
- **Communitarianism:** It refers to the advocacy of a social order in which human beings are bound together by common values that foster close communal bonds.
- **Associational society:** It is a society characterized by impersonal, superficial and transitory relationships.
- **Social capital:** It refers to the collective value of all social networks and species and the inclinations that arise from these works to do things for each other.
- **Gemeinschaft society:** Societies based on kinship ties and moral cohesion founded on common religious sentiment.

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## 2.9 ANSWERS TO ‘CHECK YOUR PROGRESS’

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1. A society, or a human society, is a group of people related to each other through persistent relations, or a large social group sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations.
2. The social contract theory is unique, giving importance to individuals as architects of society. This theory was propounded by three eminent philosophers: Thomas Hobbes, John Locke and J. J. Rousseau. According to this theory, all men were born free and equal and individuals made a mutual agreement and created a society.
3. Feudalism was a form of society that thrived from the 9th to the 15<sup>th</sup> centuries. This type of society was based on ownership of land. Vassals under feudalism were made to cultivate the land and hand over all produce to their ruler in exchange for military protection. The peasants were exploited by the lords who expected food, crafts, homage and total subservience to them. In the 14th century, feudalism was replaced by capitalism.
4. The integral elements of community sentiments are as follows:
  - (a) We-feeling: This is the feeling that leads men to identify themselves with others so that when they say ‘we’, there is no thought of distinction and, when they say ‘ours’, there is no thought of division.
  - (b) Role-feeling: This involves the subordination to the whole on the part of the individual.
  - (c) Dependence-feeling: This refers to the individual’s sense of dependence upon the community as a necessary condition of his own life.
5. A key characteristic of a community is its social cohesion and its willingness to set and strive for common goals. This depends on various factors, such as historical, social, economic and cultural factors.
6. Communitarianism is the ‘advocacy of a social order in which human beings are bound together by common values that foster close communal’ (community) bonds.
7. An institution is a system of norms aimed at achieving some goal or activity that people feel is important. It focuses on major human activities. Institutions are structured processes through which people carry on their activities.

8. A social norm is said to be institutionalized in a particular social system when three conditions are fulfilled. These are as follows:
  - (a) Many members of the social system accept the norm.
  - (b) Many of those who accept the norm take it seriously. In psychological terms, they internalize it.
  - (c) The norm is sanctioned. This means that certain members of the system are expected to be guided by the norm in appropriate circumstances.
9. An ideology may be defined as any set of ideas that explains or justifies social arrangements, structures of power, or ways of life.
10. To constitute an association, there must be, firstly, a group of people; secondly, these people must be organized, i.e., there must be certain rules for their conduct in the groups, and thirdly, they must have a common purpose of a specific nature to pursue. Thus, family, church, trade union and music club are the instances of association.
11. A family, a village, a political party or a trade union are all social groups. However, it should be noted that these groups are different from social classes, status groups or crowds, which not only lack structure but whose members are also less aware or even unaware of the existence of the group. These have been called quasi-groups or groupings.
12. A small group in a society who share a close relationship is termed as a primary group. There is a concern for each other among the members of this group and they share a common culture. Herein, the groups usually comprise family members, close friends or highly influential social groups.
13. Folkways are established ways in which a social group behaves. This pattern of behaviour is exhibited to counter the problems faced by a group which lives in a society.
14. For diffusion to prevail on a large scale, the societies should be segregated and their origin should be old enough so as to support the development of unique cultures. In addition to this, it is important for these societies to be in touch mutually. This would provide options for substantial borrowing.
15. Cultural relativism can be defined as the function that measures trait on the basis of its cultural environment.

## NOTES

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## 2.10 QUESTIONS AND EXERCISES

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### Short-Answer Questions

1. Briefly describe the social contract theory.
2. Write a short note on the categories of societies as pre-industrial, industrial and post-industrial.
3. Summarize MacIver's conception of society.
4. What are the characteristics of community?
5. Outline the major differences between communitarianism and liberalism.
6. List the features of social institutions.

7. Distinguish between primary group and secondary group.
8. What do you mean by ethnocentrism? How does it contribute to the maintaining of social order?

## NOTES

### Long-Answer Questions

1. Explain the important theories of the origin of society.
2. Define institutions. Also, explain its important features.
3. What is culture? Discuss the characteristic features of culture.
4. Define and explain the types of cultures.
5. What is acculturation? How is it different from cultural lag?
6. Analyse the relationship between culture and personality.

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## 2.11 FURTHER READING

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- Horton, Paul Chester, L. Hunt. 1984. *Sociology*. New York, USA: McGraw-Hill.
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## UNIT 3 SOCIAL INSTITUTIONS

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### Structure

- 3.0 Introduction
- 3.1 Unit Objectives
- 3.2 Family
  - 3.2.1 Forms of Families
- 3.3 Marriage
  - 3.3.1 Functions of Marriage
  - 3.3.2 Forms of Marriage
- 3.4 Religion
  - 3.4.1 The Origin and Evolution of Religion
  - 3.4.2 Functions and Dysfunctions of Religion
- 3.5 Education
- 3.6 Polity
- 3.7 Economy
- 3.8 Summary
- 3.9 Key Terms
- 3.10 Answers to 'Check Your Progress'
- 3.11 Questions and Exercises
- 3.12 Further Reading

### NOTES

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## 3.0 INTRODUCTION

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In this unit, we will learn about the various social institutions in a society. One can find social institutions all over the world. A social institution is an organized collection of statuses, roles, values and norms that are designed to fulfil one or many basic needs of the society. Social institutions vary from region to region.

Social institutions are established or standardized patterns of rule-governed behaviour. They include the family, education, religion, and economic and political institutions. Sociologists often reserve the term 'institution' to describe normative systems that operate in five basic areas of life, which may be referred to as the primary institutions:

1. In determining kinship
2. In providing for the legitimate use of power
3. In regulating the distribution of goods and services
4. In transmitting knowledge from one generation to the next
5. In regulating our relation to the supernatural

In shorthand form, or as concepts, these five basic institutions are called the family, government, economy, education and religion.

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## 3.1 UNIT OBJECTIVES

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After going through this unit, you will be able to:

- Explain the various forms of social institutions
- Discuss the concept of a family
- Describe the various forms and functions of marriage
- Analyse the various social perspectives on education

- Describe the role of political institutions in societies
- Discuss the viewpoints of various sociologists on the role of economy in societies

## NOTES

## 3.2 FAMILY

The institution of a family is the basic and fundamental institution in the life of an individual. It is the primary group and an important agency of socialization. Historically, the institution of a family has undergone many changes. The term 'family' has been defined by many sociologists and anthropologists. American anthropologist George Murdock (in 1949), after studying about 250 multi-cultural societies, defined family as a social group that is characterized by common residence, economic cooperation and reproduction. It includes adults of both the sexes, at least two of whom maintain a socially approved sexual relationship and one or more children are owned or adopted by the sexually cohabiting adults.

A family, according to sociologists MacIver and Page, is a group defined by a sexual relationship that is sufficiently precise and enduring to provide for the procreation and upbringing of children. They also bring out certain characteristic features of a family:

- It is a relationship that originates from and is bound by marriage. It is formed when two individuals mate and produce offspring.
- It is a system of finding the hierarchy of ancestry.
- A family must have the financial sufficiency to achieve its economical wants and necessities that pertain to the birth and upbringing of children.
- A family should have a habitat, home or a household which it may either own solely or share with others.

### 3.2.1 Forms of Families

Various sociologists have studied different forms of families. They have taken into consideration different factors for the classification of families. The following are the different types of families:

- Marriage classifies families into monogamous and polygamous categories.
- Based on the location of their residence, families are categorized into two main types: family of matrilocal residence and family of patrilocal residence.
- On the basis of ancestry or descent, families are classified into matrilineal and patrilineal types.
- According to the type of authority, families may be identified as matriarchal and patriarchal types.
- In terms of size or structure, there may be two types of families: nuclear or joint.
- Families can be divided into conjugal and consanguineous types, based on the relations between the members. In a conjugal family, relations between the husband and the wife are private and their ties with the extended family are voluntarily. A consanguine family consists of close relatives other than parents and children.



**Table 3.1** Forms/Types of Family

Basis of Categorization	Types
Marriage	1. Monogamous family 2. Polygamous family
Location of residence	1. Family of matrilocality residence 2. Family of patrilocal residence
Ancestry/Descent	1. Matrilineal family 2. Patrilineal family
Type of authority	1. Matriarchal family 2. Patriarchal family
Size/structure	1. Nuclear 2. Joint
Relations between members	1. Conjugal family 2. Consanguineous family

**NOTES****3.3 MARRIAGE**

Marriage as an institution has developed over a long period of time. There cannot be one comprehensive definition of marriage which finds the consent of all sociologists. Marriage as an institution can have varied implications in varied societies and cultures. It can be defined as a socially-sanctioned sexual relationship between a man and a woman whose relationship is expected to lead to the birth of children. Polish anthropologist Bronislaw Kasper Malinowski defined marriage as a contract for producing children and rearing them. Sociologists P. B. Horton and C. L. Hunt defined marriage as an approved social pattern where two or more individuals set up a family.

Marriage is a social institution under which a man and a woman establish their decision to live as husband and wife by law, often through religious commitments and ceremonies. It is a secure association between a man and a woman who are permitted by the society to have children, without affecting their reputation in the society.

Marriage is a universal social institution. It is a deep personal commitment to another human being, and a public celebration of the ideals of mutuality, companionship, fidelity and family. Marriage is a socially approved way of acquiring a family. It is only through the establishment of culturally controlled and sanctioned marital relations that a family comes into being. The institutionalized form of sexual relations is called marriage. Marriage and family are two sides of the same social reality. From a broader and more collective perspective, marriage ensures survival of the species of the group and its culture.

**3.3.1 Functions of Marriage**

Marriage brings about a sense of discipline in not just the individual but also the society. The functions of marriage are as follows:

- (a) **Functional division of labour:** With marriage, there is a functional division of labour. The wife may take care of the household work and the children, while the husband goes out to work. This way, both can devote time fully to their responsibilities.
- (b) **Financial security:** When two people get married, they bring together all the savings and assets accumulated over the years. This combined wealth increases the purchasing power and subsequently leads to a higher standard of living.

**Check Your Progress**

1. What is the importance of the institution of the family?
2. List the characteristic features of a family.
3. Differentiate between a conjugal family and a consanguineous family.

NOTES

- (c) **Emotional support:** When a partner is depressed, he or she will have the spouse who will provide support through words of encouragement. In fact, it is believed that married people live substantially longer and have better health compared to individuals who never marry.
- (d) **Rearing children:** There is no better option than getting married in order to have children. The children benefit in that environment and grow up into healthy adults. They get emotional support from their parents, which is very healthy for their psychological development. Generally, the father ensures discipline, while the mother offers intimacy and affection.
- (e) **Social and legal recognition:** Marriage is an institution accepted by law and society, unlike live-in relationships. Marriage is also recognized by the law. If the partners want to split, there are specific procedures to follow related to division of assets, child custody, and so on, apart from the divorce itself.

**3.3.2 Forms of Marriage**

The forms of marriage are diverse in nature. Across-cultural study of marriage practices in different societies would include rules. These rules lay down preferences, prescriptions as well as proscriptions in deciding the form of marriage.

On the basis of the number of mates, marriage is classified into two types: monogamy and polygamy. Monogamy is the marriage between single partners (i.e., a husband having one wife or a wife having one husband). Monogamy is a prevalent form of marriage in most societies. It is also considered an ideal form of marriage. Polygamy is the practice of having more than one partner in marriage. Polygamy may be of two types: polygyny and polyandry. When one man has two or more wives at a time, the practice is known as polygyny. When two or more sisters share one husband, the practice is known as sororal polygyny.

When one woman gets married to more than one man simultaneously, the practice is known as polyandry. Polyandry may be of two types: fraternal polyandry and non-fraternal polyandry. When one woman marries several brothers at the same time, the practice is known as fraternal polyandry. This practice is prevalent among the Toda community in India. When a woman has several husbands, none of whom are necessarily brothers, the practice is known as non-fraternal polyandry.

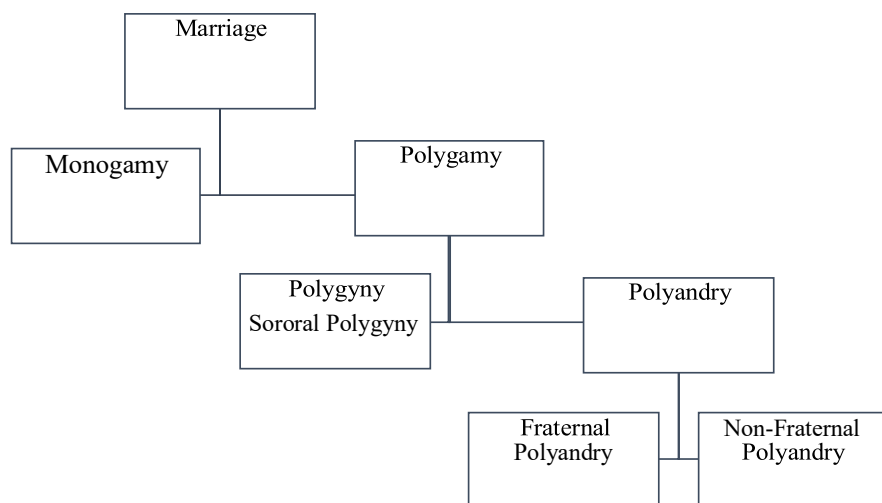


Fig. 3.1 Forms of Marriage

One may consider this with reference to two types of polygamous marriages, namely levirate and sororate.

### Levirate and Sororate

Marriage of a man with the childless widow of his deceased brother is known as levirate marriage. When a levirate marriage prevails, on the death of a husband, it is the duty of one of his brothers to marry his widow and any children that are born as a result of this union are counted as progeny of the deceased man.

When a sororate marriage prevails, the husband of a childless woman marries her sister and at least some of the children that are born as a result of this union are counted as children of the childless wife. The term 'sororate' is also used with reference to the custom whereby, upon the death of a wife, her kin provide her sister as wife to the widower. However, any children that are born as a result of this union are recognized as her own.

Levirate and sororate customs emphasize the acceptance of inter-familial obligations and recognition of marriage as a tie between two families and not simply between two individuals.

## NOTES

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### 3.4 RELIGION

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Since the days of the primitive society, religion has always existed in one form or another. There are mysteries and perplexities of life for which there is no adequate explanation. The elements of nature, sunshine, wind and rain affect man in a number of ways. Religion is the expression of the manner and type of adjustment that is effected by people in terms of their conception of the supernatural. In the words of James George Frazer, the author of the book *The Golden Bough*, religion has been explained as 'a belief in powers superior to man, which are believed to direct and control the course of nature and of human life.' According to eminent sociologists W.R. Ogburn and M.F. Nimkoff, 'Religion is the attitude towards superhuman powers'. Such attitude gives rise to coherent systems of beliefs and practices that concern the supernatural order. Thus, religion is more or less a coherent system of beliefs and practices that concerns a supernatural order of beings, forces, places or other entities. It is a system that, for its adherents, has implications for their behaviour and welfare implications that the adherents in varying degrees and ways take seriously in their private and collective lives.

#### 3.4.1 The Origin and Evolution of Religion

The early sociological studies of religion had three distinctive methodological characteristics: evolutionist, positivist and psychological. These are shown in the works of well-known philosophers Comte, Tylor and Spencer. According to French philosopher Auguste Comte, sociology is one of the fundamental conceptions of the so called law of three stages, according to which human thought had passed through theological, metaphysical and positive stages. Comte treats theological thinking as an intellectual error which is dispersed by the rise of modern science. He traces, within the theological stage, a development from animism to monotheism, and he explains religious belief in psychological terms by reference to the perception and thought processes of early man. Later, Comte propounded his own religion of humanity and, thus, recognized, in some sense, a universal need for religion.

#### Check Your Progress

4. Define marriage.
5. What are the two types of polyandry?
6. Define levirate marriage.

## NOTES

However, the works of English anthropologist E.B. Tylor and English philosopher Herbert Spencer were rigorous as they were concerned with explaining the origin of religion. They believed that the idea of the soul was the principal feature in a religious belief. They set out to give an account, in rationalist terms, of how such an idea might have originated in the mind of primitive man. According to this, men obtained their idea of the soul from a misinterpretation of dream and death. According to Spencer's ghost theory of religion, the supposed reality of dreams led to a reality of ghosts. Tylor believes that animism was the oldest practice of religion. He argues that animism was a result of the efforts of mankind to answer two questions of the difference between a living body and a dead one, and the human shapes which appear in dreams and visions. The soul is a spirit which leaves the body temporarily during dreams and visions. Animals were invested with spirits as were human tribes, such as Australian aborigines. Tylor points out that religion assumes the form of animism with the purpose of satisfying the intellectual capacity of mankind, and meet his quest for knowledge about death, dreams and vision. Similarly, naturism endorses the concept that the forces of nature are supernatural. Notable philologist and orientalist Max Miiller believes this to be the earliest form of religion. He argues that naturism came to exist as a result of man's interaction with nature, typically as the outcome of the reaction of nature on man's emotions. According to him, animism tries to find the source of religion in man's intellectual requirements; naturism seeks it in his emotional needs. Naturism is how man responds to the effect of the power of nature on his emotions.

However, there is a lot of criticism about the evolutionary approach. The origin of religion is lost in the past. However, theories about the origin of religion can only be based on speculation and intelligent guess work, according to some critics. Moreover, the exact phases of the evolution of religion do not match with the facts. Well-known anthropologist Andrew Lang has highlighted that the religion of a large number of simplest societies is monotheistic in nature, which according to Tylor was restricted to modern societies.

### **The sacred and the profane**

French sociologist David Emile Durkheim held that the essence of religion is to sustain divisions into the phenomena of sacred and profane ideologies. He does not believe that the essence of religion lies in the belief of a transcendent God. He proclaims that the true aim of religion is to establish the phenomena of the sacred and the profane in the society. The 'sacred' consists of a body of things, beliefs and rites. Supernatural entities are always sacred, that is, they are worthy of being treated with respect, whether they are good or evil. Supernatural beings and forces are invisible and intangible, but certain sacred objects are quite tangible and visible, for instance, the alter in a Christian church. On the other hand, everything that is not holy is profane. Profanity is using names without proper respect.

### **3.4.2 Functions and Dysfunctions of Religion**

Religion has various social functions. It is an agency of social control. It disciplines human behaviour in terms of sacred and profane. The performance of rituals and ceremonies gives a sense of collectivity to the society. The law of karma, the fear of retribution and such other prescriptions always has a moderating and civilizing impact on human action. The norms of conduct, once established, regulate social relations. Religion has unified the principles of every society. It is an integrating and unifying force of the human society. American sociologists Kingsley Davis and Wilbert E. Moore reason why

religion is necessary and is apparently to be found in the fact that human society achieves its unity through the possession by its members of certain ultimate values in common. Although these values and ends are subjective, the influence of behaviour and its integration enables the society to operate as a system.

Though the direct impact of religion remains healthy, elevating and socializing, its indirect effect may be dysfunctional for the society. In Europe, religion hindered the growth of science and inquiry till decline of the organized church in the 19th century. The superstitious superstructure that developed successively caused immense harm to the society at all levels. Religion inhibits protests and impedes social changes. Religion has resulted in wars, devastations and genocides. While fulfilling the identity function of religion, certain loyalties arise which may actually impede the development of new identities that are more appropriate to new situations.

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### 3.5 EDUCATION

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The word 'education' is derived from the Latin word *educare* meaning 'bring up', which is related to *educare* ('bring out-potential') and *ducere*, which means 'to lead'. Education means developing of and cultivating various physical, intellectual, aesthetic and moral faculties of an individual. Durkheim defines education as 'the action exercised by the older generations on those who are not yet ready for social life.'

Its objective is to awaken and develop in the child, those physical, intellectual and moral values which are required of him, both, by his society as a whole and by the milieu for which he is specially destined. It is a social process. Education is imparted by both formal and informal means. It is an important means of socialization. Greek philosopher Aristotle's famous concept of education says, 'Education develops man's faculties, especially his mind, so that he may be able to enjoy the contemplation of the supreme truth, goodness and beauty, in which perfect happiness essentially consists.' Durkheim further conceives education as socialization of the younger generation. According to him, it is a continuous effort to impose on the child, ways of seeing, feeling and acting which he could not have achieved spontaneously.

#### Education as a social process

Education is viewed as an integral fragment of socialization. Such a process of social learning is continuous. Education is also considered an agent of cultural transmission. The elements of culture are transmitted from one generation to another through education. Education not only helps in acquiring knowledge but also inculcates the values of morality among individuals. Educational institutions are instrumental in shaping the personality of individuals and also formulation of ideologies. On the whole, education helps in reforming the attitudes of individuals and encourages them by inculcating a spirit of competitiveness in them.

Primitive and ancient societies had no educational institutions. Children learnt from their surroundings. Schools appeared when cultures became too complex for the learning to be handled within the family. Thus, educational institutions grew as time passed by. In India, the historical roots of educational institutions are referred to in the *guru-shishya* tradition. In this tradition, students had the advantage of being in personal contact with the teacher. The image of the guru was personified and the students were obliged to the guru or teacher.

### NOTES

#### Check Your Progress

7. Define religion.
8. What are the distinctive methodological characteristics of the early sociological studies of religion?
9. State the functions of religion.

## Sociological perspectives on education

### NOTES

From a functionalist perspective, it is argued that education contributes to the maintenance of the social system. Emile Durkheim saw the major function of education as transmission of the society's norms and values. He maintained that the society can survive only if a sufficient degree of homogeneity exists among its members. Education functions to strengthen this homogeneity by maintaining a balance of these similarities in an individual since his childhood. Due to these similarities, the demands of life in all individuals are similar. Cooperation and social solidarity would never have existed in the absence of these essential similarities. Drawing conclusions from Durkheim's concept, American sociologist Talcott Parsons gave a functionalist view of education. Parsons put across the theory that after the spread of primary socialization within a family, the school assumes the role of a central socializing agency. School brings the family closer to the society. It prepares the child for his role as an adult. Davis and Moore shared Parson's view with reference to education. They too considered education to be useful in providing suitable roles to individuals. However, they hold the educational system directly responsible for creating divisions in the society. According to Davis, the education system has proved that it is able to select people on the basis of their capacities and allocate appropriate positions to them. Thus, the process of educational filtering organizes and categorizes individuals on the basis of their skills and capacities. The people with the highest level of talent get the highest level of qualification. Consequently, this leads them to better occupations which are most important in terms of functions to the society.

However, the Marxian perspective provides a radical alternative to the functionalist position. French Marxist philosopher Louis Althusser presents a general framework for the analysis of education from a Marxian perspective. Being a section of the superstructure, the infrastructure finally gives shape to education. According to him, education benefits only the ruling class. For survival and prosperity, it is very important to reproduce the power of labour. Two steps are involved in the process of reproducing labour. The first step is the reproduction of skills that are required for a capable labour force. The second step is the reproduction of the ideology of the ruling class and socialization of workers. These processes combine to reproduce a technically efficient, submissive and obedient workforce. In a social structure that is dominated by capitalism, education reproduces such a workforce. Althusser stresses that reproduction of labour power not only requires reproduction of its skills but also a simultaneous reproduction of its submission to the ruling ideology. This submission is reproduced by a number of 'ideological state apparatuses' which include the mass media, law, religion and education. The ideological state apparatus is a trademark of the ideology of the ruling class which creates artificial class awareness. This awareness maintains the subject class in its subordinate position to a large extent. Education, according to Althusser, not only transmits ideologies of the general ruling class (which justifies and legitimates the capitalist system) but also reproduces the attitudes and behaviour that are required by major groups in the division of labour.

Austrian philosopher Ivan Illich has been critical of both functionalist and liberal views of education. In *Deschooling Society*, which was published in 1971, he raises issues on the incapability of schools in matching educational ideals. In his opinion, schools are institutions that teach students about various means of exploitation. According to him, schools instigate compliance to the society and create a belief in students, to accept the interests of the powerful. However, real learning can never

prevail through a set of instructions. It can be inculcated only when an individual is involved in every part of the learning process on his own. To conclude, the majority of learning processes require no teaching. Illich blames the educational system as the main cause of all problems that have emerged in the modern industrial society. School teaches the individual to delay authority, assume isolation, to absorb and accept the services of the institution, and neglect his own needs and wants. He is instructed to view education as a precious product such that it should be taken in large amounts. He, however, also presents a solution. According to him, to resolve this issue, it is important to abolish the present system of education, since schools form the base of education. Deschooling is the primary step towards the liberation of mankind. Finally, Illich confirms that deschooling will create a society where every man can be truly liberated and can experience a sense of fulfillment.

### Education as an instrument of social control and social change

The general character of formal education has undergone a rapid change through modern science and technology. Technological development today is quite unlike the development that took place in the 19th century. Unlike the present day society, in ancient societies, education was considered as the learning related to a way of life. However, in primitive societies, the terminology of science comprised the production and distribution of labour. Formal education quickens the overall process of education. However, it is incapable of transmitting any practical knowledge. In societies of recent times, the content of education is more scientifically inclined and less scholarly. Thus, it can be concluded that education in modern societies inculcates freedom of thought and values that have an important role in streamlining the attitude of an individual.

It has been argued that education by itself does not bring about social change; rather it is an instrument which performs the functions that are entrusted to it. Innovations in the education system may lead to structural changes in the society. The Indian society has deep-rooted customs and traditions which are strongly embedded in the Indian lifestyle. Changes are resisted because they conflict with traditional values and beliefs.

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## 3.6 POLITY

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Every individual is involved in some kind of political institution as a member of the society. Political systems have existed since ancient times. Our political institutions are amalgamations of modern superstructure, historical delegation of authority, decentralization and inculcation of the basic level of the Panchayati system. These are characterized by the traditional consensus pattern of decision-making and are held together by a charismatic leadership. The state has been an important governing institution. No study of society is complete without study of the state or the governing institutions of society, because the government occupies an important place in the social lives of people.

### The state

The relation between state and other associations has been a matter of debate among scholars. Some scholars argue that the state is the supreme social institution and all other associations owe their origin to its initiative, acquiescence and support. They exist because the state allows them to exist. On the other hand, the pluralists recognize the special role of the state as a regulator of social life. The British political theorist Laski has argued that the state does not exhaust the associative impulses of men. In his opinion,

## NOTES

### Check Your Progress

10. What do you mean by education?
11. What was the *guru-shishya* tradition in India?
12. State the steps involved in the process of reproducing labour.
13. State the role of education in modern societies.

the society should be regarded as essentially federal in its nature. The other associations are real in the sense that the state is real. State is viewed as a community agency that is charged with the responsibility of coordinating and adjusting the claims and activities of various associations.

## NOTES

This distinctive function gives the state its unique character.

### **Nature of power**

Power, in general, means the ability to carry out ones wishes despite opposition. In any process of interaction, some participants usually have more power than others. When we assert that someone has more power than someone else, we usually imply the existence of a more or less extended field of potential conflict. We often have to specify the field of potential conflict. However, it is often true that A has more power than B in some situations, while B has more than A in others. Power is a relative matter. Weber's definition of power implies that those who hold power do so at the expense of others. It suggests that there is a fixed amount of power and, therefore, everyone does not have access to it. This view is sometimes known as the constant sum of power. Since the amount of power is constant, power is held by an individual or group to the extent that it is not held by others. Arguing from a functionalist perspective, Talcott Parsons rejects the 'constant-sum' concept of power. They view that power is employed in the furtherance of sectional interests. A Marxian analysis of power provides a radical alternative to Parson's functionalist approach. From a Marxian perspective, the source of power in societies is the economic infrastructure. In all stratified societies, the forces of production are owned and controlled by the minority ruling class. This relationship to the forces of production provides the basis for dominance. It, therefore, follows that the only way to return power to the people involves communal ownership of the forces of production. Since everyone will now bear some relationship to the forces of production, power will be shared by all members of the society. From a Marxian perspective, the use of power to exploit others is defined as coercion. It is seen as an illegitimate use of power which forces the subject class to submit to a situation which is against its interest. If the power of the ruling class is accepted as legitimate by the subject class, it indicates false consciousness.

### **Power of random groups**

Power is the capability of a person or a group to achieve its goals, irrespective of any resistance from any other person or group. Weber recommends that the access of power is based on the party. Party is a united category of organizational structure that focuses on a common interest. This interest may be on the basis of a class, a status or any similar type. Very few persons are able to act individually in order to achieve their interests.

### **Voting behaviour**

Marx predicted that class struggle has turned western society into an institution that would end in the proletarian revolution. With the extension of franchise and the proliferation of interest groups, members of the working class are drawn into the political process. Their interests are represented by political parties and interest groups such as trade unions. They are able to express their discontent with an institutional framework and,



as a result, more violent expressions of class conflicts are unlikely. Political sociologist S. M. Lipset sees national elections as an expression of class struggle and competition between political parties as the institutionalization of class conflict. He argues that more than anything else, the party struggle is a conflict among classes and the most impressive thing about party support is that in virtually every country, it is economically sound. The lower income groups vote mainly for parties of the left front, while higher income groups vote mainly for parties of the right front.

### **Pressure groups and political parties**

Pressure groups are associations or groups which have objectives that are different from political parties. These pressure groups or interest group have important political functions in all modern societies. These functions may either be useful or harmful to the stability or progress of the society. Interest groups may be based on economic, ethnic, linguistic, religious, regional or other considerations. Sometimes they would convert themselves into political parties or win over some members of the government and pressurize the government to give in to their demands. In this case, the group could be considered as a pressure group. At times, when the government introduces a bill or a budget proposal in the Parliament, the interest groups will use their influence and lobby to pressurize the government to either withdraw or to amend it to a form that is acceptable to them. Interest groups and pressure groups use a number of strategies to influence the government and to get their demands accepted. These strategies include threats of direct action like boycott, threat of holding back essential services, protest closure of shops, and agitations such as street demonstrations and strikes.

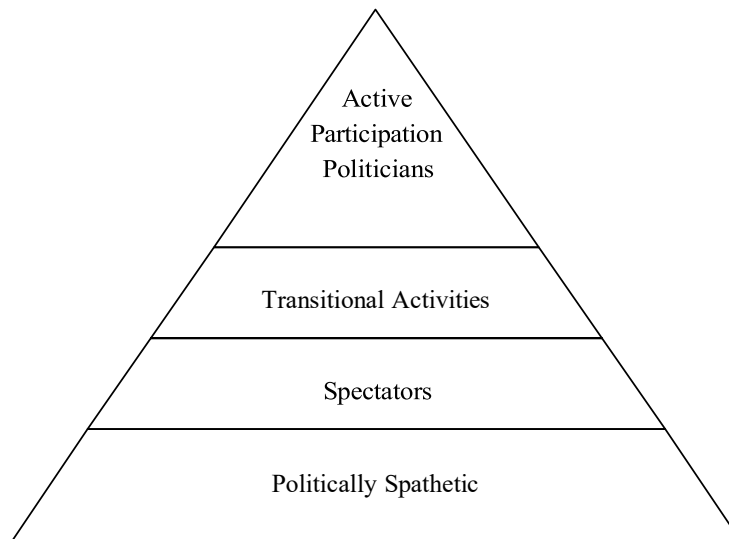
Political parties are organized groups of citizens who hold common views on public issues and act as political units. They seek to obtain control of the government with a view to encourage the programme and policy, which they profess. A political party is essentially a social group that has an associative type of social relationship. A political party primarily strives to secure political power and to hold it either singly or in cooperation with other political parties. Political parties are indispensable for the working of a democratic government. They are the connecting link between people and the government. They are the vehicles which individuals and groups use to secure and exercise political power. Political parties are seen as representing diverse elements in a national tradition and as being concerned to some degree with general, rather than class or sectional interests.

### **Political participation**

A political system functions on the basis of political participation. Well-known environmentalist Lester Milbrath has suggested that members of the society can be divided into four categories, in terms of their degree of political participation. Firstly, the politically apathetic who are literally unaware of the politics around them; secondly, those involved in spectator activities, which include voting and taking part in discussions about politics; thirdly, those involved in transitional activities, which include attending a political meetings or making financial contributions to a political party; and finally, those who enter the political arena and participate in activities, such as standing for and holding public and party offices.

## **NOTES**

## NOTES



**Fig. 3.2** Degree of Political Participation

These levels of political participation are not uniformly distributed throughout the population. In general, higher is an individual's position in the class structure, greater is his degree of participation. Studies have shown that political participation is directly proportional to income level, occupational status and educational qualification. It has also been associated with a variety of other factors. For example, men are likely to have higher levels of participation than women, married people than single people, middle-aged people than either young or old, members of clubs and associations than non-members, long-term residents in a community than short-term residents, and so on. However, those with low levels of participation often lack the resources and opportunities to become more directly involved in politics. They lack the experience of higher education, which brings a greater awareness of the political process and knowledge of the mechanics of participation. Secondly, individuals are unlikely to participate in politics if they are likely to be rewarded for their involvement.

Political theorist Robert Dahl argues that an individual is unlikely to participate in politics, if he feels that the probability of his influencing the outcome of events is low. Moreover, levels of political participation appear to be related to the degree of involvement and integration of an individual in the society. Thus, an individual who is not likely to be involved in local or national politics, does not feel a part of either the local community or the wider society. Finally, Dahl suggests that individuals are not likely to have high levels of political participation if they believe that the outcome of events will be satisfactory without their involvement.

However, the significance of differential political participation varies. Pluralists have argued that low participation may be an indication that interests of the politically inactive are adequately represented. Lipset proclaims that the combination of a low vote and a relative absence of organization among the low-status groups means that they will be neglected by politicians who are receptive to the wishes of the more privileged, participative and organized strata.

### **Democratic and authoritarian forms**

Abraham Lincoln, the 16<sup>th</sup> President of the United States, defined democracy as a government of the people, by the people and for the people. Democracy is a mixture of

the rational, legal and charismatic types, with a touch of traditionalism in some instances. However, democracy is an emotive term which means for many as freedom of the individual to participate in those decisions which affect his life. This suggests that the individual should be directly and regularly involved in the political process. From a pluralist's perspective, democracy is seen as a system of representative government, whereby many elites represent a range of interests in the society. It implies that the representative government is the only way in which the democratic ideal can be realized in a contemporary society. British Marxist sociologist Thomas Burton Bottomore regards the western system of governance as an imperfect realization of democracy, as it permanently excludes many from the experience of governance. He argues that only when the democratic ideal becomes an established feature of everyday life, a democratic system of national government can be created. This would involve 'social democracy' where people directly participate in the management of their firms. He further argues that a truly democratic national government will only be possible when all major institutions of the society operate on the principles of democracy.

Therefore, democracy can be seen as a system in which every individual has an equal opportunity to participate in the political process and an equal say in governance of the society. Democracy often means easy, egalitarian manners with no expectation that anyone will show a marked deference to another. In a democratic society, power is distributed among many groups. Democratic governance is characterized by emphasizing on the autonomy of individuals and subsystems. An important feature of the democratic government is rule by the law and equal treatment by the law.

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### 3.7 ECONOMY

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In considering the historical development of sociology, a few figures are taken from a vast interplay of schools of social thought. Any division of labour which leads people to pursue diverse and possibly conflicting lines of economic activity may generate conditions of social dislocation and inequity. Here, the social arrangements that are aimed at establishing peaceful, cooperative and equitable interchange among economic agents are taken into consideration.

English philosopher Herbert Spencer marked a confluence of two great traditions of evolution and classical economics. Spencer, from his evolutionary tradition, saw many similarities between biological and social organisms. Both are capable of growth; both increase the complexity of the structure as they grow in size and both display a close interdependence of parts. He viewed social evolution as similar to biological evolution. Establishing his evolutionary scheme, he introduced a distinction between two types of societies, the militant and the industrial. The militant society is integrated by force and is characterized by compulsory cooperation. On the other hand, the industrial society contrasts with the militant one on many fronts. The political machinery is no longer subordinated to the single military principle. The principle of integration of industrial society is based on voluntary cooperation.

In industrial society, men interact by forming contractual arrangements. Spencer viewed industrial society like Smith viewed the competitive economy. So his characterization of industrial society indicates that political regulation is almost unnecessary in such a society, since social coordination is guaranteed by voluntary cooperation among individuals.

## NOTES

### Check Your Progress

14. Give a distinctive function of the state.
15. What do you mean by party?
16. Define pressure groups.
17. What type of strategies do interest groups and pressure groups use to influence the government?

## NOTES

**Emile Durkheim: Solidarity as an active force in economic life**

Most of the insights of Durkheim that concern economic integration are found in his book, *The Division of Labour in Society*. In this book, he has analysed the integration of social life. Durkheim set up a dichotomy between two types of societies: segmental and complex. To him, a segmental society is a homogeneous society with the presence of mechanical solidarity. There is a presence of repressive law. It has subordination of the individual to the undifferentiated collective conscience of the society. On the other hand, it differentiates complex societies as powerful forms of integration. He is different from Spencer such that he stressed the increased salience of integration in complex societies, rather than tending to regard it as a by-product of individual interactions.

**Max Weber: The origins and sustaining conditions for capitalism**

Max Weber made a comparative analysis of societies by using the method of ideals. Weber mentioned a historically unique configuration, such as *rational bourgeoisie capitalism*. This refers to systematic and rational organization of the production itself. While identifying the historical conditions that gave rise to industrial capitalism, Weber rejected the belief that the rise of capitalism could be explained by the increase of population. On the positive side, he considered the rise of ascetic Protestantism, especially Calvinism. He established social and psychological conditions that were conducive to this form of capitalism. To him, bureaucracy also forms the most rational form of social organization for perpetuating industrial capitalism. Weber also found out certain institutional structures that were permissive for industrial capitalism. He found these structures in the political legal complex. So, Weber specified certain institutional conditions under which maximum mobility is both permitted and regulated. Weber also stressed the political legal regulation of money and exchange. Above all, he believed that rational capitalism cannot flourish unless the political authority guarantees the supply of money with relatively stable values. As to the type of medium of exchange, Weber saw the advantage of a generalized money currency since it allows for the expansion of market and the creation of credit. However, unlike traditional economists, Weber was not interested in the regularities that were produced within the capitalist system of production. He believed in establishing an important background of institutional conditions, under which the capitalist system and its regularities could exist.

**Social aspects of division of labour and types of exchange**

One of the best known works of Durkheim is his study of division of labour, in which he analysed social functions of the division of labour. He also sought to show how in modern societies, it is the principal source of social cohesion or solidarity. In the course of his enquiry, Durkheim distinguished two kinds of solidarities: mechanical and organic. He associated these with two types of laws, which he called repressive and restitutive. He also analysed the abnormal forms of division of labour, i.e., the anomic and the forced division of labour. By the first, he meant a condition of extreme specialization of labour. In this condition, the individual became isolated in his specialty and particularly a condition in which there was permanent division between capital and labour. Durkheim proposed the fostering of regular and prolonged contacts through professional associations and corporations, and through institutional arrangement for discussion and negotiation between capital and labour. By the second form, Durkheim meant a condition in which individuals did not freely choose their occupations, but were forced into them. He regarded this discrepancy between the abilities of individuals and the functions imposed upon

them as the principal source of class conflict. Durkheim thought that modern societies could and would get rid of these abnormal forms of division of labour.

However, division of labour has not become so extensive in India, as in advanced industrial countries. Division of labour affects the caste system. In the caste system, the division of labour had the integrative functions, which Durkheim emphasised. In the village economy, caste, like the medieval guilds, ensured the performance of necessary functions (by passing on craft, skills, and so on). These functions were organized by the direct exchange of services between castes (the *jajmani* system). In an industrial and money economy, the division of labour becomes far more complex and the exchange of services is accomplished through the market or by central planning. The caste system retains some integrative functions on the cultural level. However, these are likely to be less important as social cohesion comes to depend increasingly on the economic division of labour.

### Types of exchange

The division of labour and possession by different individuals and groups makes exchange necessary for higher levels of efficiency in production. It is equally true that exchange makes division of labour possible. Exchange is found in every economy, no matter how primitive. There are six possible kinds of exchanges, according to the items exchanged, These are goods for goods, services for services, goods for services, money for goods, money for services and money for money. The use of money occurs only in advanced economies. Interest was stirred in comparative exchange by the appearance of a volume, edited by sociologists Karl Polanyi, Conrad M. Arensberg and Harry W. Pearson, in the late 1950s. Going through the records of Babylon, Mesopotamia, Greece, Mexico, Yucatan, the Guinea Coast and rural India, they depicted how trading practices were separate from the familiar practices of free market exchange. They criticized the traditional economic theory and suggested an alternative framework for better comparative economics of exchange. Polanyi and his associates identified three major patterns of exchange: reciprocative, redistributive and exchange.

Reciprocative exchange is the most common form of exchange among primitive people. It is illustrated by ritualistic gifting practice among families, clans and tribes, as analysed by anthropologists Malinowski and Marcel Mauss. Exchange of gifts like *kula* exchange is ceremonial in nature. Another illustration is found among farmers of many civilizations, who frequently work for one another, especially during the time of harvest. Economic calculation, price payments and wages are typically absent. Goods or services are given because it is traditional to do so. The only principle of calculation is that giving and receiving should balance among exchanging parties in the long run.

Redistributive exchange means that the produce of the group is brought together, either physically or by appropriation. This is then distributed among the members again. This brings economic goods and services to a central source that is often governmental. It then redistributes them throughout the populace. Polanyi, Arensberg and Pearson identified several instances of this exchange pattern in ancient Asian and African civilizations. Any system of redistribution involves some economic exchange, but redistribution at the same time is political. Modern illustrations of such type of exchanges are tax institutions which redistribute wealth in the society. Potlatch among the Trobriand islanders and *jajmani* system in traditional India are also examples of redistributive exchange.

## NOTES

The third pattern, which is more familiar in the modern West, is termed exchange. In this case, economic goods and services are brought into the market. Prices are not standardized on the basis of tradition, but as a result of bargaining for economic advantage.

## NOTES

### 3.8 SUMMARY

In this unit, you have learnt that:

- Marriage is a socially approved way of acquiring a family. It is only through the establishment of culturally controlled and sanctioned marital relations that a family comes into being.
- The forms of marriage are diverse in nature; on the basis of the number of mates, marriage is classified into two types: monogamy and polygamy.
- Levirate and sororate customs emphasize the acceptance of inter-familial obligations and recognition of marriage as a tie between two families and not simply between two individuals.
- The institution of a family is the basic and fundamental institution in the life of an individual.
- Families can be divided into conjugal and consanguineous types, based on the relations between the members. In a conjugal family, relations between the husband and the wife are private and their ties with the extended family are voluntarily. A consanguine family consists of close relatives other than parents and children.
- Education means developing of and cultivating various physical, intellectual, aesthetic and moral faculties of an individual.
- Education is viewed as an integral fragment of socialization. Such a process of social learning is continuous. Education is also considered an agent of cultural transmission. The elements of culture are transmitted from one generation to another through education.
- Any division of labour which leads people to pursue diverse and possibly conflicting lines of economic activity may generate conditions of social dislocation and inequity.
- Most of the insights of Durkheim that concern economic integration are found in his book, *The Division of Labour in Society*. In this book, he has analysed the integration of social life. Durkheim set up a dichotomy between two types of societies, segmental and complex.
- One of the best known works of Durkheim is his study of division of labour, in which he analysed social functions of the division of labour. He also sought to show how in modern societies, it is the principal source of social cohesion or solidarity.
- Our political institutions are amalgamations of modern superstructure, historical delegation of authority, decentralization and inculcation of the basic level of Panchayati system. These are characterized by the traditional consensus pattern of decision making and are held together by a charismatic leadership.
- Pressure groups are associations or groups which have objectives that are different from political parties. These pressure groups or interest group have important political functions in all modern societies.

#### Check Your Progress

18. Who wrote the book *The Division of Labour in Society*?
19. What are the different kinds of exchanges, according to the items exchanged?
20. What do you mean by reciprocative exchange?

- Democracy is a mixture of the rational, legal and charismatic types, with a touch of traditionalism in some instances. However, democracy is an emotive term which means for many as freedom of the individual to participate in those decisions which affect his life.
- Religion is the expression of the manner and type of adjustment that is effected by people in terms of their conception of the supernatural.

## NOTES

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### 3.9 KEY TERMS

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- **Sororate marriage:** It is a type of marriage in which a husband engages in marriage or sexual relations with the sister of his wife, usually after the death of his wife or if his wife has proven infertile.
- **Animism:** It is the belief that natural objects, natural phenomena and the universe itself possess souls.
- **Monotheism:** It is the doctrine or belief that there is only one God.
- **Polity:** It is the condition of being constituted as a state or other organized community or body.
- **Classical economics:** It is a school of economic thought, exemplified by Adam Smith's writings in the 18th century, which states that a change in supply will eventually be matched by a change in demand, so that the economy is always moving towards equilibrium.
- **Jajmani system:** Also, known as Yardman system, it was an Indian social caste system and its interaction between upper castes and lower castes. It was an economic system where lower castes performed various functions for upper castes and received grain in return.

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### 3.10 ANSWERS TO 'CHECK YOUR PROGRESS'

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1. The institution of a family is the basic and fundamental institution in the life of an individual. It is the basic primary group and an important agency of socialization.
2. The characteristic features of a family are as follows:
  - (a) It is a relationship that originates from and is bound by marriage. It is formed when two individuals mate and produce offspring.
  - (b) It is a system of finding the hierarchy of ancestry.
  - (c) A family must have the financial sufficiency to achieve its economical wants and necessities that pertain to the birth and upbringing of children.
  - (d) A family should have a habitat, home or a household which it may either own solely or share with others.
3. In a conjugal family, relations between the husband and the wife are private and their ties with the extended family are voluntarily. A consanguine family consists of close relatives other than parents and children.
4. Marriage is a universal social institution. It is a deep personal commitment to another human being, and a public celebration of the ideals of mutuality, companionship, fidelity and family. Marriage is a socially approved way of acquiring a family.

## NOTES

5. Polyandry may be of two types: fraternal or adelphic polyandry and non-fraternal polyandry. When one woman marries several brothers at the same time, the practice is known as fraternal polyandry. This practice is prevalent among the Toda community in India. When a woman has several husbands, none of whom are necessarily brothers, the practice is known as non-fraternal polyandry.
6. Marriage of a man with the childless widow of his deceased brother is known as levirate marriage. When a levirate marriage prevails, on the death of a husband, it is the duty of one of his brothers to marry his widow and any children that are born as a result of this union are counted as progeny of the deceased man.
7. Religion is the expression of the manner and type of adjustment that is effected by people in terms of their conception of the supernatural.
8. The early sociological studies of religion had three distinctive methodological characteristics, these were evolutionist, positivist and psychological. These are shown in the works of Comte, Tylor and Spencer.
9. Religion has various social functions. It is an agency of social control. It disciplines human behaviour in terms of sacred and profane. Religion has unified the principles of every society. It is an integrating and unifying force of the human society.
10. Education means developing of and cultivating various physical, intellectual, aesthetic and moral faculties of an individual. Its objective is to awaken and develop in the child, those physical, intellectual and moral values which are required of him, both, by his society as a whole and by the milieu for which he is specially destined.
11. In India, the historical roots of educational institutions are referred to in the *guru-shishya* tradition. In this tradition, students had the advantage of being in personal contact with the teacher. The image of the guru was personified and the students were obliged to the guru or teacher.
12. Two steps are involved in the process of reproducing labour. The first step is reproduction of skills that are required for a capable labour force. The second step is reproduction of the ideology of the ruling class and socialization of workers. These processes combine to reproduce a technically efficient, submissive and obedient workforce.
13. Education in modern societies inculcates freedom of thought and values that have an important role in streamlining the attitude of an individual.
14. State is viewed as a community agency that is charged with the responsibility of coordinating and adjusting the claims and activities of various associations. This distinctive function gives the state its unique character.
15. Party is a united category of organizational structure that focuses on a common interest. This interest may be on the basis of a class, a status or any similar type.
16. Pressure groups are associations or groups which have objectives that are different from political parties. These pressure groups or interest group have important political functions in all modern societies.



17. Interest groups and pressure groups use a number of strategies to influence the government and to get their demands accepted. These strategies include threats of direct action like boycott, threat of holding back essential services, protest closure of shops, and agitations such as street demonstrations and strikes.
18. French sociologist David Émile Durkheim wrote the book *The Division of Labour in Society*. In this book, he has analysed the integration of social life. Durkheim set up a dichotomy between two types of societies, segmental and complex.
19. There are six possible kinds of exchanges, according to the items exchanged. These are goods for goods, services for services, goods for services, money for goods, money for services and money for money.
20. Reciprocal exchange is the most common form of exchange among primitive people. It is illustrated by ritualistic gifting practice among families, clans and tribes.

## NOTES

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### 3.11 QUESTIONS AND EXERCISES

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#### Short-Answer Questions

1. State the various forms of family.
2. What are the functions of marriage?
3. List the functions and dysfunctions of religion.
4. Write a short note on education as a social process.
5. Briefly describe the role of state as an important social institution.
6. What do you mean by democracy?
7. Summarize Weber's concept on the origins and sustaining conditions for capitalism.
8. Write a brief note on Durkheim's study of division of labour.

#### Long-Answer Questions

1. Analyse the various types of institutions.
2. 'The forms of marriage are diverse in nature.' Explain.
3. Discuss the origin and evolution of religion in detail.
4. Examine the sociological perspectives on education.
5. Evaluate the role of pressure groups and political parties in societies.
6. Describe the various types of exchange.

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### 3.12 FURTHER READING

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## UNIT 4 SOCIAL PROBLEMS

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### Structure

- 4.0 Introduction
- 4.1 Unit Objectives
- 4.2 Youth Unrest
  - 4.2.1 Classification of Youth Unrest
  - 4.2.2 Major Theories on the Cause of Youth Agitation
- 4.3 Alcoholism
  - 4.3.1 Types of Drinking
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  - 4.3.3 Causes of Alcoholism
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- 4.4 Drug Addiction
  - 4.4.1 Causes of Drug Addiction
  - 4.4.2 Demand Reduction Strategy: A Welfare Approach
  - 4.4.3 Treatment and Rehabilitation of Addicts
  - 4.4.4 Awareness and Preventive Education
  - 4.4.5 Inter-Sectoral Collaboration
  - 4.4.6 Measures to Combat Drug Trafficking
- 4. Unemployment
  - 4.5.1 Unemployment and Underemployment: Definitions
  - 4.5.2 Extent of Unemployment in Developing Countries
  - 4.5.3 Types and Causes of Unemployment in India
  - 4.5.4 Remedies for Unemployment
  - 4.5.5 Government Measures for Promoting Employment
- 4.6 Summary
- 4.7 Key Terms
- 4.8 Answers to 'Check Your Progress'
- 4.9 Questions and Exercises
- 4.10 Further Reading

### NOTES

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## 4.0 INTRODUCTION

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### NOTES

Social problems are undesirable situations, conditions or behaviour concerning society, social institutions, social relationships, social structure, social organization, and so on. They affect society to such an extent that it earnestly tries to find a solution for eliminating them. The society is organized in a way that conflicts of interests cannot be avoided. These conflicts result into problems that demand the society's attention. The list of problems as recognized by the policymakers and framers of law is quite different from those problems identified by the society. Consensus or agreement is difficult to reach at as far as the forms of social problems are concerned.

Today, we all witness an array of problems surrounding us. We read about them in newspapers, listen about them while tuned to the television or radio, and witness or experience them in our neighbourhoods or in our own families. Of these, many of the problems are personal problems and relate to an individual and do not affect others around him or her. Yet a few of them register a strong presence and impact the larger society as they take the shape of social problems.

This unit deals with social problems like alcoholism and drug abuse. Alcohol is increasingly produced, distributed and promoted in India. This is why it is an easily available commodity. Drugs, though not so freely available, can still be procured easily if one has 'contacts'. Alcohol acts as a sedative which calms down nerves. It relieves tension and lessens aggressive inhibitions. It is one of the six types of drugs, others being sedatives, stimulants, narcotics, hallucinogens and nicotine.

Drugs are substances that can alter a person's state of mind by influencing the way one thinks and behaves. While there are certain drugs that can be procured legally with a prescription, there are a few that are solely used for getting high and are illegal. The excessive consumption of alcohol and drugs has several adverse effects. The government claims that the revenues generated by alcohol sale are used for the society's development. Various national and local level studies also indicate that at least 20–40 per cent of men falling in the age group of 15 to 60 years in India are regular consumers of alcohol.

This unit begins by making the concept of alcoholism and drug abuse clear to the learners, and then discusses the harmful consequences of consuming alcohol and drugs. The unit also suggests the preventive measures against these two evils lurking in our society.

Indian policymakers have time and again framed policies and laid down plans that concentrate on the youth. But what happens if many of them remain unemployed? The educated youth in our country is bearing the brunt of large-scale unemployment. Population explosion and the absence of proper manpower planning have aggrandized the problem of unemployment in such a way that it has assumed alarming proportions. The problem of unemployment continues to plague and escalate despite governmental efforts in the direction of preventing it. Though unemployment is widespread in rural India, urban India poses the problem of educated unemployment. Also, all capitalist economies face the problem of unemployment to a certain extent, but the case of unemployment is severe in developing and poor countries. Unemployment has adverse effects on the psyche of the youth. It often leads to an increase in crime rates. This unit deals with the problems concerning unemployment in India. It focusses on its forms, causes extent and remedies.

Similarly, there is another problem that pervades the Indian society. This is the problem of corruption. One of the most distinctive features of corruption is that it is immune to all measures that are undertaken to contain it, especially because it prevails at all levels of our administration and society.

This unit deals with the concept of corruption, especially political and bureaucratic corruption. Further, this unit will also inform you about the causes behind corruption and of the government's intervention in the issue.

Traditionally, women have always been considered to be weak and inferior to men. The patriarchal society has constructed a social reality that has relegated women to a more dependant role in the society. The cultural, political and religious discourse reinforces this dependant position of the women. You might be appalled to know that several religious texts justify hitting women. Though we have numerous laws in place that are meant to keep violent practices against women in check, the validity of domestic violence is hard to prove because such cases mostly go unreported. The issue of violence against women is of central concern to many health and human rights activists, social scientists and psychologists. The anticipation of physical, mental and sexual abuse by women takes a toll on their mental health because they are aware of the fact that they are nowhere safe, not even in their homes. This restricts their freedom as they live in the constant fear of being assaulted.

The issue of gender-based violence is quite important because such violence is getting out of hand. This unit concludes with a discussion violence against women. In order to gain an understanding of the concept, we must first define as to what constitutes such violence. Then, we can study the forms in which such violence may be encountered and the ways in which it can be tackled.

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### 4.1 UNIT OBJECTIVES

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After going through this unit, you will be able to:

- Describe the concepts, causes, harmful consequences and preventive measures of alcoholism and drug abuse
- Evaluate the various forms of unemployment and their causes
- Discuss the concept of crime from a sociological perspective

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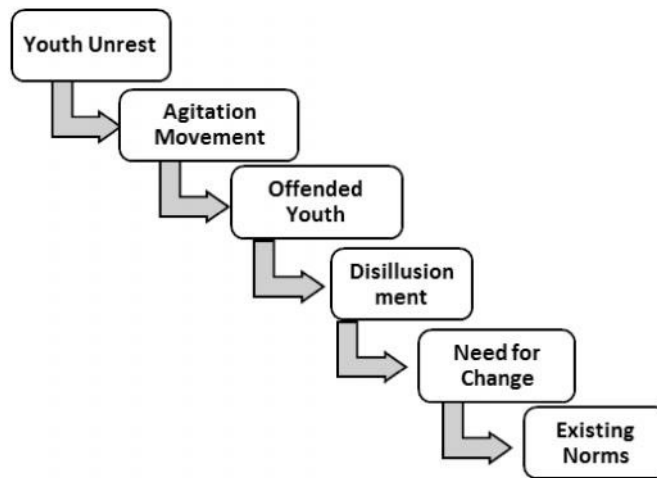
### 4.2 YOUTH UNREST

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The term 'unrest' simply refers to the 'disturbed condition of the present'. For instance, the lack of proper education may lead to social unrest in society. Social unrest is an indication of collective disillusionment and frustration of a particular group in a society. For example, if there is unrest among the students of a particular educational institute or university, then it is not perceived as the problem of student unrest as such. However, when students all over the country express their frustration on a particular issue, for

example, examination, placement in jobs, content of any syllabus, and so on, then the unrest prevailing due to these problems are termed as student unrest. In the same way, youth unrest exists in our society where there is a disagreement or frustration on common social issues in the society.

**NOTES**



7.1 Youth Unrest

**4.2.1 Classification of Youth Unrest**

The characteristics of youth unrest are based on four important standards. These are as follows:

- (i) Public concern
- (ii) Collective discontent
- (iii) Change in the existing norms
- (iv) Activity based on the feelings of injustice

In order to better understand the concept of youth unrest, let us classify it into the following groups:

**1. Resistance agitation**

The primary aim of resistance based on agitation is to keep the power holder in his/her place. For example, if university shows reduced marks on the mark sheet of some students, after a re-evaluation. This step can be resisted by students group through agitation, which may force the university to keep the original marks (i.e., the marks would not be reduced). Such a resistance agitation expresses the disappointment and concern of the students at the direction in which the university is moving or acting.

**2. Persuasive agitation**

In this case, the youth make an effort to change the attitude of the power holders towards a particular issue by generally discussing their problems with them directly and making them accept their points of view. This type of agitation ranges from relatively minor issues to major issues. The anger and injustice expressed through this method of agitation not only provokes support for the students but also mobilizes the passive youth to actively participate in the movement and express their discontent through harmless emotional outlets.

### 3. Revolutionary agitation

The major objective of revolutionary agitation is to bring unexpected extensive changes in the educational and social system. For example, in this type of agitation, the students may force the authorities to decide that no student will be declared as failed and will also be promoted to higher classes. Moreover, the student should also be given opportunities to appear in the failed paper or the subject till the time he/she clears it. In this type of agitation, the revolutionary leaders believe in overthrowing the existing system and replacing it with a new system. Some examples of revolutionary agitation are the youth agitation in china in 1987, the AASU (All Assam Students Union) agitation in Assam in 1994, Uttarakhand agitation in Uttar Pradesh in 1994 and Bodo agitation in Assam during 1989-96.

Generally, there are five types of youth who take up agitational activities. These are as follows:

- (i) **Socially isolated:** Youth who feel alienated and cut off from the larger society.
- (ii) **Unattached to family:** Youth who lack intimate relationships with their families are encouraged to participate in agitation. Young persons with warm and satisfying family bonds have no emotional need to join an agitation.
- (iii) **Personally maladjusted:** Youth who have failed to find a satisfying life role, for example, those who have not developed an adequate interest in studies, are unemployed or under-employed, or are unsuccessful, join agitation because of an emotional need to fill the void in their lives.
- (iv) **Migrants:** Such youths have little chance of getting integrated into the larger community, thus, joining an agitation acts as refuge for them.
- (v) **Marginals:** Youth who are not fully accepted and integrated with their caste, religious and linguistic group feel uneasy, insecure and resentful. They find it difficult to resolve the discrepancy in their self-image and public image which necessitates them to join agitation to get some recognition.

#### 4.2.2 Major Theories on the Cause of Youth Agitation

Generally, there are three important theories which clearly explain the concept of youth unrest. These theories are discussed as follows:

- (i) **Personal maladjustment theory:** It is true that there will be no youth agitation if there is no discontent amongst the youth. If the youth is satisfied with whatever they have then they are likely to have no interest in agitation. However, the angry and the discontent youth who are not satisfied with the existing systems or norms, or those who feel even slightly annoyed with the existing structure will collectively act to pressurize the power holder to introduce some changes. In reference to this kind of youth behaviour, the personal maladjustment theory sees agitation as a refuge from personal failure. It is possible that young people who feel maladjusted and unfulfilled are generally more involved in agitational activities. In short, the agitational supporters are those people who are frustrated misfits in the society.
- (ii) **Relative deprivation theory:** The prominent American sociologist Samuel Andrew Stouffer introduced the relative deprivation theory. According to Stouffer, a group feels deprived if it is prevented from achieving its goal. He further believes that attractive relative deprivation is increasing all over the underdeveloped world.

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In India the youth in general feels deprived of opportunities, experiences unemployment, faces the system of reservation, lacks scope of higher education, and so on. As a result of such deprivations, youth agitation increases, which is easy to infer but difficult to measure.

(iii) **Resource mobilization theory:** According to the views of eminent sociologists in this theory, in the absence of grievances and discontent, there would have been few agitations. However, mobilization is required for directing the discontent amongst the youth towards an effective and harmless agitation. However, this theory does not explain all kinds of youth agitation. If we categorize agitation as persuasive, revolutionary and resistance agitations, then this theory does not fit into resistance based agitation.

### Process of the growth of agitation due to youth unrest

Youth agitation can be defined as a social protest wherein the behaviour of the youth is not aimed at either injuring a person not destructing public property. It is a learned behaviour. The preconditions of youth agitations are as follows:

- To create collective consciousness
- To organize the youth to work for new programmes and new plans
- To provide opportunities to young individuals for expressing their feelings and make some impact on the course of social change

However, in today's scenario, student-oriented agitations are actually problem-oriented agitations and not value oriented. For example, students will start an agitation for the removal of a particular vice chancellor of a university but will not fight for a change in the system of selecting the vice chancellors of universities in India as a whole. In the same way, in a society-oriented agitation, they will stand and raise their voice against any form of wrong treatment of any state administrator, but will hardly stand for changing the system of the state.

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## 4.3 ALCOHOLISM

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Alcoholism, according to Johnson (1973), 'is a condition in which an individual loses control over his alcohol intake in that he is constantly unable to refrain from drinking once he begins.'

Alcohol use disorders are medical conditions that doctors can diagnose when a patient's drinking causes distress or harm. In the United States, about 18 million people have an alcohol use disorder, classified as either alcohol dependence—perhaps better known as alcoholism—or alcohol abuse.

Alcoholism, the more serious of the disorders, is a disease that includes symptoms such as the following:

- **Craving:** A strong need or urge to drink.
- **Loss of control:** Not being able to stop drinking once drinking has begun.
- **Physical dependence:** Withdrawal symptoms, such as nausea, sweating, shakiness and anxiety after stopping drinking.
- **Tolerance:** The need to drink greater amounts of alcohol to feel the same effect.

### Check Your Progress

1. List the important standards on which the characteristics of youth unrest are based.
2. State the major objective of revolutionary agitation.
3. Who propounded the relative deprivation theory?



The data from NIAAA's (National Institute on Alcohol Abuse and Alcoholism) National Epidemiological Study on Alcohol and Related Conditions has shown that more than 70 per cent of people who develop alcohol dependence have a single episode that lasts on average three or four years. Data from the same survey also show that many people who seek formal treatment are able to remain alcohol free, and many others recover without formal treatment.

However severe the problem may seem, many people with an alcohol use disorder can benefit from treatment.

Alcohol and drug dependence often go hand in hand; research shows that people who are dependent on alcohol are much more likely than the general population to use drugs, and people with drug dependence are much more likely than the general population to drink alcohol.

Patients with both alcohol and other drug use disorders:

- May have more severe dependence-related problems
- Are more likely to have psychiatric disorders, and are more likely to attempt suicide and suffer health problems
- Are at risk for dangerous interactions between the substances they use, including fatal poisonings

Because many people suffer from both alcohol and drug dependence, scientists speculate that these disorders may have some common causes and risk factors.

### 4.3.1 Types of Drinking

Drinking is not always discouraged because of its consequences. Drinking too much alcohol can harm one's immune system, making one's body an easy target for diseases. This is why heart patients and pregnant women should avoid the consumption of alcohol. Therefore, if a person drinks alcohol, moderate consumption is the best suggestion. However, many people drink in different situations and degrees. Dr Don Cahalan, a retired professor at the University of California at Berkeley's School of Public Health, has given the following classification of drinkers:

- (i) **Rarer user:** Rare users are those who drink once or twice a year.
- (ii) **Infrequent user:** Infrequent users are those who drink once or twice in two or three months. These users drink less than once a month.
- (iii) **Light drinker:** Light drinkers consume alcohol once or twice a month.
- (iv) **Moderate drinker:** Moderate drinkers are those who consume alcohol three to four times in a month.
- (v) **Heavy drinker:** Heavy drinkers consume alcohol every day or drink incessantly during the day. These types of drinkers are also referred to as hard-core drinkers.

### 4.3.2 Effects of Alcoholism

Drinking too much—on a single occasion or over time—can take a serious toll on one's health. However, alcohol can have several social effects also. The following are some of the ways in which alcohol can affect the individuals and society:

- **Personal life:** Gururaj et al (2004) observed that an alcohol user, in comparison to a non-user, experienced higher incidence of negative life events: poor health status, getting injured, involvement in different types of abuse (physical, emotional

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and sexual; against spouse, children, family members and friends), greater problems in workplace, psychological problems, economic problems, and so on.

- **Work related:** Alcohol consumption affects work by absenteeism, decreased productivity and unemployment (Green facts, 2006), and work place injuries and accidents (Murthy et al, 2004). In the Indian context, although alcohol use in employed individuals is described, the consequence on the process of work is inadequately documented.
- **Family level:** Alcoholism has been considered as a family disease. An individual's alcohol indulgence makes the family go through intense psychological suffering. In a community based study, Gururaj et al (2004) observed that nearly 40 per cent of the households surveyed had at least one alcohol consumer. Isaac (1998) reviewing Indian literature on contemporary trends of alcohol consumption in India noted the growing evidence of alcohol as a 'major cause of family disruption and marital discord'.
- **Alcohol and family violence:** Even though acute states of alcohol intoxication can lead to death or hospitalization of self or other family problems, domestic violence due to alcohol is a slow killer. Various dimensions of domestic violence like physical violence (hitting, kicking, shoving, and so on), sexual abuse, emotional abuse, violence against children, elderly and youth are frequently associated with alcohol consumption.
- **Impact on children:** As the vulnerable members of the family, the negative impact of alcohol use in the family is greater on children. Children within these families are at a higher risk of becoming alcohol users and dependents; develop a host of emotional and behavioural problems including difficulties in social adjustment.
- **Family finances:** The family of an alcohol user is at a twin disadvantage: firstly, unemployment or underemployment of the productive member results in lesser financial resources; secondly, the already available meagre resource needs to be either voluntarily or forcibly shared for buying alcohol. This impoverishment can push families downwards in the presence of a negative event in the family.
- **Alcohol and crime:** At the societal level, alcohol abuse or its ban (consequence of prohibition) results in several anti-social activities, ranging from petty thefts to homicides to organized crime.
- **Mass tragedies:** Methanol, an industrial solvent, is often an adulterant in illicit alcohol brews, and has been responsible for the death of several people and a cause of the periodic 'hooch tragedies' across the country.
- **Community violence:** Indicative of the growing recognition of adverse effects of alcohol use in the social sphere, Murthy (2007) observes greater mental morbidity after events of mass violence. Substance use disorders are acknowledged in these events, but are poorly documented.

Media frequently reports the growing involvement of communal violence as being often linked to alcohol. There is no specific data available in the country linking alcohol with violence. The huge amounts of alcohol seized during elections, time after time, is testimony of the penetration of alcohol in societies and its 'democratic' values.

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- **Social cost of alcohol consumption:** The fact that alcohol is imposing a high economic cost on Indian society is now well recognized. However, the accuracy of costing depends on the extent of monetizing the economic impact of alcohol use. It should include both direct and indirect costs, and tangible and intangible costs. The direct cost includes medical costs (acute and long-term) and lost earnings due to death and disability. The indirect costs include loss of work, loss of school, meeting the burden, loss of savings, extra loans made, assets sold, work replacement/support, cost to the employer/society, low self-esteem, social costs of postponed events and lost productivity.

### 4.3.3 Causes of Alcoholism

Regular alcohol users are dependent on alcohol and suffer from withdrawal symptoms when they abstain from it. However, dependence upon alcohol is not the only reason for its addiction. There are other factors that might cause alcohol dependence. These are discussed as follows:

#### (i) Genetic factors

Genetics has a significant role to play in alcoholism because the presence of certain genes makes one more vulnerable to alcoholism. Research has shown that addiction to alcohol and other substances might be related to genetic variations in 51 different chromosomal regions. The following are some of the factors that have been found as having probable connection with alcoholism:

- The family members of families that have a history of alcoholism were found to have a smaller amygdala, the part of brain that controls emotions and feelings.
- It is possible that an individual inherits a lack of the warning signals that usually make people stop drinking. Regular drinking makes one immune to the effects of drinking larger amounts before exhibiting behavioural impairment.
- An important neurotransmitter called serotonin has been found to be lacking in alcoholics. Individuals with high levels of this chemical have been shown to have high levels of tolerance for alcohol.
- Another important neurotransmitter found in high levels in alcoholics is dopamine. Research shows that high levels of the D2 dopamine receptor may help inhibit behavioural responses to alcohol and protect against alcoholism in people with a family history of alcohol dependence.

Even when we can identify many of these genetic factors in alcoholics, these cannot be used to explain all cases of alcoholism. Irrespective of the fact that alcoholism is an inherited trait, alcoholics have to act responsibly. The inheritance of these factors cannot be said to fix that a child is bound to become an alcoholic. Other factors which are explained later in this unit, have an equally valid role to play in this regard.

#### (ii) Brain chemical imbalances after long-term alcohol use

The deleterious effects that alcohol can have on the users' brain impacts neurons (nerve cells), brain chemistry and blood flow within the frontal lobes of the brain. It has been found that alcohol affects the neurotransmitters in the brain. Even when a person quits, these neurotransmitters might behave differently because of the long-term alcohol use. This might either induce dependency or a person may relapse. This is so because of the following reasons:

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- These neurotransmitters augment one's need to reduce agitation.
- They also make the individual increase the desire to restore pleasurable feelings.

The brain activity of an alcohol user who stops drinking will show that chemical responses have created an overexcited nervous system by changing the level of chemicals that inhibit stress and excitation. It is believed that when a person stops drinking, high levels of norepinephrine are produced in his brain. These can induce withdrawal symptoms, including an increase in blood pressure and heart rate. The brain responds to such overexcitement by increasing the need to calm it down. Alcoholics feel the need to do so by drinking.

When one drinks alcohol, neurotransmitters (serotonin, dopamine and opioid peptides) are released in the brain. These are responsible for producing pleasurable feelings in an individual. Regular intakers of alcohol appear to have depleted the stores of dopamine and serotonin. This is why in the course of time, heavy drinking is unable to lift spirits for a person.

### (iii) Social and emotional causes of alcoholic relapse

A majority of alcoholics relapse even after being treated, or even if they have successfully abstained away from it. People close to alcoholics should realize this aspect. The following are the factors that expose a person to a higher risk of relapsing even after treatment:

- Frustration and anxiety
- Societal pressure
- Inner temptation

(a) *Mental and emotional stress*: Many alcohol users drink to tackle difficult emotions. They see it as an alternative to failed social relationships and as a recourse to the rut of daily life. Quitting drinking habits becomes difficult because it interferes with the alcoholics' loss of mental equilibrium. This induces natural responses such as depression, anxiety and stress caused by the brain's chemical imbalances. Finding themselves caught in a whirlpool of negative moods and emotions, alcoholics struggle against it and return to their past way of dealing with these emotions.

In this context, one might say that all changes, regardless of the fact that they are good or bad, might trigger temporary grief and anxiety. However, the passage of time and indulgence in healthier pleasures will weaken one's response and one can get past these negative feelings.

(b) *Co-dependency*: Persons who have a history of alcoholism would often find it difficult to form meaningful and mutually enriching relationships. They find it difficult to demonstrate normal social behaviour when they try to abstain. The following points explain this:

- o They often find it hard to spend time with occasional drinkers who lack any form of addiction. They might feel alienated and isolated and might find it difficult to deal with the other person's attitude.
- o They may not find the same degree of acceptability among friends because of his newly found sobriety. This might encourage the ex-addicts to continue their past behaviour.
- o Spouses of alcoholics often act in opposition with their true wishes to preserve their marriage. However, when these alcoholics and drug

abusers become sober, they find it hard to adapt to the new reformed selves of their spouses.

- (c) *Social and cultural pressures*: The media, time and again, delineates alcohol to be a pleasure-giving beverage. Even publications have been seen to publicize reports claiming that light-to-moderate drinking is not harmful to a person's health. This may provide the regular users of alcohol an excuse to indulge in their addiction. It is important to ignore such messages and acknowledge them as mere gimmicks by beverage companies to incur profits.
- (d) *Other reasons*: A person consumes alcohol for a variety of self-proclaimed reasons. An alarming trend over the past decade is the process of normalization of drinking activities in the Indian society. Drinking usually starts in social circles, progressing later to compulsive individual drinking in urban areas, while solitary drinking leads to habitual and addictive drinking in rural areas.

Ghulam et al (1996) from Madhya Pradesh observed that while introduction to alcohol was predominantly through friends in 93 per cent of users (families 3 per cent), 62 per cent started using alcohol for being sociable, 6 per cent for curiosity, 8 per cent to relieve psychological stress and 24 per cent for overcoming fatigue. Similarly, Meena et al (2002) noticed that 26 per cent consumed alcohol to overcome worries, 15 per cent to think and work better, 14 per cent for cheering up and 8 per cent to relax. Singh et al (2000) from Amritsar observed that three-fourths of the men consumed alcohol more to be in the social company of their friends.

Gururaj et al (2005) observed that the attributions for drinking are several, but primarily include social reasons, overcoming fatigue and to relieve stress, aches and pains. Similarly, with the impact of globalization, urbanization, industrialization, media influence and changing lifestyles, alcohol has entered into the lives of Indians in a big and unrestricted manner.

#### 4.3.4 Governmental Efforts and Policies in the Treatment of Alcoholism

In 1977, the Ministry of Health and Family Welfare, Government of India, appointed an Expert Committee in the wake of reports suggesting growing substance use. This Committee recommended the setting up of treatment centres for the identification, treatment, aftercare and rehabilitation of substance users. A second expert committee in 1986 recommended the following:

- Development of a National Centre under the Ministry of Health and equivalent centres in various states
- Strengthening of existing general hospitals to provide de-addiction services
- Making state health departments responsible for the treatment of patients
- Priority to be given to manpower development

Based on the expert committee and a subsequent cabinet subcommittee recommendation in 1988, de-addiction centres were set up in five central government institutes and two regional centres in two state capitals, Kolkata and Mumbai, under the Ministry of Health. A National Master Plan to control drug abuse was formulated in 1994, largely subsequent to the enactment of the Narcotics and Psychotropic Substances Act (1985). The health

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sector's current response to manage the problem resulting from growing alcohol use in the society has been by providing tertiary treatment to individuals with serious addiction.

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From an intervention point of view, long-term care and rehabilitation services need to be provided to these dependent users many of whom do not reach the dedicated de-addiction centres and other tertiary care centres. Further, early detection and prompt treatment measures across different categories of health settings need to be instituted for nearly 55 million harmful and hazardous users, who are at greater risk of developing long-term complications of alcohol use.

The Ministry of Health (through government organizations) and the Ministry of Social Justice (through non-government organizations) have established centres across the country in medical colleges or district hospitals or some community health centres in consultation with state health departments. However, many of the centres do not have adequately trained staff, medicines and supportive facilities.

The Ministry of Social Justice has supported public awareness campaigns, media publicity and community based treatment, and aims at mobilizing community resources and participation. One of the major focus of both the ministries is to increase awareness regarding the problems of alcohol in the society. However, if such educational activities are not accompanied with suitable changes in availability, timings, distribution and sales, these programmes are not likely to be effective or have a major impact. Though the National Master Plan, formulated in 1994, recommended specific activities for prevention, treatment and rehabilitation, the complete implementation of this plan is yet to occur.

The Government of India supports 401 detoxification and 41 counselling centres countrywide, under the auspices of the National Drug De-addiction Programme (DDAP) to treat people with substance abuse disorders (MSJE, 2010). Nearly 45 per cent of people seeking treatment in these centres are for alcohol dependence.

The following are some treatment mechanisms for alcoholism:

- (i) **Pharmacotherapy for detoxification and relapse prevention:** Conventionally, pharmacotherapy involves the use of benzodiazepines for the detoxification and disulfiram for relapse prevention. A systematic review from Higher Income Countries [HIC] showed that benzodiazepines remain the agents of choice for treating alcohol withdrawal during detoxification [Ntais et al, 2005]. A recent Randomized-Control-Trial (RCT) from India that compared lorazepam and chlordiazepoxide found that these benzodiazepines had comparable attenuating effects on uncomplicated withdrawal [Kumar et al, 2009]. Thus, lorazepam can be used in Low and Middle Income Countries (LMIC) settings where it is difficult to test liver function status, an essential preamble to using long-acting benzodiazepines in patients. Large multisite RCTs from the HICs have concluded that the aversive agent disulfiram might help prevent relapse in compliant patients but is ineffective at promoting continuous abstinence [Fuller et al, 1986].
- (ii) **Psychosocial interventions to prevent/delay relapse:** These interventions fall into two main categories: structured interventions and self-help groups. Two large US and UK-based RCTs that compared psychosocial therapies differing widely in conceptual framework, intensity, duration and location (Motivation Enhancement Therapy [MET], Cognitive Behavior Therapy [CBT], Twelve Step Facilitation [TSF] therapy, and Social Behaviour and Network Therapy [SBNT]) found minimal long-term difference between

inpatient/residential treatment and outpatient counselling approaches (Babor et al, 2003; UKATT 2005). These trials also found approximately equivalent (and reasonably good) outcomes with both brief, non-intensive treatments (MET) and intensive treatments (CBT, TSF, and SBNT) for moderately severe alcoholics.

A systematic review that considered evidence collected in HICs concluded that manual-guided specific treatments with a theoretical base (e.g., MET, CBT) are better than non-specific treatments (supportive therapy and social work interventions), but that among the specific therapies, none was superior (Berglund et al, 2003). The same review found that marital therapy and family intervention yielded positive results. A meta-analysis of behavioural self-control training found that this intervention reduced alcohol consumption and alcohol-related difficulties (Walters, 2000).

Very few studies have examined psychosocial interventions in LMICs, but one RCT in dependent drinkers in Korea found that culturally modified cognitive behavioural therapy increased the drinkers' insight into their condition (Im et al, 2007). A Cochrane review of studies investigating the effectiveness of strategies adopted by Alcoholics Anonymous and other self-help groups to reduce alcohol dependence provided no definitive evidence that these approaches are effective in HICs; there are no data from LMICs about the effectiveness of self-help groups (Ferri et al, 2006).

- (iii) **Alternative treatments:** Comparing the effect of yoga therapy and physical training exercise in alcohol dependence, Raina et al (2001) concluded that a 24 week follow-up, yoga therapy had positive effects in mild and moderate cases but did not prevent relapse in severe cases of alcohol dependence. Another study (Vedamurtachar et al, 2006) documented the reduction in depression along with stress-hormone levels (cortisol and ACTH) in patients with alcohol dependence compared to controls.

While the study did not examine whether this translated into better outcome (such as abstinence), the finding is significant in that elevated stress hormones in recovering alcoholics are thought to be a major mediator of relapse.

One should keep in mind the following points while helping alcoholics and drug abusers:

- One should always be supportive. This support will help the person become more confident. One has to be deeply invested in the rehabilitation process to affect a major change.
- One has to be equipped to deal with high-risk situations.
- While helping someone in the process of de-alcoholism and de-addiction, one needs to consider that change can be a lengthy process.

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## 4.4 DRUG ADDICTION

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India, with a population of over 1.2 billion people, spread over an area of 3.28 million sq. km, has about 3 million (about 0.3 per cent of total population) estimated victims of different kinds of drug usages, excluding alcohol dependents. Such a population comes from diverse socio-economic, cultural, religious and linguistic backgrounds. The use of dependence-producing substances, in some form or the other, has been a universal

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### Check Your Progress

4. List the symptoms of alcoholism.
5. Identify the factors that expose a person to a higher risk of relapsing even after treatment.
6. What points should one keep in mind while helping alcoholics and drug abusers?

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phenomenon. In India also, the abuse of alcohol, opium and cannabis had not been entirely unknown.

India is the biggest supplier of licit demand for opium, required primarily for medicinal purposes. Besides this, India is located close to the major poppy growing areas of the world, with the 'Golden Crescent' on the Northwest and 'Golden Triangle' on the Northeast. These make India vulnerable to drug abuse, particularly in poppy growing areas and along the transit/trafficking routes.

### The scenario

According to eminent sociologist Joseph Jullian, 'Drug is any chemical substance which affects bodily function, mood, perception or consciousness which has potential for misuse and which may be harmful to the individual or the society.' Drug addiction refers to 'a condition characterized by an overwhelming desire to continue taking a drug to which one has become habituated through repeated consumption because it produces a particular effect, usually an alteration of mental status'. Over the years, drug addiction is becoming an area of concern as traditional moorings, effective social taboos, emphasis on self-restraint, and pervasive control and discipline of the joint family and community are eroding.

The processes of industrialization, urbanization and migration have led to loosening of the traditional methods of social control, rendering an individual vulnerable to the stresses and strains of modern life. The fast changing social milieu, among other factors, is mainly contributing to the proliferation of drug abuse, both of traditional and new psychoactive substances.

### Types of drugs

Drugs come in various forms and can be taken numerous ways. Some are legal and some are not. Drug abuse and misuse can cause numerous health problems, and in serious cases, death can occur. Treatment for drug abuse is often sought to aid in recovery. The following are the most common types of drugs:

#### 1. Stimulants

These drugs speed up the body's nervous system and create a feeling of energy. They are also called 'uppers' because of their ability to make you feel very awake. Stimulants have the opposite effect of depressants. When the effects of a stimulant wear off, the user is typically left with feelings of sickness and a loss of energy. Constant use of such drugs can have very negative effects on the user. In order to prevent extreme negative side effects of these drugs and the impact they have on life, drug treatment centres are often recommended. These kinds of drugs include:

- Cocaine
- Methamphetamines
- Amphetamines
- Ritalin
- Cylert

#### 2. Inhalants

Inhalants are sniffed or huffed and give the user immediate results. Unfortunately, these immediate results can also result in sudden mental damage. When inhalants are taken,



the body becomes deprived of oxygen, causing a rapid heartbeat. Other effects include liver, lung and kidney problems, affected sense of smell, difficulty walking and confusion. These include:

- Glues
- Paint thinner
- Gasoline
- Laughing gas
- Aerosol sprays

### 3. Cannabinoids

These drugs result in feelings of euphoria, cause confusion and memory problems, anxiety, a higher heart rate, as well as staggering and poor reaction time. These include:

- Hashish
- Marijuana

### 4. Depressants

Depressants slow down activity in the central nervous system of your body. These drugs are also called ‘downers’ because they slow the body down and seem to give feelings of relaxation. Depressants are available as prescription drugs to relieve stress and anger, although drowsiness is often a side effect. The ‘relaxation’ felt from these drugs is not a healthy feeling for the body to experience. Therefore, to stop abuse of this drug, drug treatment is suggested.

These include the following:

- Barbiturates
- Benzodiazepines
- Flunitrazepam
- GHB (Gamma-hydroxybutyrate)
- Methaqualone
- Alcohol
- Tranquillizers

### 5. Opioids and morphine derivatives

Opioids and morphine derivatives can cause drowsiness, confusion, nausea, feelings of euphoria, respiratory complications and relieve pain.

These include the following:

- Codeine
- Fentanyl and fentanyl analogs
- Heroin
- Morphine
- Opium
- Oxycodone HCL
- Hydrocodone bitartrate, acetaminophen

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**6. Anabolic steroids**

Steroids are taken to improve physical performance as well as to enlarge muscles and increase strength. Negative effects of steroids include baldness, cysts, oily hair and skin, acne, heart attack, stroke, and a change in voice. Hostility is also a frequent side effect of anabolic steroids.

These include the following:

- Anadrol
- Oxandrin
- Durabolin
- Stanozol
- Dianabol

**7. Hallucinogens**

When taking hallucinogens, switching emotions is frequent. These drugs change the mind and cause the appearance of things that are not really there. Hallucinogens affect the body's self-control, such as speech and movement, and often bring about hostility. Other negative side effects of these drugs include heart failure, increased heart rate, higher blood pressure and changes in the body's hormones.

These types of drugs include:

- LSD (lysergic acid diethylamide)
- Mescaline
- Psilocybin
- Cannabis
- Magic mushrooms

**8. Prescription drugs**

Prescription drugs can be very helpful drugs when used properly and when under the guidance of a qualified physician. These drugs can be used as aids in surgery, to treat medical conditions and while controlling various symptoms. Misuse and abuse of prescription drugs, however, can be very dangerous.

These drugs include:

- Opioids: Codeine, Oxycodone, Morphine
- Central nervous system depressants: Barbiturates, benzodiazepines
- Stimulants: Dextroamphetamine, methylphenidate

**4.4.1 Causes of Drug Addiction**

There is no one predominant factor that can presage that an individual will turn out to become a drug addict. However, some of us are more at risk than others. This is determined by various biological, environmental and physical factors. If a person falls in the high risk group, there are more chances of his/her becoming a drug addict. The following are some of the causes that can lead one to become a drug addict:

- **Biological factors:** As stated earlier in this unit, genes in combination with environmental influences have an important role in determining a person's

propensity or vulnerability to become an addict. Other biological factors such as one's gender, ethnicity and the presence of other mental disorders might expose a person to a greater risk for drug abuse and addiction.

- **Environmental factors:** The environment in which a person lives and grows up, such as the family one is born in, or the peers one has, or one's status in the society, can also determine an individual's tendency to become an addict. Other factors like peer pressure, physical and sexual abuse, anxiety and parental involvement can greatly impact the course of drug abuse and addiction in an individual's life.
- **Stage of development:** While genetic and environmental factors are at work, the stage of development that an individual is going through, also determines whether or not he might be addicted to drugs in life. The truth is that those who begin early in the path to drug addiction have to face bigger challenges while rehabilitating, and are more likely to become a drug abuser. Drug usage in adolescents has also been seen to be more prevalent.

Drug addiction can be prevented. Research has proven that prevention programmes that concern the family, schools, communities and the media can help in dealing with drug abuse effectively. The youth, who are particularly at higher risk, should be made aware of the toll that drug abuse can take on their life and health.

#### 4.4.2 Demand Reduction Strategy: A Welfare Approach

The issues relating to drugs are tackled by the Government of India through its two-pronged strategy, viz., supply reduction and demand reduction. While the supply reduction is under the purview of the enforcement agencies with the Department of Revenue as the nodal agency, the demand reduction strategy is under the domain of social sector. The Ministry of Social Justice and Empowerment in Government of India is responsible for the implementation of the demand reduction strategy in the country.

Over the years, it was realized that the drug abuse is not only a problem arising out of the availability of such intoxicating drinks and drugs but it also has a great deal to do with the social conditions which create the demand for or the need for consumption of such substances. The vulnerability of the modern society plays a catalytic role in promoting the consumption and abuse of narcotic and psychotropic drugs.

With this, the need arises for implementing strategies for the prevention of drug abuse, educating the people about its ill effects and the rehabilitation of addicts. The findings of studies/reports indicate the relationship of drug abuse with the socio-economic conditions or the social dynamics of the population.

Therefore, the approach should be to recognize drug abuse as a psycho-socio medical problem, which can be best handled through community based interventions.

Keeping the aforesaid approach in view, the Government of India has a three-pronged strategy for demand reduction consisting of:

- Building awareness and educating people about ill effects of drug abuse
- Dealing with the addicts through programmes of motivational counselling, treatment, follow-up and social-reintegration of recovered addicts
- Imparting drug abuse prevention/rehabilitation training to volunteers with a view to build up an educated cadre of service providers

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The objective of the entire strategy is to empower the society and the community to deal with the problem of drug abuse.

#### 4.4.3 Treatment and Rehabilitation of Addicts

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The Ministry of Social Justice and Empowerment, as the focal point for drug demand reduction programmes in the country, has been implementing the Scheme for Prohibition and Drug Abuse Prevention since the year 1985–86. As the implementation of programmes for de-addiction and rehabilitation of drug addicts requires sustained and committed/involved effort with a great degree of flexibility and innovation, a state-community (voluntary) partnership appears to be particularly strong mechanism for service delivery. Accordingly, under the scheme, while major portion of the cost of services is borne by the government, the voluntary organizations provide actual services through the counselling and awareness centres, de-addiction cum rehabilitation centres, de-addiction camps and awareness programmes.

Under this scheme, the Ministry is assisting around 390 voluntary organizations for maintaining more than 400 Integrated Rehabilitation Centres for Addicts (IRCA) spread all over the country. The average annual allocation for this programme has been to the tune of ` 40 crore.

The basic objective in creating facilities for treatment, at centres run through voluntary organizations, is to ensure that the support of the family and the community is mobilized to the maximum. These centres adopt a wide variety of approaches, systems and methodologies for the treatment and rehabilitation of the addicts suitable and adaptable to the social customs, traditions and culture. However, this does not in any way undermine the adoption of scientific, modern and established systems of treatment.

All centres are equipped with a cadre of experts from various fields including doctors, counsellors, community workers, social workers, and so on. Thus, it is a multi-disciplinary approach being applied according to the needs of individual cases. They work in coordination with the community resources as well as infrastructure and services available under other related agencies.

To facilitate the medical treatment of hard-core addicts who require intensive long-term medical attention, 100 de-addiction centres are being run in government hospitals/primary health centres.

#### 4.4.4 Awareness and Preventive Education

The counselling and awareness centres are engaged in a wide range of awareness generation programmes in varied community settings, including village panchayats, schools, and so on. Besides these centres, the Ministry has been actively utilizing the various media channels, print as well as audio-visual for educating the people on the ill effects of drug abuse and also disseminating information on the service delivery.

The overall approach is based on the need to comprehensively address the widespread ignorance and lack of information on the ill-effects of drug abuse prevention/rehabilitation services and to build up a climate of abstinence from drugs through sensitizing the community at large.

In this perspective, the strategy for public awareness about the damaging consequences of drug abuse takes into account the culture-specific aspects of the problem. A differential approach has been adopted towards educating the public vis-à-vis groups at risk.

#### 4.4.5 Inter-Sectoral Collaboration

The problem of alcoholism and drug abuse is a social malaise and is dealt holistically by targeting all spheres of human activity. The Government of India has been following an integrated approach involving all concerned ministries and departments who could complement and supplement the initiatives being taken by each other. The initiatives being taken include the following:

- Imparting education on drugs and positive alternative to the youth through appropriate modification in school curriculum and sensitization of school environment.
- Programmes are being developed for the sensitization of the teachers, parents and the peer groups in a school environment through the participation of the non-government organizations.
- The cooperation of the media and various youth organizations has also been solicited for the dissemination of information on ill effects of alcohol/drugs and in engaging the community in positive/healthy alternatives.
- Available government infrastructure and services have been integrated with the services offered by the NGO (non-governmental organization) sector for dealing with associated health problems such as TB, HIV/AIDS, Hepatitis, and so on.

Efforts are also being made to provide the medical professionals in the health sector with the knowledge on rehabilitation and after-care of alcohol and drug dependents. Simultaneously, steps have been initiated for providing training to the NGO professionals on various medical inputs for providing effective service to the clients. One of the successful initiatives towards inter-sectoral collaboration has been the integration of HIV/AIDS prevention programme into the substance abuse programme of one hundred NGO-run de-addiction centres supported by the Ministry of Social Justice and Empowerment.

#### Measures to Combat Drug Trafficking

The Narcotic Drugs and Psychotropic Substances Act, 1985 (NDPS Act), sets out the statutory framework for drug law enforcement in India. This Act consolidates the erstwhile principal Acts, viz., the Opium Act, 1857; the Opium Act, 1878; and the Dangerous Drugs Act, 1930. The NDPS Act also incorporates provisions designed to implement India's obligations under various International Conventions. Certain significant amendments were made in the Act in 1989 to provide for the forfeiture of property derived from drug trafficking, and for control over chemicals and substances used in the manufacture of narcotic drugs and psychotropic substances. In order to give effect to the statutory provisions relating to these substances, an order, namely the NDPS (Regulation of Controlled Substances) Order, was promulgated by the Government of India in 1993 to control, regulate and monitor the manufacture, distribution, import, export, transportation, and so on, of any substance which the government may declare to be a 'controlled substance' under the Act. The statutory regime in India consequently covers drug trafficking, drug related assets as well as substances which can be used in the manufacture of narcotic drugs and psychotropic substances. Some further amendments were incorporated in the NDPS Act in 2001 mainly to introduce a graded punishment.

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The primary counter narcotics focus areas in India include:

- (i) Surveillance and enforcement at import points and land borders
- (ii) Preventive and interdiction efforts along the known drug routes
- (iii) Control measures at export points, such as air-passenger terminals, cargo terminals and foreign post offices
- (iv) Improved co-ordination between the various drug law enforcement agencies
- (v) Identification and eradication of illicit cultivation and the wild growth of cannabis and the opium poppy
- (vi) Strengthening of the intelligence apparatus to improve the collection, collation, analysis and dissemination of operational intelligence
- (vii) Increased international co-operation, both in operational and long-term intelligence as well as in investigations and mutual legal assistance

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## 4.5 UNEMPLOYMENT

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One of the most acute challenges that the Indian economy has been facing is the mounting rate of unemployment. It promotes poverty and inequalities, lowers social standards, and is a huge loss of manpower resources to the nation. Unemployment is a chronic malady in India that deprives able bodied people to work on the current wages. It lowers the standard of living of the people since unemployed people do not have enough purchasing power. They face social degradation and suffer from inferiority complex. Therefore, some economists call the unemployment problem as a socio-economic challenge to the society.

Unemployment is becoming a serious problem in India, though accurate estimate is difficult to obtain. About 7 million people are added to the labour force every year and the number is also increasing at faster rate. However, on the contrary, the economy growth is not creating enough jobs.

The number of unemployment in India increased from 2.01 crore in 1993–94 to 2.66 crore in 1999–2000. The labour force in 1999–2000 was about 363.33 million (36.33 crore), which has gone up significantly during tenth plan period. According to the data released by the National Sample Survey Organisation (NSSO), employment on Current Daily Status (CDS), basing during the periods 1999–2000 and 2004–05, had increased considerably in comparison to the augmentation registered during the periods 1993–94 and 1999–2000. During this period, about 47 million work opportunities were created compared to only 24 million in the period between 1993–94 and 1999–2000. Employment growth accelerated from 1.25 per cent per annum to 2.62 per cent per annum. However, the labour force grew at faster rate of 2.84 per cent than the work force and unemployment force also rose. The incidence on unemployment on CDS basis increased from 7.31 per cent in 1999–2000 to 8.28 per cent in 2004–05.

Employment growth in the organized sector, public and private combined declined during the period 1994–2007. This can be attributed to the increase in employment rate in the public organized sector.

The compound annual unemployment growth rate in the organized sector, including public and private sectors, in the country during 2008 to 2011 was 1.72 per cent. It was –0.24 for the public sector and 5.06 for the private sector.

**Check Your Progress**

- 7. What are stimulants? State its effects.
- 8. State the effects of cannabinoids.
- 9. What is the basic objective in creating facilities for treatment of drug addiction?

### 4.5.1 Unemployment and Underemployment: Definitions

Unemployment is defined as a situation wherein able bodied persons fail to find a job even though they are willing to work at the prevailing wage rate. Unemployment is a two-fold phenomenon:

- (i) An individual is not currently employed.
- (ii) He/She is ready to work at the prevailing wage rates.
- (iii) An individual must make an effort to find work.

According to the Bureau of Labor Statistics, USA, the unemployed include people who do not have a job, have actively looked for work in the past four weeks, and are currently available for work. It also includes people who were temporarily laid off and are waiting to be called back to that job. In another sense, workers are considered to be the producer of services and when they are unable to sell their services, they are said to be unemployed. Underemployment, however, refers to a situation when a worker does not work for full hours (normally 8 hours a day). It is again the under-exploitation of manpower resources of the country. The Indian agriculture sector is facing such a type of unemployment.

### 4.5.2 Extent of Unemployment in Developing Countries

It should, however, be mentioned that the problem of unemployment and underemployment represents a challenge to the developing countries just as the problem of cyclical unemployment is a challenge to the countries where advanced industrial development has taken place. The major problems of employment in the developing countries have been conceived of as follows:

- (i) The provision of productive work for the farm population during long periods of seasonal unemployment has not been addressed properly.
- (ii) The prevention of the annual increase in employable population from further aggravating the situation of chronic underemployment and disguised unemployment in agriculture—which in many parts of these countries have already reached the point of saturation—has not been taken seriously. This occurs in urban areas also.
- (iii) Indian planning has not paid any attention to manpower planning. It had always concentrated on the development of agriculture and industry. The eradication of unemployment has never been the prime objective of any of the five year plans.
- (iv) The Indian education system produces simple graduates and postgraduates and not professionals. It has never matched the needs of the economy. Our education system is neither job-oriented nor skill-oriented.
- (v) Overpopulated countries like India need to stress upon the development of cottage and small-scale industries because it needs less capital and low technical skills. However, the lack of communication and knowledge creates hurdles in its performance.
- (vi) The Indian agriculture absorbs the excessive pressure of overpopulation resulting in disguised unemployment. From each family farm, if we withdraw one or two members, the total productivity will not be affected, but at the same time, alternative job opportunities must be made available which unfortunately does not happen.
- (vii) The Indian labour is attached with their families and native places. They do not move far off to search a job and source of their livelihood.
- (viii) Illiteracy creates unskilled labour. Skilled and trained labour is required in modern industries. Thus, the illiterate and unskilled labourers remain unemployed in the country.

## NOTES

### 4.5.3 Types and Causes of Unemployment in India

The following are the various kinds of unemployment that have been prevalent in our country. These points also talk about the causes of each type.

#### NOTES

(i) **Voluntary unemployment:** Those people are known to be voluntarily unemployed who are not working by choice. They do not avail of an employment opportunity because they consider such a job as below their dignity. Sometimes, people prefer remaining idle over availing low wage employment. Besides, there are countless reasons of voluntary unemployment, but higher education is one of the major causes of being voluntarily unemployed in India.

(ii) **Disguised unemployment:** Disguised unemployment means that the number of workers employed in a job is much more than are actually required. It is invisible in nature since even if some workers are withdrawn from the work, the total production remains unchanged. Technically, disguised unemployment or invisible employment exists when marginal productivity of a labour is zero. Suppose five workers are engaged on a work; if two of them are withdrawn from it and the total work remains unaffected, the two persons are disguisedly unemployed.

It arises in India due to the following reasons:

- (a) Increasing pressure of population on land
- (b) Lack of alternative employment opportunities
- (c) Involvement of more and more people in agriculture since it is a family occupation

The concept of disguised unemployment was introduced by well-known economist Professor Ragnar Nurkse, who claims that such kind of unemployment is very harmful for the nation and directly affects its overall productivity. It is hidden unemployment that keeps an underdeveloped country like India in a vicious circle of poverty. Disguised unemployment exists mostly in rural India, thus, keeping low productivity of this sector. It keeps the Indian farmers on subsistence level living.

(iii) **Open unemployment:** Open unemployment is said to prevail when all the unemployed have no work to do, even though they are willing to work on the prevailing wages. It is mostly found in cities and industries. Such kind of unemployment is often categorized in the following forms:

- (a) *Cyclical unemployment:* Cyclical unemployment arises due to the cyclical activities in a capitalist system. Cyclical activities are found in different economic phases: boom, recession, depression and recovery. The phases of depression and recession throw many people out of job, which results into cyclical unemployment. The investment activities get discouraged and entrepreneurs cut down their level of production. The demand for labour declines and mass unemployment occurs. Such unemployment is generally found in the industrial sector in a free economy. Due to a small industrial sector, this type of unemployment is not found in India.
- (b) *Structural unemployment:* Structural unemployment arises due to the changes in demand pattern and supply structure. With the passage of time, when the demand pattern of goods changes, there will be a change in the demand pattern for labour. Some labours in one sector become idle, while

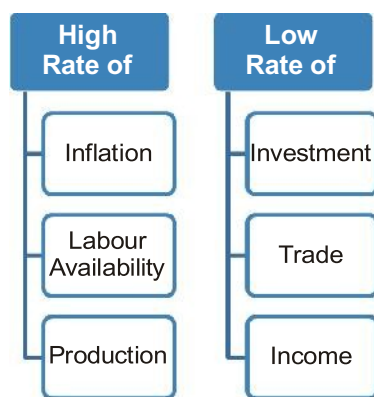


## NOTES

there may be demand in the other sector. Since labour cannot immediately switch over to the new pattern, it causes structural unemployment. This type of unemployment is mostly found in underdeveloped countries like India. It is because of this reason that the rate of capital formation is low in these economies and the desired rapid industrialization is not possible. As a result, a vast labour force remains unemployed.

- (c) **Frictional unemployment:** The kind of unemployment that arises due to imperfections of labour market is known as frictional unemployment. It arises due to the movement of labour from one industry to another or from one place to another. It means that there are jobs and job seekers in the economy, but unemployment arises due to rigidities and frictions in the economy. It is of temporary nature and vanishes with the removal of market imperfections.
- (iv) **Seasonal unemployment:** When unemployment arises due to changes in season, it is termed as seasonal unemployment. It is found in agricultural sector and seasonal industries. Agriculture in India is a seasonal occupation. Labourers find work for five to seven months a year, i.e., during the sowing and harvesting season. They remain unemployed for the remaining period, known to be the victims of seasonal unemployment. Such unemployment is also found in sugar mills, rice mills, ice factories and cracker industries where work is limited only for a few months.
- (v) **Technological unemployment:** When unemployment arises due to change in technology, it is known as technological unemployment. In this situation, the workers are put to superior technology, which is labour saving and time saving. It throws some workers out of job, as a surplus labour.
- (vi) **Educated unemployment:** When unemployment arises due to the expansion of educational facilities at school and university level, it is known as educated unemployment. It arises due to the following reasons:
- Expansion of educational facilities.
  - Educational system is not job oriented.
  - Educated persons consider many jobs to be beneath themselves.

This form of unemployment is seen to exist among professionals as well as people holding general educational degrees. However, this type of unemployment is very dangerous because it can bring revolutionary changes in the political sector. Figure 7.2 illustrates the broad causes of unemployment.



**Fig. 7.2** Broad Causes of Unemployment

## NOTES

- (vii) **Agricultural unemployment:** Unemployment in the agriculture sector is termed as agricultural unemployment. It can be attributed to a number of reasons: the farmers can remain employed only for some parts of the year; the farms can no longer employ the available hands; the villages lack subsidiary industries and the vagaries of monsoons and weather conditions increase the rate of agricultural unemployment; and so on.
- (viii) **Industrial unemployment:** Unemployment in the industrial sector is termed as industrial unemployment. It takes place due to the following reasons: high population rate in comparison with employment opportunities in the industry; uneconomic and non-geographic distribution of the industries; conditions of depression and recession; and so on.

### Consequences of unemployment

The following is a list of the outcomes of unemployment:

- The gravest problem that the unemployed have to face is the lack of financial resources. They find it difficult to make ends meet. This directly impacts their standard of living.
- They might find it difficult to pay their economic obligations such as home loans, car loans and insurance premiums, or even house rent. This can lead them to become homeless.
- One of the related problems is underemployment. Unemployment may force people to undertake jobs that are not in accordance with their skills, experience and educational qualifications.
- Unemployed people have to undergo psychological angst and anxiety. Generally, they will suffer from too much stress, and so, they might resort to drugs and alcohol.
- Unemployment is a hindrance to social progress. It relegates people to lower status than they have been in the habit of enjoying.

### 4.5.4 Remedies for Unemployment

Closely related to poverty, the problem of unemployment is the biggest challenge that the Indian economy is facing. It needs an appropriate in the long run that can policy provide employment opportunities to those who are willing to work. The following measures are suggested in this regard:

- (i) **Increase in the rate of economic growth:** It is believed that higher economic growth rate will lead to larger production and, thereby, larger increase in employment. Therefore, the government should plan to introduce labour intensive techniques of production, which should give more emphasis on those levels of production that have high potential of employment opportunities.
- (ii) **High rate of capital formation:** The rate of capital formation must be increased in India. Capital formation should be encouraged only in those areas which generate greater employment opportunities. Presently, this rate is 30 per cent of the Gross domestic Product (GDP), but it needs to be raised to a higher level.
- (iii) **Education reforms:** The Indian education system should be made more employment oriented. From the very beginning, emphasis should be laid on vocational education.

- (iv) **More expansion of employment exchange:** Employment exchanges are the institutions that bring together jobs and job seekers. More employment exchanges will make the labour more mobile. However, there is a need to improve the functioning of employment exchanges in the country.
- (v) **Policy towards seasonal unemployment:** Indian agriculture is of a seasonal nature, due to which the Indian farmers remain unemployed for some time. The employment policy in India should act in the following direction to remove these problems:
- (a) Promotion of multiple cropping
  - (b) Promotion of activities allied to agriculture
  - (c) Investment programmes for rural areas
  - (d) Setting up of seasonal industries
- (vi) **Policy towards seasonal unemployment:** Nearly, 62 per cent people are self-employed in India, and most of them are engaged in agriculture sector. The government should provide different facilities and encouragement to the people who are engaged in their own occupations.
- (vii) **Employment opportunities for women:** Presently, 12 per cent of women are employed in organized sector, which is a quite low percentage. The Government of India should take the following steps to promote women employment:
- (a) Residential accommodation for working women on a large scale
  - (b) Educational and training facilities for working mothers
  - (c) Availability of crèches for the children of working mother
- (viii) **Promotion of co-operative industry:** The industries in cooperative sector should be encouraged. It requires lesser investment for the promotion of employment.
- (ix) **Encouragement to small-scale units:** Small-scale units can provide more employment opportunities for men and women. There is need of lesser skill and training in such units. The government should encourage such units by offering them special incentives.
- (x) **Special employment programmes:** The government should introduce special programmes for poor people, schedule caste and schedule tribes, landless labourers and unemployed women. These programmes should be centrally sponsored and properly monitored.

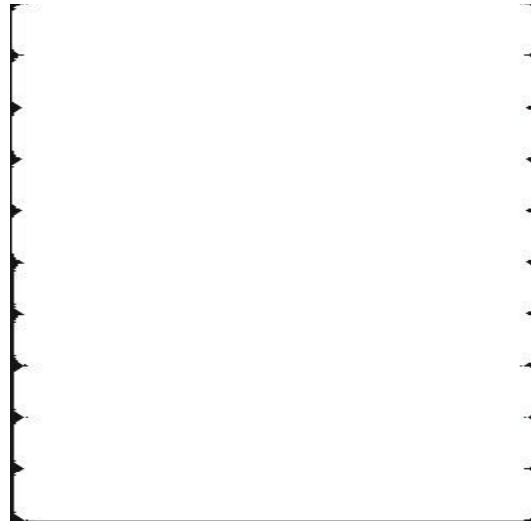
Figure 7.2 sums up some of these remedies for a quick reference.

#### 4.5.5 Government Measures for Promoting Employment

In its five year plans, the Government of India has taken several measures to promote employment in the country. Some of these measures and schemes are as follows:

## NOTES

**NOTES**



- (i) **Jawahar Gram Samridhi Yojana (JGSY):** JGSY became effective from April 1999. The Jawahar Rozgar Yojana was restructured to make it JGSY, which was a Centrally Sponsored Scheme where cost was shared between the central and state governments in the ratio of 75:25. The objective of JGSY is the creation of infrastructure and durable assets at the village level so that it may create sustained employment opportunities in the rural areas. Jawahar Rozgar Yojana was formed by merging the two erstwhile wage employment programmes: National Rural Employment programme (NREP) and Rural Landless Employment Guarantee Programme (RLEGP). It was started with effect from 1 April 1989 on 80:20 cost sharing basis between the Centre and the states. The main objective of the *yojana* was additional gainful employment for the unemployed and underemployed persons in rural areas. Another objective was the creation of sustained employment by strengthening rural economic infrastructure and assets in favour of rural poor for their direct and continuing benefits.
- (ii) **Swarnajayanti Gram Swarozgar Yojana (SGSY):**SGSY became effective from 1 April 1999. It combined some earlier welfare and development programmes, such as Integrated Rural Development Programme (IRDP), Development of Women and Children in Rural Areas (DWCRA), Training Rural Youth for Self-Employment (TRYSEM) and Million Wells Scheme (MWS). It aims at promoting micro-enterprises and helping the rural poor to form Self-Help Groups (SHG). This scheme covers all aspects of self-employment like the organization of rural poor into SHG and their capacity building, training, planning of activity clusters, infrastructure development, financial assistance, and so on. Under this scheme, Rural Self-Employment Training Institute (RSETI) has been set up in each district to help rural BPL youth. During the period of 2009–11, 73,000 rural youth were trained in 99 RSETIs.
- (iii) **Employment Assurance Scheme (EAS):** Employment Assurance Scheme was started on 2 October 1993 for implementation in 1,778 identified backward Panchayat Samitis of 257 districts situated in drought prone areas, desert areas and hilly areas. It was restructured in 1999–2000 to make it a single wage employment programme, and implemented as a Centrally Sponsored Scheme on a cost-sharing ratio of 75:25 between the Centre and the states. It aims at providing 100 days of unskilled manual work to the rural poor.

## NOTES

- (iv) **Sampoorna Gramin Rozgar Yojana (SGRY):**SGRY was launched in September 2001. The chief objective of this scheme was to provide wage employment in non-urban areas along with making provision for food and durable community, social and economic assets. The ongoing Employment Assurance Scheme (EAS) and Jawahar Gram Samridhi Yojana (JGSY) have been fully integrated within the scheme with effect from April 2002.
- (v) **Swarnjayanti Gram Shahri Rozgar Yojana (SJSTY):** SJSTY has two wings to work upon: the Urban Self Employment Programme and the Urban Wage Employment Programme, initiated in December 1997, which eventually supplanted all prior schemes that aimed to alleviate urban poverty. This is funded between the Centre and the states on a ratio of 75:25. The fund allocation for the scheme was ` 344 crores during 2007–08. Also, ` 256.04 crore has been sanctioned up to 4 December 2007.
- (vi) **The Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGA):**The chief aim of MGNREGA was to offer livelihood opportunities to rural householders in the form of minimum one hundred days of guaranteed wage employment. In its first phase, it reached 200 districts with effect from 2 February 2006, and it was later extended to cover 130 districts more during the period 2007–08. It was extended to the entire country from 1 April 2008. This scheme offered a means of employment to more than 5.26 crore households during 2009–10. Approximately, 4.10 crore households have been offered employment opportunities during 2010–11 till December 2010. Many initiatives are being taken for better and more effective implementation of the MGNREGA.
- (vii) **National Rural Employment Guarantee Bill, 2004:** Employment for a minimum of one hundred days to one unskilled adult member of a family needs to be provided by every state under this Bill. In order to achieve the said goal, the states can combine Sampoorna Grameen Rozgar Yojana with the Food for Work Programme. However, the central government shall fix the minimum wage rate. The Centre will organize a Central Rozgar Guarantee Council under which the Rozgar Guarantee Councils of all states will be executed. A standing committee will be formed by the Panchayat on district level which will supervise the working of this scheme. This scheme is meant to provide employment to those poor people who really need it. However, the financing of the scheme is to be made by the state government. It has become more operational since 1 April 2008.

### Strategy of the Eleventh Plan Regarding Unemployment

The following strategies were adopted regarding unemployment in the Eleventh Five Year Plan (2007–2012):

- (i) Creation of employment for 58 million against the projected increase in unemployment of 45 million
- (ii) Reduction in underemployment and casual employment
- (iii) Employment manufacturing to grow by 4 per cent in construction; transport and communication to grow by 8.2 per cent and 7.6 per cent, respectively
- (iv) Reduction in unemployment rate from 8 per cent and below

## Dealing with unemployment

We cannot deny that the issue of unemployment demands our serious attention. The following are some remedies for tackling unemployment:

### NOTES

- The government should encourage industries and sectors that are struggling.
- The self-employed should be granted more subsidies so that people invest their capital in industry and business rather than purchasing liquid investments.
- The unemployed should receive state-sponsored training and education so that they have the skills that are needed for employment in the present day. The first step in this direction is to recognize what these skills are.
- Job centres should be better equipped to handle the queries of those who are unemployed.
- Economic growth is one of the ways in which unemployment can be reduced.

### Check Your Progress

19. What are the major types of domestic violence?
20. Define dowry.

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## 4.6 SUMMARY

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In this unit, you have learnt that:

- Alcoholism, according to Johnson (1973), 'is a condition in which an individual loses control over his alcohol intake in that he is constantly unable to refrain from drinking once he begins.'

- The causes of alcoholism include genetic factors, brain chemical imbalances after long-term alcohol use, frustration, anxiety, and so on.
- The following are some treatment mechanisms for alcoholism:

pharmacotherapy for detoxification and relapse prevention; psychosocial interventions to prevent/ delay relapse; and alternative treatments such as yoga and physical training.

- Drug addiction refers to ‘a condition characterized by an overwhelming desire to continue taking a drug to which one has become habituated through repeated consumption because it produces a particular effect, usually an alteration of mental status’.
- The following are the most common types of drugs: stimulants, inhalants, cannabinoids, depressants, opioids and morphine derivatives, anabolic steroids, hallucinogens, prescription drugs, and so on.
- The Narcotic Drugs and Psychotropic Substances Act, 1985 (NDPS Act), sets out the statutory framework for drug law enforcement in India. This Act consolidates the erstwhile principal Acts, viz., the Opium Act, 1857; the Opium Act, 1878; and the Dangerous Drugs Act, 1930.
- Unemployment promotes poverty and inequalities, lowers social standards, and is a huge loss of manpower resources to the nation. It is a chronic malady in India that deprives able bodied people to work on the current wages.
- Unemployment is a situation wherein able bodied person fail to find a job even though they are willing to work at the prevailing wage rate.
- The kind of unemployment which arises due to imperfections of labour market is known as frictional unemployment. It arises due to the movement of labour from one industry to another or from one place to another.
- When unemployment arises due to the expansion of educational facilities at school and university level, it is known as educated unemployment.
- The following measures are suggested to reduce unemployment:
  - o Increase in the rate of economic growth
  - o High rate of capital formation
  - o More expansion of employment exchange
  - o Employment opportunities for women

## 4.7 KEY TERMS

- **Alcoholism:** It is a disorder characterized by the excessive consumption of and dependence on alcoholic beverages, leading to physical and psychological harm and impaired social and vocational functioning.
- **Withdrawal symptoms:** It is any physical or psychological disturbance (as sweating or depression) experienced by a drug addict when deprived of the drug.
- **Sensitization:** It is the process of becoming highly sensitive to specific events or situations (especially emotional events or situations).

- **Man-day:** It is an industrial unit of production equal to the work one person can produce in a day.
- **Kickback:** It is a return of a percentage of a sum of money already received, typically as a result of pressure, coercion or a secret agreement.
- **No-confidence motion:** It is a parliamentary motion traditionally put before a parliament by the opposition in the hope of defeating or weakening a government, or, rarely by an erstwhile supporter who has lost confidence in the government.
- **Influence peddling:** It is the practice of using one's influence with persons in authority to obtain favours or preferential treatment for another, usually in return for payment.
- **White-collar crime:** It is a crime committed by a person of respectability and high social status in the course of his occupation.
- **Amniocentesis:** It is a procedure in medicine used to detect genetic abnormalities in the foetus or to determine the sex of the foetus.
- **Honour killing:** It is an ancient tradition still sometimes observed; a male member of the family kills a female relative for tarnishing the family image.

## NOTES

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### 4.8 ANSWERS TO 'CHECK YOUR PROGRESS'

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1. The characteristics of youth unrest are based on four important standards. These are as follows:
  - a) Public concern
  - b) Collective discontent
  - c) Change in the existing norms
  - d) Activity based on the feelings of injustice
2. The major objective of revolutionary agitation is to bring unexpected extensive changes in the educational and social system.
3. Prominent American sociologist Samuel Andrew Stouffer introduced the relative deprivation theory.
4. Alcoholism, the more serious of the disorders, is a disease that includes symptoms such as the following:
  - a) **Craving:** A strong need or urge to drink.
  - b) **Loss of control:** Not being able to stop drinking once drinking has begun.
  - c) **Physical dependence:** Withdrawal symptoms, such as nausea, sweating, shakiness and anxiety after stopping drinking.
  - d) **Tolerance:** The need to drink greater amounts of alcohol to feel the same effect.
5. The following are the factors that expose a person to a higher risk of relapsing even after treatment:
  - a) Frustration and anxiety
  - b) Societal pressure
  - c) Inner temptation
6. One should keep in mind the following points while helping alcoholics and drug abusers:



## NOTES

- a) One should always be supportive. This support will help the person become more confident. One has to be deeply invested in the rehabilitation process to affect a major change.
  - b) One has to be equipped to deal with high-risk situations.
  - c) While helping someone in the process of de-alcoholism and de-addiction, one needs to consider that change can be a lengthy process.
7. Stimulants are drugs that speed up the body's nervous system and create a feeling of energy. They are also called 'uppers' because of their ability to make you feel very awake. Stimulants have the opposite effect of depressants. When the effects of a stimulant wear off, the user is typically left with feelings of sickness and a loss of energy. Constant use of such drugs can have very negative effects on the user.
  8. Cannabinoids are drugs that result in feelings of euphoria, cause confusion and memory problems, anxiety, a higher heart rate, as well as staggering and poor reaction time. These include:
    - a) Hashish
    - b) Marijuana
  9. The basic objective in creating facilities for treatment, at centres run through voluntary organizations, is to ensure that the support of the family and the community is mobilized to the maximum. These centres adopt a wide variety of approaches, systems and methodologies for the treatment and rehabilitation of the addicts suitable and adaptable to the social customs, traditions and culture.
  10. Unemployment is defined as a situation wherein able bodied persons fail to find a job even though they are willing to work at the prevailing wage rate.
  11. Unemployment in the agriculture sector is termed as agricultural unemployment. It can be attributed to a number of reasons: the farmers can remain employed only for some parts of the year; the farms can no longer employ the available hands; the villages lack subsidiary industries and the vagaries of monsoons and weather conditions increase the rate of agricultural unemployment; and so on.
  12. The Government of India should take the following steps to promote women employment:
    - a) Residential accommodation for working women on a large scale
    - b) Educational and training facilities for working mothers
    - c) Availability of crèches for the children of working mother
  13. Crime is an act or omission which is punishable under law. It is an act which is believed to be socially harmful to curb, and for which law prescribes certain penalty on the doer.
  14. The nature of criminal and non-criminal conduct is determined by social values which the larger defining group considers important.
  15. Juvenile delinquency is such conduct by children which is violative of prohibition of the criminal law or is otherwise regarded as deviant and inappropriate in social context.

16. In simple terms, corruption is defined as the behaviour of public officials who deviate from accepted norms in order to serve private ends. In more sophisticated terms, corruption is a form of behaviour which deviates from the formal duties of a public role.
17. The following factors result in corruption and unethical conduct among public servants:
  - a) Job scarcity
  - b) Insufficient salary
  - c) The ever-increasing powers that they enjoy to regulate the states' economy and social affairs
18. Black money refers to the amount held illegitimately by an individual, organization or party. Illegal practices such as black marketeering, smuggling of drugs and illegal objects, bribery, and terrorism can lead to the accumulation of black money.
19. Domestic violence is mainly of the following types:
  - a) Feticide and infanticide
  - b) Spouse abuse/Wife battering
20. Dowry refers to 'the property, money, ornaments or any other form of wealth which a man or his family receives from his wife or her family at the time of marriage'. The wider definitions of dowry include what a woman's natal family spends on the marriage celebration, the feasting and the gift giving associated with it.

## NOTES

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## 4.9 QUESTIONS AND EXERCISES

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### Short-Answer Questions

1. What does political corruption involve?
2. Why is bureaucratic corruption prevalent in India?
3. Why is corruption a recurrent social problem in India?
4. Suggest some ways in which bureaucratic corruption can be tackled.
5. How does Indian law deal with gender violence relating to rape and obscenity?
6. Outline the social issues involved in the trafficking of women.
7. Emphasize the perverse social thinking that leads to wife battering.
8. Briefly describe the various forms of dowry.
9. Write a short note on juvenile delinquency.
10. What are the various measures undertaken for the prevention of delinquency?

## NOTES

**Long-Answer Questions**

1. Enumerate the causes of alcoholism. Also, comment on the treatment of alcoholics.
2. What is drug addiction? Explain its various causes.
3. Give an account of the government's role in dealing with the problems of drug addiction.
4. 'The problem of unemployment in developing countries is multi-dimensional.' Elaborate this statement in the context of India.
5. Enumerate the several forms of unemployment in India. Also, enlist the causes of unemployment in its various forms.
6. Suggest remedies that can help to handle and reduce the problem of unemployment in India.
7. Enumerate the various forms of political corruption that takes place in India. Also, discuss the steps taken by the Indian government to keep a check on corruption.

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**4.10 FURTHER READING**


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## NOTES



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