

SOCIOLOGICAL ANALYSIS

VI SEMESTER

ADDITIONAL COURSE

(In lieu of Project)

BA SOCIOLOGY

(2011 Admission)



UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

Calicut university P.O, Malappuram Kerala, India 673 635.

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STUDY MATERIAL

Core Course

BA SOCIOLOGY

VI Semester

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Prepared by: *Smt. Fousiya. P,
Junior Research Fellow,
Dept. of Education,
University of Calicut.*

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MODULE I

SOCIOLOGY: AN INTRODUCTION

Sociology is an academic and applied discipline that studies society and human social interaction. The meaning of the word comes from the suffix "-logy" which means "study of," derived from Greek, and the stem "socio-" which is from the Latin word 'socius', meaning member, friend, or ally, thus referring to people in general. It is a social science involving the study of the social lives of people, groups, and societies, sometimes defined as the study of social interactions. It is a relatively new academic discipline which evolved in the early 19th century.

Sociology is the study of society. It is a social science which uses various methods of empirical investigation and critical analysis to develop and refine a body of knowledge about human social activity. For many sociologists, the goal is to apply findings directly to the pursuit of social welfare, while others seek purely academic or intellectual knowledge. Subject matter ranges from the micro level of the individual agency and interaction to the macro level of systems and groups.

Sociology is both topically and methodologically a very broad discipline. Its traditional focuses have included social stratification, social class, social mobility, religion, secularization, law, deviance, medical sociology and sociological social psychology. As all spheres of human activity are sculpted by social structure and individual agency, sociology has gradually expanded its focus to further subjects, such as health, military and penal institutions, the Internet, and even the role of social activity in the development of scientific knowledge. Sociology should not be confused with various general social studies courses which bear no relation to classical social theory and social science research methodology.

Sociological research provides educators, planners, lawmakers, administrators, developers, business leaders, and people interested in resolving social problems and formulating public policy with rationales for the actions that they take. Sociology also studies social status and the social structures of society, social change, social movements, and the breakdown of society through crime and revolution. Seeking to understand how human beings live in and are affected by society, sociology is a key area in advancing human understanding of how to establish a world of peace and harmony.

In brief, sociology is a distinct social science, but it is not an isolated social science as the current trends indicate that every social science is depending more and more on interdisciplinary approach, that is, historians and sociologists, for example, might even work together in curricular and search projects which would have been scarcely conceivable prior to about 1945, when each social science tendered to follow the course that emerged in the 19th century; to be confined to a single, distinguishable, though artificial, area of social reality.

EMERGENCE OF SOCIOLOGY

Sociology is the youngest of the recognized social sciences. Auguste Comte in France coined the word 'sociology' in his *Positive Philosophy* published in 1838. He believed that a science of sociology should be based on systematic observation and classification not on authority and speculation. This was a relatively new idea at that time. Herbert Spencer in England published his *Principles of Sociology* in 1876. He applied the theory of organic evolution to human society and developed a grand theory of social evolution.

Lester F Ward an American published his *Dynamic Sociology* in 1883 calling for social progress through intelligent social action which sociologists should guide. All these founders of sociology were basically social philosophers. They proclaimed that sociologists should collect, organize and classify factual data and derive sound social theories from these facts. While they called for scientific investigation they did relatively little of it themselves.

Emile Durkheim gave the most notable early demonstration of scientific methodology in sociology. In his *Rules of Sociological Method* published in 1895, he outlined the methodology which he pursued in his study 'Suicide' published in 1897. Instead of speculating upon the causes of suicide, he first planned his research design and then collected a large mass of data on the characteristics of people who commit suicide and then derived a theory of suicide from these data.

Courses in sociology appeared in many universities in the 1890s. The *American Journal of Sociology* began publication in 1895 and the American Sociological Society was organized in 1905. Whereas most of the early European sociologists came from the fields of history, political economy or philosophy many of the early American sociologists had been social workers, ministers and nearly all were from rural backgrounds.

Urbanization and industrialization were creating grave social problems and these early sociologists were looking for scientific solutions. They saw sociology as a scientific guide to social progress. The early volumes of the *American Journal of Sociology* contained relatively few articles devoted to scientific description or research but carried many sermons filled with advice etc.

By 1930s the several sociological journals were well filled with research articles and scientific descriptions. Sociology was becoming a body of scientific knowledge with its theories based upon scientific observation rather than upon impressionistic observation.

SCOPE OF SOCIOLOGY

There are two schools of thought with different viewpoints regarding scope and subject matter of sociology- formal school and synthetic school. According to formal school sociology was conceived to be a social science with a specifically defined field. This school had George Simmel, Ferdinand Tonnies, Alfred Vierkandt and Leopold Von Wiese as its main advocates. On the other hand the synthetic school with Durkheim, Hobhouse and Sorokin advocated a synthesis in form of coordination among all social sciences.

Formal School of Sociology

Formal school argued in favor of giving sociology a definite subject matter to make it a distinct discipline. It emphasized upon the study of forms of social relationships and regarded sociology as independent. According to Simmel sociology is a specific social science which describes, classifies, analyses and delineates the forms of social relationships or in other words social interactions should be classified into various forms or types and analysed. Simmel argued that social interactions have various forms. He carried out studies of such formal relationships as cooperation, competition, sub and super ordinate relationships and so forth. 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. He emphasized on the process of abstraction of these forms from human relationship which are common to diverse situations. Vierkandt maintained that sociology should be concerned with ultimate forms of mental or psychic relationship which knit the people together in a society. According to Von Wiese there are two kinds of fundamental social processes in human society. Firstly the associative process concerning contact, approach, adaptation etc and secondly disassociate processes like competition and conflict. Apart from these two processes a mixed form of the associative and dissociative also exists. Each of these processes has sub-classes which in totality give approximately 650 forms of human relationships. Sociology should confine itself to the discovery of the fundamental force of change and persistence and should abstain from a historical study of concrete societies. Tonnies divided societies into two categories namely Gemeinschaft (community) and Gesellschaft (association) on the basis of degree of intimacy among the members of the society. He has on the basis of forms of relationship tried to differentiate between community and society. Max Weber also makes out a definite field for sociology. According to him the aim of sociology is to interpret or understand social behaviour. But social behavior does not cover the whole field of human relations. Indeed not all human interactions are social. Sociology is concerned with the analysis and classification of types of social relationships.

Criticism of formal School

Formal school has been criticized on the issue that it has emphasized on merely abstract forms and neglected the concrete contents of social life. Abstract forms separated from concrete relations cannot be studied. Ginsberg says that a study of social relationships would remain barren if it is conducted in the abstract without the full knowledge of the terms to which in concrete life they relate. Sociology doesn't alone study the forms of social relationship. Political science, International law also studies forms of social relationship. The conception of pure sociology is not practical as no social science can be studied in isolation from other social sciences.

Synthetic School of Sociology

Synthetic school wanted sociology to be synthesis of the social sciences and thus wanted to widen the scope of sociology. According to Durkheim, sociology has three principal divisions' namely-Social morphology, social physiology and general sociology. Social morphology is concerned with geographical or territorial basis of life of people such as population, its size,

density and distribution etc. This can be done at two levels -analysis of size and quality of population which affects the quality of social relationship and social groups. Secondly the study of social structure or description of the main form of social groups and institutions with their classification. Social physiology deals with the genesis and nature of various social institutions namely religion, morals, law and economic institutions etc. In general sociology the main aim is to formulate general social laws. Attempt is made to find out if there are links among various institutions which would be treated independently in social physiology and in the course to discover general social laws. Hobhouse perceived sociology as a science which has the whole social life of man as its sphere. Its relations with the other social sciences are considered to be one of mutual exchange and mutual stimulation. Karl Mannheim's divides sociology into two main sections-systematic and general sociology and historical sociology. Systematic sociology describes one by one the main factors of living together as far as they may be found in every kind of society. The historical sociology deals with the historical variety and actuality of the general forms of society. It falls into two sections-comparative sociology and social dynamics. Comparative sociology deals mainly with the historical variations of the same phenomenon and tries to find by comparison general features as separated from industrial features. Social dynamics deals with the interrelations between the various social factors and institutions in a certain given society for example in a primitive society. Ginsberg has summed up the chief functions of sociology as it seeks to provide a classification of types and forms of social relationships especially of those which have come to be defined institutions and associations. It tries to determine the relation between different parts of factors of social life for example the economic and political, the moral and the legal, the intellectual and the social elements. It endeavors to disentangle the fundamental conditions of social change and persistence and to discover sociological principles governing social life.

IMPORTANCE OF SOCIOLOGY

Sociology makes a scientific study of society: Prior to the emergence of sociology the study of society was carried on in an unscientific manner and society had never been the central concern of any science. It is through the study of sociology that the truly scientific study of the society has been possible. Sociology because of its bearing upon many of the problems of the present world has assumed such a great importance that it is considered to be the best approach to all the social sciences.

Sociology studies role of the institutions in the development of the individuals: It is through sociology that scientific study of the great social institutions and the relation of the individual to each is being made. The home and family ,the school and education, the church and religion, the state and government ,industry and work ,the community and association, these are institutions through which society functions. Sociology studies these institutions and their role in the development of the individual and suggests suitable measures for restrengthening them with a view to enable them to serve the individual better.

Study of sociology is indispensable for understanding and planning of society: Society is a complex phenomenon with a multitude of intricacies. It is impossible to understand and solve its numerous problems without support of sociology. It is rightly said that we cannot understand

and mend society without any knowledge of its mechanism and construction. Without the investigation carried out by sociology no real effective social planning would be possible. It helps us to determine the most efficient means for reaching the goals agreed upon. A certain amount of knowledge about society is necessary before any social policies can be carried out.

Sociology is of great importance in the solution of social problems: The present world is suffering from many problems which can be solved through scientific study of the society. It is the task of sociology to study the social problems through the methods of scientific research and to find out solution to them. The scientific study of human affairs will ultimately provide the body of knowledge and principles that will enable us to control the conditions of social life and improve them.

Sociology has drawn our attention to the intrinsic worth and dignity of man: Sociology has been instrumental in changing our attitude towards human beings. In a specialized society we are all limited as to the amount of the whole organization and culture that we can experience directly. We can hardly know the people of other areas intimately. In order to have insight into and appreciation of the motives by which others live and the conditions under which they exist knowledge of sociology is essential.

Sociology has changed our outlook with regard to the problems of crime etc: It is through the study of sociology that our whole outlook on various aspects of crime has change. The criminals are now treated as human beings suffering from mental deficiencies and efforts are accordingly made to rehabilitate them as useful members of the society.

Sociology has made great contribution to enrich human culture: Human culture has been made richer by the contribution of sociology. The social phenomenon is now understood in the light of scientific knowledge and enquiry. According to Lowie most of us harbor the comfortable delusion that our way of doing things is the only sensible if not only possible one. Sociology has given us training to have rational approach to questions concerning oneself, one's religion, customs, morals and institutions. It has further taught us to be objective, critical and dispassionate. It enables man to have better understanding both of him and of others. By comparative study of societies and groups other than his existence, his life becomes richer and fuller than it would otherwise be. Sociology also impresses upon us the necessity of overcoming narrow personal prejudices, ambitions and class hatred.

Sociology is of great importance in the solution of international problems: The progress made by physical sciences has brought the nations of the world nearer to each other. But in the social field the world has been left behind by the revolutionary progress of the science. The world is divided politically giving rise to stress and conflict. Men have failed to bring in peace. Sociology can help us in understanding the underlying causes and tensions.

The value of sociology lies in the fact that it keeps us update on modern situations: It contributes to making good citizens and finding solutions to the community problems. It adds to the knowledge of the society. It helps the individual find his relation to society. The study of social phenomena and of the ways and means of promoting what Giddens calls social adequacy is one of the most urgent needs of the modern society. Sociology has a strong appeal to all types of mind through its direct bearing upon many of the initial problems of the present world.

1.2. BASIC CONCEPTS

SOCIETY

Society in sociology means a group of people with whom there exists a kind of social relationship. The term society is most fundamental to sociology. It is derived from the Latin word 'socius' which means companionship or friendship. Companionship means sociability. According to George Simmel it is this element of sociability which defines the true essence of society. It indicates that man always lives in the company of other people. Man is a social animal said Aristotle centuries ago. Man needs society for his living, working and enjoying life. Society has become an essential condition for human life to continue. We can define society as a group of people who share a common culture, occupy a particular territorial area and feel themselves to constitute a unified and distinct entity. It is the mutual interactions and interrelations of individuals and groups. Each individual in society modifies his behavior through social interaction. It is the society which is the result of that social interaction.

DEFINITIONS

August Comte: s “society as a social organism possessing a harmony of structure and function.

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

Cole : “ Society as the complex of organized associations and institutions with a community”.

Cooley: “society is complex of forms and processes each of which is living and growing by interaction with the others, the whole being so verified that what takes place in one form affects all the rest”.

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

FEATURES OF SOCIETY

Society consists of people: *the basic element of society is people without them we cannot create a society.* a society must society of people who share attitudes beliefs and ideals in common. Without people there can be no society.

Mutual recognition: The different member of society must need a consciousness about the member ship of others. Different members in a society recognise the presence of one another and orient their behaviour one way or the other.

Mutual interaction: Individuals are in continuous interaction with other individual of society. It refers to the reciprocal contact between two or more persons.

Mutual Awareness: Society is a web of social relationships. Social relationships exist only when the members are aware of each other.

A sense of belonging together: A society must consist of people who share attitudes, beliefs and ideals in common.

Interdependence: Social relationships are characterised by interdependence. Society as a large inclusive group, consisting not only of individuals related to one another but also inters connected and overlapping groups.

Co-operation and division of labour: Co-operation is the very basis and essence of social life. Co-operation and division of labour promote sociality. Division of labour involves the assignments to each unit or group a specific share of a common task. Division of labour leads to specialisation. Division of labour is possible because of co-operation. Co-operation is the very basis and essence of social life. Co-operation and division of labour promote sociality.

Society is dynamic: Society is not at all a static phenomenon, but it is a dynamic entity. Society is subject to constant changes. Social change has occurred in all societies and at all times.

Social control: Social control implies a system of device through which society controls the activities of individual members. Social control brings social conformity and social solidarity. It is mainly two forms i.e formal and informal means of social control.

Culture: Every society is unique because it has its own way of culture. It is the social heritage of man.

Culture differs from society to society. A society is composed of people who are interacting on the basis of shared beliefs, customs, values and attitudes. Culture is the patterning of people's behaviour.

TYPES OF SOCEITY

Sociologist have classified societies into different categories Gemeinschaft and Gesellschaft of Tonnies, mechanical and organic solidarities of Durkheim, status and contract of Maine, and militant and industrial societies of Spencer. All these thinkers have broadly divided society into pre-industrial and post-industrial societies. Sociologists like Comte based their classification of societies on intellectual development. Most of them concede the evolutionary nature of society-one type leading to the other. One more way of dividing societies is that of Marx. His classification of society is based on the institutional framework of society as determined by a group of people who control the means of production. Marx distinguishes five principal types of societies: primitive, Asiatic, ancient, feudal and capitalist.

Following these classifications, sociologists often refer to societies as primitive or modern non-literate or literate. A more recent kind of classification which is also used while distinguishing

societies into types is the one between open and closed societies. A closed society is the one which is a traditional and simple society or a totalitarian State tends to resist change, while an open society admits change.

However, in recent years there have been several studies of what are variously called irrigation civilization or hydraulic societies. These studies have been related to the general study of bureaucracy, but little has yet been done in the way of large scale comparative work of various complex organized societies. It is not enough, however, to characterize pre-British India as an irrigation civilization with a centralized bureaucracy and a village system of production. The unity and stability of Indian society depended also upon two other factors, caste and religion. There, the aspect of caste to be emphasized is not so much its rigid hierarchical character and the way in which it divided groups from each other, as its integrating function, closely connected with religion.

COMMUNITY

Community is an area of social living marked by some degree of social coherence. It is an all inclusive term it includes all our social relationships. The term community is one of the most elusive and vague in sociology and is by now largely without specific meaning. At the minimum it refers to a collection of people in a geographical area. Three other elements may also be present in any usage. (1) Communities may be thought of as collections of people with a particular social structure; there are, therefore, collections which are not communities. Such a notion often equates community with rural or pre-industrial society and may, in addition, treat urban or industrial society as positively destructive. (2) A sense of belonging or community spirit. (3) All the daily activities of a community, work and non work, take place within the geographical area, which is self contained. Different accounts of community will contain any or all of these additional elements.

DEFINITIONS –

Kingsley Davis:” Community is the smallest territorial group that can embrace all aspects of social life.”

Lund Berg : “Community is a living population with in a limited geographical area carrying on a common interdependent.” Manheim says, “Community is a group or collection of groups that inhabits a locality.

Bogardus : “community is a social group with some degree of we feeling and living in a given area”.

Ferdinand Tonnies : “A community is an organic, natural kind of social group whose members are bound together by a sense of belonging, created out of everyday contacts covering the whole range of human activities”.

FEATURES OF COMMUNITY

Locality- It is the physical basis of community. Without territory and area there can be no community. A group of people forms community only when it begins to reside in a definite locality. A community is more or less locally limited. Locality continues to be a basic factor of community.

Community sentiment- People in the community feel more or less the same sentiments and acting upon the same attitude. People have frequent face to face contacts with one another. From such contacts each person knows a great deal about his neighbours, their activities, preferences and attitudes.

Common way of life- People in the community share the basic conditions of common life and reside in a definite locality. It is the total organization of social life in the area.

Common interest- Life in communities facilitates people to develop social contacts, gives protection, safety and security. It helps the members to promote and fulfill their common interests.

Feeling of oneness- Created as a result of collective participation in the affair and prevalent mode of life in the community. There grows a sense of mutual identification of the hopes and aspirations of his members. This gives rise to a feeling of oneness within a particular community.

Stability- Communities are relatively stable. It includes a permanent group life in a definite place.

Size of the community: Though there are large metropolitan communities, also there are very little communities too and some are not much larger than those of the hunting and gathering cultures.

Comparison between Society and Community

The fundamental difference between community and society is the difference between the part and whole. To arrive at a distinction between two things we have to place them apart from each other but to take away community from the whole from the society is to destroy the completeness of society.

Community	Society
Population is one of the most essential characteristics of a community irrespective of the consideration whether people have or do not have conscious relations.	Population is important but here the population is conditioned by a feeling of oneness. Thus conscious relations are more important than the mere population for a society.
A community by nature is discrete as compared with society.	By nature and character society is abstract.

For community area or locality is very essential and that perhaps is the reason that the community had a definite shape.	Society is area less and shapeless and for a society area is no consideration.
A community has comparatively narrow scope of community sentiments and as such it cannot have wide heterogeneity.	A society has heterogeneity and because of its wide scope and field can embrace people having different conflicts.
The scope of community is narrow than that of society because community came much later than the society. Though the primitive people might not have understood the importance of community but they realized that of the society and lived in it.	The society has much wider scope as compared with the community.
In a community every effort is made to avoid differences or conflicts and to bring likeness as nearly as possible because cooperation and conflicts cannot exist in a community.	In a society likeness and conflict can exist side by side and in fact the scope of society is so vast that there is every possibility of adjustment.
A community cannot be self sufficient because of its limited scope, nature and it is more or less impossible in our modern complex society.	It is possible for a society to become self-sufficient. In fact every society tries to throw bonds of dependency to the extent possible.

SOCIAL INSTITUTION

Social institutions are the procedures, an established way of doing things, a pattern of behaviour, a deeply ingrained societal custom that becomes part of the social structure. Institutions are not groups of people. A social institution is a complex, integrated set of social norms organized around the preservation of a basic societal value. Obviously, the sociologist does not define institutions in the same way as does the person on the street. Lay persons are likely to use the term "institution" very loosely, for churches, hospitals, jails, and many other things as institutions.

Sociologists often reserve the term "institution" to describe normative systems that operate in five basic areas of life, which may be designated 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; and (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.

The five primary institutions are found among all human groups. They are not always as highly elaborated or as distinct from one another as into the United States, but, in rudimentary form at

last, they exist everywhere. Their universality indicates that they are deeply rooted in human nature and that they are essential in the development and maintenance of orders. Sociologists operating in terms of the functionalist model society have provided the clearest explanation of the functions served by social institutions. Apparently there are certain minimum tasks that must be performed in all human groups. Unless these tasks are performed adequately, the group will cease to exist. An analogy may help to make the point. We might hypothesize that cost accounting department is essential to the operation of a large corporation. A company might procure a superior product and distribute it then at the price which is assigned to it, the company will soon go out of business. Perhaps the only way to avoid this is to have a careful accounting of the cost of each step in the production and distribution process.

Features of Institution

Following are the important characteristics of social institutions:

Institutions are social in nature: institutions are the products of the secular and repetitive forms of social relationships of the individual.

Institutions are standardised norms: every institution must have certain well established rules which the members are supposed to follow and obey.

Institutions are relatively permanent: institutions do not undergo rapid change most of the institutions like caste, religion etc are rigid and enduring.

Institutions have their own symbols: every institution must have a symbol of its own, whether material or non material.

Institutions are inter related and inter linked: though institutions are diverse, they are inter related and inter linked with one another.

Institutions are universal: institutions exist in all the societies and existed at all the development of social development.

Major Functions of Institutions

Institutions are the characteristic agencies of any permanent human association; they are the wheels on which human society marches on the “machinery through which society carries on its activities.

Institutions provide and prescribe the ways and mean of fulfilling the human needs.

- Institutions organise and regulate the system of social behavior
- Institution simplifies actions for the individuals.
- Institutions contribute to a system and order in society.
- Institutions assign roles and statuses to the individual

- Institution serve as a means of regulating and controlling man's activities

Institutions play significant role in the society. Every important face of life is institutionalised.

No institution works in vacuum. The social institutions are closely related to each other. Changes in the social environment may bring changes in all the institution. Any change in the institution may lead to a change in the other institutions.

ASSOCIATION

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

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

Main characteristics of Association

Association: An association is formed or created by people. It is a social group. Without people there can be no association. It is an organized group. An unorganized group like crowd or mob cannot be an association.

Common interest: An association is not merely a collection of individuals. It consists of those individuals who have more or less the same interests. Accordingly those who have political interests may join political association and those who have religious interests may join religious associations and so on.

Cooperative spirit: An association is based on the cooperative spirit of its members. People work together to achieve some definite purposes. For example a political party has to work together as a united group on the basis of cooperation in order to fulfill its objective of coming to power.

Organization: Association denotes some kind of organization. An association is known essentially as an organized group. Organization gives stability and proper shape to an association. Organization refers to the way in which the statuses and roles are distributed among the members.

Regulation of relations: Every association has its own ways and means of regulating the relation of its members. Organization depends on this element of regulation. They may assume written or unwritten forms.

Association as agencies: Associations are means or agencies through which their members seek to realize their similar or shared interests. Such social organizations necessarily act not merely through leaders but through officials or representatives as agencies. Associations normally act through agents who are responsible for and to the association.

Durability of association: An association may be permanent or temporary. There are some long standing associations like the state; family, religious associations' etc. Some associations may be temporary in nature.

CASTE SYSTEM

Caste is closely connected with the Hindu philosophy and religion, custom and tradition .It is believed to have had a divine origin and sanction. It is deeply rooted social institution in India. There are more than 2800 castes and sub-castes with all their peculiarities. The term caste is derived from the Spanish word caste meaning breed or lineage. The word caste also signifies race or kind. The Sanskrit word for caste is varna which means colour. The caste stratification of the Indian society had its origin in the chaturvarna system. According to this doctrine the Hindu society was divided into four main varnas - Brahmins, Kashtriyas, Vaishyas and Shudras. The Varna system prevalent during the Vedic period was mainly based on division of labour and occupation. The caste system owns its origin to the Varna system. Ghurye says any attempt to define caste is bound to fail because of the complexity of the phenomenon.

According to Risely caste is a collection of families bearing a common name claiming a common descent from a mythical ancestor professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community. According to Maclver and Page when status is wholly predetermined so that men are born to their lot without any hope of changing it, then the class takes the extreme form of caste. Cooley says that when a class is somewhat strictly hereditary we may call it caste. M.N Srinivas sees caste as a segmentary system. Every caste for him divided into sub castes which are the units of endogamy whose members follow a common occupation, social and ritual life and common culture and whose members are governed by the same authoritative body viz the Panchayat. According to Bailey caste groups are united into a system through two principles of segregation and hierarchy. For Dumont caste is not a form of stratification but as a special form of inequality. The major attributes of caste are the hierarchy, the separation and the division of labour. Weber sees caste as the enhancement and transformation of social distance into religious or strictly a magical principle. For Adrian Mayer caste hierarchy is not just determined by economic and political factors although these are important.

FEATURES OF CASTE SYSTEM

Caste system hierarchically divides the society. A sense of highness and lowness or superiority and inferiority is associated with this gradation or ranking. The Brahmins are placed at the top of the hierarchy and are regarded as pure or supreme. The degraded caste or the untouchables have occupied the other end of the hierarchy. The status of an individual is determined by his birth and not by selection nor by accomplishments. Each caste has its own customs, traditions practices and rituals. It has its own informal rules, regulations and procedures. The caste panchayats or the caste councils regulate the conduct of members. The caste system has imposed certain restrictions on the food habits of the members these differ from caste to caste. In North India Brahmin would accept pakka food only from some castes lower than his own.

But he would not accept kachcha food prepared with the use of water at the hands of no other caste except his own. As a matter of rule and practice no individual would accept kachcha food prepared by an inferior casteman. The caste system put restriction on the range of social relations also. The idea of pollution means a touch of lower caste man would pollute or defile a man of higher caste. Even his shadow is considered enough to pollute a higher caste man. The lower caste people suffered from certain socio-religious disabilities. The impure castes are made to live on the outskirts of the city and they are not allowed to draw water from the public wells. In earlier times entrance to temples and other places of religious importance were forbidden to them. Educational facilities, legal rights and political representation were denied to them for a very long time. If the lower castes suffer from certain disabilities some higher castes like the Brahmins enjoy certain privileges like conducting prayers in the temples etc. There is gradation of occupations also. Some occupations are considered superior and sacred while certain others degrading and inferior. For a long time occupations were very much associated with the caste system. Each caste had its own specific occupations which were almost hereditary. There was no scope for individual talent, aptitude, enterprise or abilities. The caste system imposes restrictions on marriage also. Caste is an endogamous group. Each caste is subdivided into certain sub castes which are again endogamous. Inter caste marriages are still looked down upon in the traditional Indian society.

Functions of the caste system

The caste system is credited to ensure the continuity of the traditional social organization of India. It has accommodated multiple communities including invading tribes in the Indian society. The knowledge and skills of the occupations have passed down from one generation to the next. Through subsystems like Jajmani system the caste system promoted interdependent interaction between various castes and communities within a village. The rituals and traditions promoted cooperation and unity between members of the different castes.

The dysfunctions

Caste system promoted untouchability and discrimination against certain members of the society. It hindered both horizontal and vertical social mobility forcing an individual to carry on the traditional occupation against his or her will and capacity. The status of women was affected

and they were relegated to the background. The caste system divided the society into mutually hostile and conflicting groups and subgroups.

Dominant caste

This concept given by M.N Srinivas holds that a caste is dominant when it is numerically higher than the other castes. In the Mysore village he described the peasant Okkalinga composed of nearly half of the population made up of nineteenth jati group. The Okkalinga were the biggest land owner. The chief criteria of domination of a caste are

1. Economic strength
2. Political power
3. Ritual purity
4. Numerical strength

The dominant caste also wields economic and political power over the other caste groups. It also enjoys a high ritual status in the local caste hierarchy. The dominant caste may not be ritually high but enjoy high status because of wealth, political power and numerical strength. The presence of educated persons and high occupation rate also play an important role in deciding its dominance over other caste groupings. Sometimes a single clan of dominant caste controls a number of villages in areas. The dominant caste settle dispute between persons belonging to their own and other jati. The power of the dominant caste is supported by a norm discouraging village from seeking justice from area, govt official, court or police located outside the village. The members of the dominant caste particularly those from the wealthy and powerful families are representative of this village in dealing with the officials.

Purity and Pollution

The notions of purity and pollution are critical for defining and understanding caste hierarchy. According to these concepts, Brahmins hold the highest rank and Shudras the lowest in the caste hierarchy. The Varna System represents a social stratification which includes four varnas namely- Brahmins, Kshatriyas, Vaisyas and Shudras. The Shudras were allocated the lowest rank of social ladder and their responsibilities included service of the three Varnas. The superior castes tried to maintain their ceremonial purity

Dumont holds the notion of purity and pollution interlinked with the caste system and untouchability. The hierarchy of caste is decided according to the degree of purity and pollution. It plays a very crucial role in maintaining the required distance between different castes. But the pollution distance varies from caste to caste and from place to place.

Dipankar Gupta observes that the notion of purity and pollution as Dumont observed is integrally linked with the institution of untouchability. But unlike untouchability the notion of purity and pollution is also a historical accretion. Over time this notion freed itself from its

specific and original task of separating untouchables from the others and began to be operative at different planes of the caste system.

The concept of purity and pollution plays a very crucial role in maintaining the required distance between different castes. But the pollution distance varies from caste to caste and from place to place.

Sanskritization

Prof M.N Srinivas introduced the term Sanskritization to Indian Sociology. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs to acquire higher status. It indicates a process of cultural mobility that is taking place in the traditional social system of India. M.N Srinivas in his study of the Coorg in Karnataka found that lower castes in order to raise their position in the caste hierarchy adopted some customs and practices of the Brahmins and gave up some of their own which were considered to be impure by the higher castes. For example they gave up meat eating, drinking liquor and animal sacrifice to their deities. They imitated Brahmins in the matters of dress, food and rituals. By this they could claim higher positions in the hierarchy of castes within a generation. The reference group in this process is not always Brahmins but may be the dominant caste of the locality. Sanskritization has occurred usually in groups who have enjoyed political and economic power but were not ranked high in ritual ranking. According to Yogendra Singh the process of sanskritization is an endogenous source of social change. Mackim Marriot observes that sanskritic rites are often added on to non-sanskritic rites without replacing them. Harold Gould writes, often the motive force behind sanskritisation is not of cultural imitation per se but an expression of challenge and revolt against the socioeconomic deprivations.

CLASS SYSTEM

The class system is universal phenomenon denoting a category or group of persons having a definite status in society which permanently determines their relation to other groups. The social classes are de facto groups (not legally or religiously defined and sanctioned) they are relatively open not closed. Their basis is indisputably economic but they are more than economic groups. They are characteristic groups of the industrial societies which have developed since 17th century. The relative importance and definition of membership in a particular class differs greatly over time and between societies, particularly in societies that have a legal differentiation of groups of people by birth or occupation. In the well-known example of socioeconomic class, many scholars view societies as stratifying into a hierarchical system based on occupation, economic status, wealth, or income.

According to Ogburn and Nimkoff a social class is the aggregate of persons having essentially the same social status in a given society. Marx defined class in terms of the extent to which an individual or social group has control over the means of production. In Marxist terms a class is a group of people defined by their relationship to the means of production. Classes are seen to have their origin in the division of the social product into a necessary product and a surplus product. Marxists explain history in terms of a war of classes between those who control production and those who actually produce the goods or services in society (and also

developments in technology and the like). In the Marxist view of capitalism this is a conflict between capitalists (bourgeoisie) and wage workers (proletariat). Class antagonism is rooted in the situation that control over social production necessarily entails control over the class which produces goods -- in capitalism this is the exploitation of workers by the bourgeoisie. Marx saw class categories as defined by continuing historical processes. Classes, in Marxism, are not static entities, but are regenerated daily through the productive process. Marxism views classes as human social relationships which change over time, with historical commonality created through shared productive processes. A 17th-century farm labourer who worked for day wages shares a similar relationship to production as an average office worker of the 21st century. In this example it is the shared structure of wage labour that makes both of these individuals "working class." Maclver and Page defines social class as any portion of the community marked off from the rest by social status. Max Weber suggests that social classes are aggregates of individuals who have the same opportunities of acquiring goods, the same exhibited standard of living. He formulated a three component theory of stratification with social, status and party classes (or politics) as conceptually distinct elements.

- Social class is based on economic relationship to the market (owner, renter, employee, etc.)
- Status class has to do with non-economic qualities such as education, honour and prestige
- Party class refers to factors having to do with affiliations in the political domain

According to Weber a more complex division of labour made the class more heterogeneous. In contrast to simple income--property hierarchies, and to structural class schemes like Weber's or Marx's, there are theories of class based on other distinctions, such as culture or educational attainment. At times, social class can be related to elitism and those in the higher class are usually known as the "social elite". For example, Bourdieu seems to have a notion of high and low classes comparable to that of Marxism, insofar as their conditions are defined by different habits, which is in turn defined by different objectively classifiable conditions of existence. In fact, one of the principal distinctions Bourdieu makes is a distinction between bourgeoisie taste and the working class taste. Social class is a segment of society with all the members of all ages and both the sexes who share the same general status. Maclver says whenever social intercourse is limited by the consideration of social status by distinctions between higher and lower there exists a social class.

CHARACTERISTICS OF SOCIAL CLASS

A social class is essentially a status group. Class is related to status. Different statuses arise in a society as people do different things, engage in different activities and pursue different vocations. Status in the case of class system is achieved and not ascribed. Birth is not the criterion of status. Achievements of an individual mostly decide his status. Class is almost universal phenomenon. It occurs in all the modern complex societies of the world. Each social class has its own status in the society. Status is associated with prestige. The relative position of the class in the social set up arises from the degree of prestige attached to the status. A social

class is relatively a stable group. A social class is distinguished from other classes by its customary modes of behaviour.

This is often referred to as the life-styles of a particular class. It includes mode of dress, kind of living the means of recreation and cultural products one is able to enjoy, the relationship between parent and children. Life-styles reflect the specialty in preferences, tastes and values of a class. Social classes are open- groups. They represent an open social system. An open class system is one in which vertical social mobility is possible. The basis of social classes is mostly economic but they are not mere economic groups or divisions. Subjective criteria such as class-consciousness, class solidarity and class identification on the one hand and the objective criteria such as wealth, property, income, education and occupation on the other hand are equally important in the class system. Class system is associated with class consciousness. It is a sentiment that characterizes the relations of men towards the members of their own and other classes. It consists in the realization of a similarity of attitude and behavior with members of other classes.

Sociologists have given three-fold classification of classes which consists of - upper class, middle class and lower class. Sorokin has spoken of three major types of class stratification - they are economic, political and occupational classes. Lloyd Warner shows how class distinctions contribute to social stability. Veblen analyzed the consumption pattern of the rich class by the concept of conspicuous consumption. Warner has classified classes into six types- upper-upper class, upper-middle class, upper-lower class, lower-upper class, the lower middle class and lower class. Anthony Giddens's three class model is the upper, middle and lower (working) class.

CLASS AND CASTE

A principle difference between class and caste is that class is open for all and social mobility is possible. In the caste system the vertical mobility is not possible. Caste in India has religious background and everybody tries to fulfill the caste duties, but in class system of social stratification religion has place. There the physical and mental qualities are more important.

Caste and Class jointly determine the position of an individual in social strain. Particularly in the rural communities, caste system has maintained its rigidity. It forms the basis for economic and special life. In a single village there may be as many as 24 castes and of these are interdependent. Even in the urban society a constant tendency to make caste distinction is observed in the upper and middle classes. Thus the castes have maintained their importance in class system of social stratification.

Difference between Caste and Class:

SR. NO	Caste	Class
1	Membership of a cast is hereditary and no amount or struggle and change it.	A person is placed class by virtue of his acquisition of education, wealth or other

		achievement.
2	There is no social mobility.	Social mobility is possible, i.e. it is possible to improve social status
3	Members are normally not conscious of their social status.	Members are generally conscious of their social status.
4	Caste system expects members of follow certain customs, folkways, rituals etc.	Social class has no prescribed customs rituals and folkways
5	Inter-caste marriage is not possible, because it will earn wrath of society	Marriage between two individuals belonging to different classes is possible without earning displeasure of the society
6	Caste system is based on inferiority or superiority of human beings. Therefore, does not promote democracy.	Social classes are based on superiority or inferiority of social status of an individual. Social classes help in working of democracy.
7	In caste system the members must follow a particular religion.	Members of social classes may follow any religion
8	Caste system is a closed class system in which hereditary status is the life time status.	Social classes are open class system in which movement from one class to another is completely unrestricted.
9	In caste system, there is no occupational mobility, i.e. one has to follow occupation of ancestors and it cannot be changed	As a member of social class one can adopt any occupation and change it at will.
10	Social gap between members of different castes is too wide.	Social gap is not so wide as in caste system.
11	Caste system is supported on religious grounds as a manifestation of God's will.	Social classes have no such religious support.

STATUS AND ROLE

The term has two sociological uses:

1. R. Linton (1936) defined status simply as a position in a social system, such as child or parent. Status refers to what a person is, whereas the closely linked notion of role refers to the behaviour expected of people in a status.

2. Status is also used as a synonym for honor or prestige, when social status denotes the relative position of a person on a publicly recognized scale or hierarchy of social worth. (See 'Social Stratification').

It is the first meaning of the term status, status as position, which we are going to refer to in the following paragraphs. Status as honour or prestige is a part of the study of social stratification.

A status is simply a rank or position that one holds in a group. One occupies the status of son or daughter, playmate, pupil, radical, militant and so on. Eventually one occupies the statuses of husband, mother bread-winner, cricket fan, and so on, one has as many statuses as there are groups of which one is a member. For analytical purposes, statuses are divided into two basic types:

- **Ascribed** : This means a man acquire this status through by birth. For eg. A Harijan cannot attain the status of a Brahmin. Caste status cannot be changed. Caste, age, sex, race are the examples of ascribed states
- **Achieved**. This status can achieve through hard work. People who are highly qualified, politically and economically strong, have been given a higher status in the society. The status is not ascribed by birth, but achieved by individual attempts. There is scope for the improvement of the social status in the class system. This type of social status is totally related to the material possession of an individual's money, ornaments, jewellery and landed property. Thos who posses such things are placed higher rank in society.

MODUE II

SOCIALISATION

Little of mans behavior is instinctive; rather, man's behavior is 'learnt' behavior. The human child comes into the world as a biological organism with animal needs. He is gradually moulded in society into a social being and learns social ways of acting and feeling. The continued existence of society becomes impossible without this process. No individual could become the person and no culture could exist without it. This process of moulding and shaping the personality of the human infant is called 'socialisation'. **Socialization** is the process whereby we learn to become competent members of a group.

Socialisation is a process whereby the individual understands and learns the behavior of a particular society. He inculcates the culture, way of life and the mode of interaction all of which make him perfect and social animal. Therefore, the healthy socialisation is very important for the creation of healthy society. Because, man has no instinct to direct his own actions. Therefore, his behaviors and actions are designed on the basis of the guidelines and directions which are learned and shared by other members of the society, ie, by the culture. This learning behavior determines how the members of a society think and feel and it directs their actions and defines how to shape their world view on particular issue. Socialization is a process of social learning, or social training, through which an individual is capable of conforming to the norms of society, and they are able to participate in the wider social world. socialisation helps to bring the social order and keeps the status quo alive.

TYPES OF SOCIALIZATION

Primary socialization is the learning we experience from the people who raise us. This socialization mainly occurs in family. It includes internalization of social norms, learning of language and speech, cognitive skills, establishment of emotional ties and appreciation of other roles and perspectives. In Family parents inculcates desirable values through trial and error, punishment and rewards.

In order for children to grow and thrive, caregivers must satisfy their physical needs, including food, clothing, and shelter. Caregivers must also teach children what they need to know in order to function as members of a society, including norms, values, and language. If children do not receive adequate primary socialization, they tend not to fare well as adults.

Secondary socialisation

Occurs between the individual and those people in their life with whom they have secondary relationships. A secondary relationship is one in which the individual does not have a close, personal, relationship with the people responsible for the socialisation process

Resocialisation

The primary socialization received in childhood is just one part of the lifelong socialization process. Adults go through a process of **resocialization**, which is the learning of new norms and values that occurs when they join a new group or when life circumstances change dramatically. Learning new norms and values enables people to adapt, though newly learned things may contradict what was previously learned.

Anticipatory socialization occurs when we start learning new norms and values in anticipation of a role we'll occupy in the future. Making necessary adjustments in advance makes the actual transition into the new role easier. Also, by adopting some of the norms and values of a future role, we can evaluate whether that role will be right for us when the time comes to assume it.

Example: A police officer who is about to begin working the night shift adjusts his sleeping habits several weeks before his start date. He goes to bed an hour later each evening, anticipating his new schedule of staying awake all night and sleeping during the day. Likewise, some couples live together before getting married to see whether they feel comfortable in that future role. They test the role of spouse before committing to it legal

Developmental Socialization

This kind of learning is based on the achievements of primary socialization. It builds on already acquired skills and knowledge as the adult progresses through new situations such as marriage or new jobs. These require new expectations, obligations, and roles. New learning is added to and blended with old in a relatively smooth and continuous process of development.

Gender Socialisation

Society expects different attitudes and behaviors from boys and girls. **Gender socialization** is the tendency for boys and girls to be socialized differently. Boys are raised to conform to the male gender role, and girls are raised to conform to the female gender or role. A **gender role** is a set of behaviors, attitudes, and personality characteristics expected and encouraged of a person based on his or her sex.

SOCIALIZATION: DEVELOPMENTAL STAGES

Researchers have different theories about how children learn about themselves and their roles in society. Some of these theories contradict each other, and each is criticized for different reasons, but each still plays an important role in sociological thought.

Freud's Theory of Personality Development

Austrian physician **Sigmund Freud**, the founder of psychoanalysis, believed that basic biological instincts combine with societal factors to shape personalities. Freud posited that the mind consists of three parts that must interact properly for a person to function well in society. If any one of the three parts becomes dominant, personal and social problems may result. The three parts are the id, the superego, and the ego.

1. **Id:** According to Freud, the id develops first. A newborn's mind consists only of the id, which is responsible for the satisfaction of physical desires. The id represents a human being's most primitive desires, and a person ruled only by the id would do everything strictly for his or her own pleasure, breaking societal norms in the process and risking punishment.
2. **Superego:** As children move from infancy into childhood, their minds develop a superego, or conscience, which encourages conformity to societal norms and values. Someone with a hyperactive superego would be confined within a too-rigid system of rules, which would inhibit his or her ability to live normally.
3. **Ego:** A healthy mind also consists of the ego, or the part of the mind that resolves the conflicts between the id and the superego. Normally, the ego balances the desires of the id and superego, but when it fails, a person may have difficulty making decisions, which can lead to behavioral problems.

Developmental stages of Freud

To Sigmund Freud, there are four stages for socialisation between infancy to adulthood. They are the oral stage, the anal stage, the oedipal stage and the adolescence.

- **Oral:** This is the first stage that begins with the birth of the child and continues up to the completion of one year. The child in this stage starts crying and giving signals according to his/her instincts and needs. For example he cries to be fed. And he understands there would be some time that is taken for his mother to come and treat. Therefore, the cry after some time would be more intensive than at the initial time. By the crying what the child actually does is that he establishes its oral dependency. The child develops some definite expectations about satisfying his needs like feeding.
- **Anal:** This is the second stage. This starts immediately after the first year and is completed during the third year. It is here that the child learns that he cannot depend entirely on the mother and that he has to take some degree of care for himself. One of the main learning or practical understanding of the child in this stage would be "toilet training". In this stage he learns how to take the tasks like toileting, keeping cloths neat etc. In this stage he understands so many normative behaviors. He distinguishes what is required and what is not required in a particular situation. He realizes what are punishable and what are appreciable actions. He learns how to internalize the role of mother and the role of child in transacting the love, care and affection and how to return these emotional actions.
- **Oedipal :** This stage starts from the fourth year and lasts up to puberty (twelve to thirteen years) period. In this stage the child familiarizes his role as a male or female. And he becomes the member of the family as a whole. The stage is named as Oedipal stage, because Freud finds this stage the phenomenon that the boy child develops some sort of jealousy towards father and love towards mother. Freud calls this stage as "the Oedipal Stage". At the same time the girls child develops what he calls "Electra Complex" that is just opposite feeling to the oedipal feeling. In other words in the Electra complex the girl

child develops jealousy towards mother and love to father. Freud viewed the origin of this feeling mainly as sexual.

- The stage of adolescence: The fourth stage starts with the period of adolescence. In this stage

the boys and girls want to become free from the parental control. But they would still depend on them for their life. Therefore, the boy or girl who wants to escape from the parental control on the one hand and who is still needed the dependence on the parents, would be in conflictual situation in themselves.

Mead's Theory of Social Behaviorism

Sociologist **George Herbert Mead** believed that people develop self-images through interactions with other people. He argued that the **self**, which is the part of a person's personality consisting of self-awareness and self-image, is a product of social experience. He outlined four ideas about how the self develops:

1. **The self develops solely through social experience.** Mead rejected Freud's notion that personality is determined partly by biological drives.
2. **Social experience consists of the exchange of symbols.** Mead emphasized the particularly human use of language and other symbols to convey meaning.
3. **Knowing others' intentions requires imagining the situation from their perspectives.** Mead believed that social experience depends on our seeing ourselves as others do, or, as he coined it, "taking the role of the other."
4. **Understanding the role of the other results in self-awareness.** Mead posited that there is an active "I" self and an objective "me" self. The "I" self is active and initiates action. The "me" self continues, interrupts, or changes action depending on how others respond.

Mead believed that the key to self-development understands the role of the other. He also outlined steps in the process of development from birth to adulthood:

Cooley's Theory of the Looking-Glass Self

Like Mead, sociologist **Charles Horton Cooley** believed that we form our self-images through interaction with other people. He was particularly interested in how significant others shape us as individuals. A **significant other** is someone whose opinions matter to us and who is in a position to influence our thinking, especially about ourselves. A significant other can be anyone, such as a parent, sibling, spouse, or best friend.

Cooley's theory of socialization involves his notion of the looking-glass self. The **looking-glass self** refers to a self-image that is based on how we think others see us. He posited a three-step process in developing this self:

Step 1

We imagine that a significant other perceives us in a certain way.

Step 2

We imagine that he or she makes a judgment about us based on that perception.

Step 3

We form a self-image based on how we think our significant other sees us.

Piaget's Theory of Cognitive Development

Swiss psychologist **Jean Piaget** began to investigate how children think when he was giving them intelligence tests. According to Piaget, the way children think changes as they mature physically and interact with the world around them. Piaget identified four periods of development: sensory motor, preoperational, concrete operational and formal operational.

Stage 1: Sensory motor Period

(birth to roughly age two): During this stage, children learn by using their senses and moving around. The main achievement of this stage is **object permanence**, which is the ability to recognize that an object can exist even when it's no longer perceived or in one's sight.

Example: *If a three-month-old baby sees a ball, she'll probably be fascinated by it. But if someone hides the ball, the baby won't show any interest in looking for it. For a very young child, out of sight is literally out of mind. When the baby is older and has acquired object permanence, she will start to look for things that are hidden because she will know that things can exist even when they can't be seen.*

Stage 2: Preoperational Period

(age two to seven): During this period, children keep getting better at symbolic thought, but they can't yet reason. According to Piaget, children aren't capable of conservation during this stage. **Conservation** is the ability to recognize that measurable physical features of objects, such as length, area, and volume, can be the same even when objects appear different.

Example: *Suppose a researcher gives a three-year-old girl two full bottles of juice. The girl will agree that they both contain the same amount of juice. But if the researcher pours the contents of one bottle into a short, fat tumbler, the girl will then say that the bottle has more. She doesn't realize that the same volume of juice is conserved in the tumbler.*

Stage 3: Concrete Operational Period

(age seven to eleven): During this period, children start to become capable of performing mental operations or working problems and ideas through in their minds. However, they can perform operations only on tangible objects and real events.

Example: If a mother tells her four-year-old, “Your Aunt Margaret is my sister,” he may say, “No, she’s not a sister, she’s an aunt!” An eight-year-old is capable of grasping that Margaret can be sister and aunt, as well as a daughter, wife, and mother.

Stage 4: Formal Operational Period

(age eleven through adulthood): During this period, children become capable of applying mental operations to abstract concepts. They can imagine and reason about hypothetical situations. From this point on, they start to think in abstract, systematic, and logical ways.

Example: A teenager is motivated to organize a donation drive at his school for flood victims in Bangladesh because he is capable of imagining the plight of the Bangladeshis and empathizing with them. He is also capable of setting up the structures necessary to solicit and collect donations.

Laurence Kohlberg: Moral Development

Kohlberg used Piaget's theory as a springboard for a study on moral reasoning. He suggests a *pre conventional stage* based on pain and pleasure, a *conventional stage* (in the teenage years) where right and wrong is understood within cultural norms and a *post conventional stage* where abstract critique of the social order is possible. Kohlberg's theory may not apply equally well in all societies and it would appear that many North Americans do not reach the final stage of moral development. As well his research subjects were all boys.

AGENTS OF SOCIALIZATION

People, groups, and experiences that influence our behavior and self-image are **agents of socialization**. Common agents of socialization for children include family, school, peer groups, and the mass media.

Family

The family is the agent of socialization with the most impact. From infancy through the teen years, most children rely almost solely on their parents or primary caregivers for basic necessities, nurturing, and guidance. The family determines a child’s race, language, religion, class, and political affiliation, all of which contribute heavily to the child’s self-concept.

School

Schools introduce children to new knowledge, order, bureaucracy, and students from family backgrounds different from their own. The school experience also often pressures children to conform to gender roles.

Peer Groups

A **peer group** is a social group in which members are usually the same age and have interests and social position in common. By becoming part of a peer group, children begin to break away from their parents’ authority and learn to make friends and decisions on their own. Peer groups

have a large impact on a child's socialization. Pressure from peers to engage in behavior forbidden by parents, such as skipping school or drinking alcohol, can be difficult to resist.

Mass Media

The **mass media** are methods of communication that direct messages and entertainment at a wide audience. Newspapers, magazines, television, radio, the internet, and movies are all forms of mass media. Numerous sociological studies attest to the profound influence of mass media on children. Racial and sexual stereotypes, violent and sexually explicit images, and unrealistic or even unhealthy beauty standards that appear in the mass media shape the way children think about themselves and their world.

Conflicting Agents of Socialization

Different agents of socialization often teach children conflicting lessons. For example, in the family, children usually learn to respect their elders. Among their friends, however, children may learn that respecting adults makes them unpopular.

Isolated Children

Children raised in isolation, cut off from all but the most necessary human contact, do not acquire basic social skills, such as language and the ability to interact with other humans. Two of the most famous cases are Anna and Isabelle, both of whom were isolated from other human beings but had enough of their physical needs met to survive.

The Case of Anna

Anna was born in Pennsylvania to an unwed mother. The mother's father was so enraged at Anna's illegitimacy that the mother kept Anna in a storage room and fed her barely enough to stay alive. She never left the storage room or had anything but minimal contact with another human for five years. When authorities found her in 1938, she was physically wasted and unable to smile or speak. After intensive therapy, Anna did make some progress. She eventually learned to use some words and feed herself.

The Case of Isabelle

Isabelle was discovered in Ohio in the 1930s at the age of six. She had lived her entire life in a dark attic with her deaf-mute mother, after her grandfather decided he couldn't bear the embarrassment of having a daughter with an illegitimate child. He had banished both of them to the attic, where they lived in darkness and isolation. When Isabelle was discovered, she couldn't speak. After about two years of intensive work with language specialists, Isabelle acquired a vocabulary of about 2,000 words and went on to have a relatively normal life.

Isolated Monkeys

In the 1960s, psychologists **Henry and Margaret Harlow** subjected rhesus monkeys to various conditions of social isolation. The behavior of rhesus monkeys is strikingly similar to the behavior of human beings in many ways. The Harlows found that monkeys placed in complete

isolation for more than six months were unable to function normally once returned to the group. These monkeys were nervous and anxious. Their findings mirrored findings about isolated children such as Anna.

Institutionalized Children

Children raised in institutions such as orphanages often have difficulty establishing and maintaining close bonds with other people. Such children often have their physical needs met, but little else. They are fed, diapered, and kept warm but are deprived of significant contact with nurturing adults. They are not played with, cuddled, or spoken to. Such children tend to score lower on intelligence tests than children who were not only raised but also nurtured, and their interactions with other people reflect the fact that their emotional needs were not met.

ROLE OF FAMILY IN THE PROCESS OF SOCIALISATION

Family is a social unit that lives together and shares beliefs and customs. Our family has an enormous influence in shaping our lives, identities and ultimately who we will turn out to be. Family is considered to be the first agency of socialization. The child at the time of birth is first exposed into a social milieu, which is the family. From the first moments of life, we begin a process of socialisation. Socialisation is when we learn to become members of society by gaining the skills, values, behaviors and habits of the culture we are living in. We learn by listening and watching what the people around us do, we then copy those actions to become a normal member of our society.

The people who shape and influence us are usually our parents, siblings, extended family, and friends. Because of this we pick up the language they speak, the religion they believe in, the food they like, the way they dress and almost everything else that makes up that family unit. The things we are used to are the things we have experienced since birth, the things that we consider to be 'normal'. What we grow up doing is completely different to what someone else around the world will grow up doing, as a result of this, we all grow up with different ideas, views and sense of the norm.

In today's society the family structure is changing. The way we now view gender, race, religion and other things we used to discriminate against, has allowed more freedom in the way that families are formed, such as the general acceptance of interracial and same sex couples. Because of this we are brought up with a wider range of culture, beliefs, skills and acceptance.

The family plays a crucial role in the socialization process. Like in most known human societies the family is the most basic of all human institutions. Indeed, many roles and relationships are family-dependent among the people. Examples include marriage, burial, rituals, and birth ceremonies.

As a primary socializing agent, the family may be referred to as a system of interacting personalities. In its interactional process the family is able to influence its members in the following ways:

- (i) It provides companionship, love and security for the children and members

- (ii) It establishes and continues inter-personal relationships between members
- (iii) It provides the foundations for personality development
- (iv) The family is a smaller group and more closely-knit social system
- (v) Relationships at the family level are more intimate and face-to -face
- (vi) The old and the young are related to a well defined hierarchy of status
- (vii) The family provides the individual with a primary group membership that endures through his life.
- (viii) The social class and status of the parents greatly affect what the child internalized.

The family operates as a system of interacting personalities. And this enhances the process of socialization among the various communities. Members of the family tend to perform different roles at another level of social interaction; a level where roles are less formalized and more subtle. At one level, a member may be the affection-giver, at another, the disciplinarian. One may be standard carrier, another innovator.

Children tend to learn in subtle ways to perform different social functions within the family group. While one child wins approval for being the “good child”, another earns disapproval for being the “rebel” etc. in general family plays a crucial role in the process of socialization. The family of orientation refers to the role of the family in providing children with a position in society and socializes them. From the parents' perspective, the family of procreation refers to the family's role is to produce and socialize children.

MODULE III

RESEARCH METHODOLOGY

Research means a search for facts or search for knowledge. It is an attempt to know new facts, information etc. in a scientific manner. It can be said that research consists of discovery of new facts, verification and testing of old facts, analysis of inter relationship, causal explanations and development of new tools, concepts and theories.

Social research refers to research conducted by social scientists, which follows by the systematic plan. Social scientists employ a range of methods in order to analyse a vast breadth of social phenomena; from census survey data derived from millions of individuals, to the in-depth analysis of a single agents' social experiences; from monitoring what is happening on contemporary streets, to the investigation of ancient historical documents. The methods rooted in classical sociology and statistics have formed the basis for research in other disciplines, such as political science, media studies, program evaluation and market research.

Social science research is a systematic method of exploring, analyzing and conceptualizing human life in order to extend, correct or verify knowledge of human behavior and social life. Social research seeks to find explanations to unexplained phenomena, to clarify the doubtful and correct the misconceived fact of social life. It involves the application of scientific method for understanding and analyzing of social life in order to correct and verify the existing knowledge as a system. The main idea behind social research is to discover new inter relations, new knowledge, new facts and also to verify old ones.

Human behavior may be involved by certain values and laws. The main purpose of social research is to discover those laws which can be proper guidelines for studying human contact and behavior.

DEFINITION

According to P.V. Young, we may define social research as “the systematic method of discovering new facts and verifying old facts. Their sequences inter relationship, causal explanations and the natural laws govern them”.

Wallace and Wallace:” Sociological research refers to the structural observation of social behavior”

Webster Dictionary: “A careful inquiry or examination in seeking facts or principles, diligent investigation in order to ascertain something.”

Francis Bacon: “Research is a power of suspending judgement with patience of meditating with pleasures of asserting with caution, of correcting with readiness of arranging thought with scrupulous plan.

Social research methods can generally vary along a quantitative/qualitative dimension.

- Quantitative designs approach social phenomena through quantifiable evidence, and often rely on statistical analysis of many cases (or across intentionally designed treatments in an experiment) to create valid and reliable general claims. Related to quantity.
- Qualitative designs emphasize understanding of social phenomena through direct observation, communication with participants, or analysis of texts, and may stress contextual subjective accuracy over generality.

While various methods may sometimes be classified as quantitative or qualitative, most methods contain elements of both. For example, qualitative data analysis often involves a fairly structured approach to coding the raw data into systematic information, and quantifying inter coder reliability. Thus, a strong distinction between "qualitative" and "quantitative" should really be seen as a somewhat more complex relationship, such that many methods may be both qualitative and quantitative.

RELEVANCE OF SOCIAL RESEARCH

Social research as a scientific tool to study & analyze social problems has immense value. It studies them in a purely scientific spirit i.e. with a view to understand their structure. A social scientist records & collects significant facts & figures of social problems & this in turn makes possible correct generalizations about them. The basic scope of social research is to understand sooner or later but correctly the nature of social events & processes & though this is done without any motive of particular reforms the conclusions cannot be ruled out. In brief, following are the scope of social research.

1. Knowledge Building:

Generalizations drawn have a certain effect on the established corpus of knowledge. A general proposition having been established as an outcome of research may extend the bounds of knowledge existing at a point in time. It may, if it does not fit a certain body of existing knowledge in the sense of not arguing well with the expectations that can be legitimately drawn from it, exert pressure on the scientist to bring about certain amendments or modifications in this body of knowledge in view of the discordant note struck by this new general proposition. Contrarily, if the generalization fits the established corpus of knowledge, it lends added credence to it.

2. Study of Social Problem:

Where there is knowledge, ignorance cannot exist. The best way of removing superstitions, blind beliefs etc. is to transplant true knowledge in their stead. Eg. Before the intensive social research came into crime the social causes of crime were not realized & people thought that propensity to crime was inherited. But now all this has changed. Social research enables us to attack vigorously the citadels of orthodoxy of stop its growth. Gradually new knowledge seeps in popular mind & thus superstitions become diluted & ultimately removed. The key to the

solution of social problems is their accurate & unbiased analysis & thereby to understand the causal factors responsible for them. The analysis of an untrained observer is not dispassionate & precise. Only a social scientist is competent to undertake this task. Social scientists have successfully analyzed the problems of regionalism, casteism, linguism, communalism etc.

3. Theory making and policy making:

The extended, corrected & verified knowledge may be put to two possible uses:

a) Theoretical b) Practical

Knowledge thus acquired may be used for constructing theoretic models. In other words, knowledge may be organized into propositions & these propositions may then be meaningfully articulated to form a more abstract conceptual system affording estimations about a class of thing or phenomena governed by a specified set of conditions. Such use of knowledge is often labelled as theory-oriented & the activities of a scientist who seeks knowledge for the sake of building theories of non-utilitarian import are often known as pure or “basic” or “theoretical” research.

The researches which seek knowledge will be used mainly for policy making which can be used to solve various problems confronted by our society. Social research has definite practical utility, especially in the case of sociological research. By understanding the trends of society, sociologist can solve various problems, can devise new social order, modify or maintain existing social relationship and all.

Generally the importance of social research includes:

- Social researches help us to verify or disprove, confirm or reject, modify and reassert the existing theories and to establish new ones.
- It provides practical clues, to understand measures that lead to social improvements, social change and social progress.
- Researchers have commercial importance also. Industries, business firms and commercial establishments can get lot of information and clues about their endeavors in society.
- It helps to frame policies, plans and programmes
- It has educational importance too. The obtained information through research enriches researcher intellectual capacity and contributes to education filed of the society.

METHODS EMPLOYED IN SOCIAL RESEARCH

The heart of the research process constitutes the actual procedures that sociologist use to collect their facts. Sociologist use a variety of research methods, systematic techniques for gathering and analyzing facts about theories or new phenomena. The following section gives us an overview and examples of the most common research methods used in sociology today.

These are Social survey method, observation, Questionnaire, Interview. All these are learned by you in the previous semester. Here a brief overview of the methods is mentioned. The success of the research project depends largely on the researcher's choice of an appropriate method. Before us going to the methods of social research it is better to understand the basic terms related with quantitative research methods.

Populations and Samples

When conducting research, one must often use a sample of the population as opposed to using the entire population. Before we go further into the reasons why, let us first discuss what differentiates between a population and a sample.

A population can be defined as any set of persons/subjects having a common observable characteristic. For example, all individuals who reside in the United States make up a population. Also, all pregnant women make up a population. The characteristics of a population are called a parameter. A statistic can be defined as any subset of the population. The characteristics of a sample are called a statistic.

Why Sample?

This brings us to the question of why sample. Why should we not use the population as the focus of study? There are at least four major reasons to sample.

First, it is usually too costly to test the entire population. The United States government spends millions of dollars to conduct the U.S. Census every ten years. While the U.S. government may have that kind of money, most researchers do not.

The second reason to sample is that it may be impossible to test the entire population. For example, let us say that we wanted to test the 5-HIAA (a serotonergic metabolite) levels in the cerebrospinal fluid (CSF) of depressed individuals. There are far too many individuals who do not make it into the mental health system to even be identified as depressed, let alone to test their CSF.

The third reason to sample is that testing the entire population often produces error. Thus, sampling may be more accurate. Perhaps an example will help clarify this point. Say researchers wanted to examine the effectiveness of a new drug on Alzheimer's disease. One dependent variable that could be used is an Activities of Daily Living Checklist. In other words, it is a measure of functioning on a day to day basis. In this experiment, it would make sense to have as few of people rating the patients as possible. If one individual rates the entire sample, there will be some measure of consistency from one patient to the next. If many raters are used, this introduces a source of error. These raters may all use slightly different criteria for judging Activities of Daily Living. Thus, as in this example, it would be problematic to study an entire population.

The final reason to sample is that testing may be destructive. It makes no sense to lesion the lateral hypothalamus of all rats to determine if it has an effect on food intake. We can get that information from operating on a small sample of rats. Also, you probably would not want to buy

a car that had the door slammed five hundred thousand time or had been crash tested. Rather, you probably would want to purchase the car that did not make it into either of those samples.

Types of Sampling Procedures

As stated above, a sample consists of a subset of the population. Any member of the defined population can be included in a sample. A theoretical list (an actual list may not exist) of individuals or elements who make up a population is called a sampling frame. There are five major sampling procedures.

The first sampling procedure is **convenience**. Volunteers, members of a class, individuals in the hospital with the specific diagnosis being studied are examples of often used convenience samples. This is by far the most often used sample procedure. It is also by far the most biased sampling procedure as it is not random (not everyone in the population has an equal chance of being selected to participate in the study). Thus, individuals who volunteer to participate in an exercise study may be different than individuals who do not volunteer.

Another form of sampling is the **simple random sample**. In this method, all subject or elements have an equal probability of being selected. There are two major ways of conducting a random sample. The first is to consult a random number table, and the second is to have the computer select a random sample.

A **systematic sample** is conducted by randomly selecting a first case on a list of the population and then proceeding every Nth case until your sample is selected. This is particularly useful if your list of the population is long. For example, if your list was the phone book, it would be easiest to start at perhaps the 17th person, and then select every 50th person from that point on.

Stratified sampling makes up the fourth sampling strategy. In a stratified sample, we sample either proportionately or equally to represent various strata or subpopulations. For example if our strata were states we would make sure and sample from each of the fifty states. If our strata were religious affiliation, stratified sampling would ensure sampling from every religious block or grouping. If our strata were gender, we would sample both men and women.

Cluster sampling makes up the final sampling procedure. In cluster sampling we take a random sample of strata and then survey every member of the group. For example, if our strata were individuals schools in the St. Louis Public School System, we would randomly select perhaps 20 schools and then test all of the students within those schools.

.SOCIAL SURVEY

Surveys involve collecting information, usually from fairly large groups of people, by means of questionnaires but other techniques such as interviews or telephoning may also be used. There are different types of survey. The most straightforward type (the “one shot survey”) is administered to a sample of people at a set point in time. Another type is the “before and after survey” which people complete before a major event or experience and then again afterwards.

QUESTIONNAIRE

Questionnaires are a good way to obtain information from a large number of people and/or people who may not have the time to attend an interview or take part in experiments. They enable people to take their time, think about it and come back to the questionnaire later. Participants can state their views or feelings privately without worrying about the possible reaction of the researcher. Unfortunately, some people may still be inclined to try to give socially acceptable answers. People should be encouraged to answer the questions as honestly as possible so as to avoid the researchers drawing false conclusions from their study.

Questionnaires typically contain multiple choice questions, attitude scales, closed questions and open-ended questions. The drawback for researchers is that they usually have a fairly low response rate and people do not always answer all the questions and/or do not answer them correctly. Questionnaires can be administered in a number of different ways (e.g. sent by post or as email attachments, posted on Internet sites, handed out personally or administered to captive audience (such as people attending conferences). Researchers may even decide to administer the questionnaire in person which has the advantage of including people who have difficulties reading and writing. In this case, the participant may feel that s/he is taking part in an interview rather than completing a questionnaire as the researcher will be noting down the responses on his/her behalf.

INTERVIEW

Interviews are usually carried out in person i.e. face-to-face but can also be administered by telephone or using more advance computer technology such as Skype. Sometimes they are held in the interviewee's home, sometimes at a more neutral place. It is important for interviewees to decide whether they are comfortable about inviting the researcher into their home and whether they have a room or area where they can speak freely without disturbing other members of the household.

The interviewer (which is not necessarily the researcher) could adopt a formal or informal approach, either letting the interviewee speak freely about a particular issue or asking specific pre-determined questions. This will have been decided in advance and depend on the approach used by the researchers. A semi-structured approach would enable the interviewee to speak relatively freely, at the same time allowing the researcher to ensure that certain issues were covered.

When conducting the interview, the researcher might have a check list or a form to record answers. This might even take the form of a questionnaire. Taking notes can interfere with the flow of the conversation, particularly in less structured interviews. Also, it is difficult to pay attention to the non-verbal aspects of communication and to remember everything that was said and the way it was said. Consequently, it can be helpful for the researchers to have some kind of additional record of the interview such as an audio or video recording. They should of course obtain permission before recording an interview.

CASE STUDY

Case studies usually involve the detailed study of a particular case (a person or small group). Various methods of data collection and analysis are used but this typically includes observation and interviews and may involve consulting other people and personal or public records. The researchers may be interested in a particular phenomenon (e.g. coping with a diagnosis or a move into residential care) and select one or more individuals in the respective situation on whom to base their case study/studies. Case studies have a very narrow focus which results in detailed descriptive data which is unique to the case(s) studied. Nevertheless, it can be useful in clinical settings and may even challenge existing theories and practices in other domains.

PARTICIPANT AND NON-PARTICIPANT OBSERVATION

Studies which involve observing people can be divided into two main categories, namely participant observation and non-participant observation.

In participant observation studies, the researcher becomes (or is already) part of the group to be observed. This involves fitting in, gaining the trust of members of the group and at the same time remaining sufficiently detached as to be able to carry out the observation. The observations made might be based on what people do, the explanations they give for what they do, the roles they have, relationships amongst them and features of the situation in which they find themselves. The researcher should be open about what s/he is doing, give the participants in the study the chance see the results and comment on them, and take their comments seriously.

In non-participant observation studies, the researcher is not part of the group being studied. The researcher decides in advance precisely what kind of behaviour is relevant to the study and can be realistically and ethically observed. The observation can be carried out in a few different ways. For example, it could be continuous over a set period of time (e.g. one hour) or regularly for shorter periods of time (for 60 seconds every so often) or on a random basis. Observation does not only include noting what happened or was said but also the fact that a specific behaviour did not occur at the time of observation.

MODULE IV

INDIAN SOCIETY

Indian society is a caste ridden society. Caste system is social institution peculiar to the Indian society. It is the principal type of social stratification in India. Caste is associated above all the cultures of the Indian subcontinent. The term 'Caste' itself is not an Indian one, coming from the Portuguese 'Caste' meaning, 'race' or 'pure stock'. Indians themselves have no single term for describing the caste system as a whole but a variety of words referring to different aspects of it, the two main ones being **varna** and **Jati**. The **Varna** consists of four categories, each ranked differently in terms of social honour. Below these four groupings are the 'untouchables', those in the lowest position of all. The Jati are locally defined groups within which the caste ranks are organized. The caste system is extremely elaborate and varies in its structure from area to area-so much so that it does not really constitute one 'system' at all, but a loosely connected diversity of varying beliefs and practices. But certain principles are widely shared. Those in the highest vama, the Brahmins, represent the most elevated condition of purity, the untouchables the lowest. The Brahmins must avoid certain types of contact with the untouchables, and only the untouchables are allowed physical contact with animals or substances regarded as unclean. The caste system is closely bound up with the Hindu belief in rebirth; individuals who fail to abide by the rituals and duties of their caste, it is believed, will be reborn in an inferior position in their next incarnation. The Indian caste system has never been completely static. Although individuals are debarred from moving between castes, whole groups can change and frequently have changed their position within the caste hierarchy.

DEFINITIONS

“Caste is that extreme form of social class organization in which the position of individuals in the status hierarchy is determined by descent and birth.” -Anderson and Parker

“Caste is a closed social group” - D.N. Majumdar and T.N. Madan

“When a class is somewhat hereditary, we may call it caste.” - C.H. Cooley

“A caste is an endogamous group, or collection of endogamous groups, bearing a common name, membership of which is hereditary imposing on its members certain restrictions in the matters of social intercourse, either following a common traditional occupation or claiming a common origin and generally regarded as forming a single homogeneous community.” - E.A.H. Blunt

“It may be defined as an endogamous group or collection of such groups bearing a common name, having the same traditional occupation, claiming descent from the same source, and commonly regarded as forming a single homogeneous community.” - Gait

Caste is a system of stratification in which mobility up and down the status ladder, at least ideally may not occur. -Green

CHARACTERISTICS OF CASTE SYSTEM IN INDIA

1.Hereditary:

Caste status of an individual is determined strictly by his heredity, i.e. the caste into which one is born. No amount of personal accomplishments or efforts can alter his caste status.

2.Endogamous:

Its endogamous character strictly prohibits inter-caste marriages. Accordingly a person born in low caste can never hope to marry someone in higher caste. Each individual is supposed to marry within his caste and sub-caste. Marrying outside caste makes an individual or 'without a caste which is the lowest category even below Shudra'.

3.Hierarchical:

Caste system has a system of superiority and subordination. According to Hindu Caste hierarchy, Brahmin occupies the highest followed by Kshatriya, Vaishya and Shudra.

4.Fixed Occupation

Members of any caste are obligated to adopt the professions of their caste. Having developed from Varna system the occupation in caste system is definite; son of blacksmith pursues the occupation of his father, son of carpenter becomes carpenter and so on. (With development of industries people belong to many castes have lost their occupation and have taken agriculture or some other occupation).

5.Restricted Food Habits:

Higher castes try maintaining their traditional purity by different food habits. Thus Brahmins will only take 'Satwik' or 'Pure' food. Kshatriya and Vaishya will take 'Royal' food. A Shudra takes 'Tamsi' food. Each individual caste has its own laws which govern the food habits. There is no restriction against fruit, milk, butter, dry fruit etc. but food can be accepted only from the members of one's own or higher caste.

6.Untouchability:

In Indian caste system Shudra and out castes are considered to be untouchables. In certain times of day even seeing a shudra is considered to be pollution. Even if shadow of a low caste falls on a Brahmin, latter is said to have been polluted.

7. Absence of Vertical Mobility:

In a caste system, there is no mobility movement of its members, up or down, the social status ladder. A person's status at birth is his life time status.

8. Reinforcement by Religious Beliefs:

Religious beliefs have played a significant role in making caste system unavoidable. Religion has described Brahmin as sacred and also an element of reverence and awe is attached to him. In absence of religious support such rigid caste system was not possible.

Factors Responsible For Existence of Caste System

1. Widespread illiteracy.
2. Influence of religion.
3. Slow rate of industrialization.
4. Influence of foreign rule.
5. Geographical isolation.
6. Inadequate progress in means of transportation and communication.
7. Exploitation by political Parties.

Advantage or Merits of Caste System

1. Preservation of Culture:

Caste system helped in preservation of culture and these were passed on from generation to generation.

2. Preservation of Purity:

Caste system, because of its endogenous nature, permitted marriage only within the caste and thus preserved purity of each caste.

3. Division of Labor:

Caste system required each individual to do the work prescribed for his caste, i.e. Brahmins job was to teach, Kshatriyas to fight war, Vaishyas to run trade and Shudras to serve other castes. This division of labor ensured smooth functioning of society.

4. Co-operation within Castes:

Caste system fastened cooperation with each caste. They co-operated with each other to preserve their culture and protect it from degradation by other castes.

5. Absence of Competition:

As social status was hereditary and no amount of personal accomplishments could change it, there was no competition to improve status. People, therefore, utilized their energies for general benefit of society rather than Personal advancement.

6. Panchayat System:

Panchayat system is an outcome of caste system. All disputes within a caste were referred to the caste Panchayat. Panchayats though secular in outlook exist even now in rural India.

7. Increased Professional Proficiency:

Caste system helped in increasing proficiency in each vocation because accumulated experience of and store was handed over by father to son.

8. Healthy Social Life:

Caste system made people disciplined and co-operative. People carried out the duties assigned due to their caste with responsibility. There was social amity between members of same caste.

9. Protected the Society:

Rigidity of our caste system was responsible for protecting our society from cultural invasion by alien societies.

10. Permanency and Continuity:

Each casts had a permanent body of constitutions to guide his social behaviors and action. The customs and beliefs were passed on from generation the generation. Thus caste system had permanency and continuity.

11. Improved Living Standards:

Each caste struggled hard to maintain and improve living standards of its members to retain its superiority over subordinate castes. This resulted in overall progress and prosperity.

12. Social Life Not Dependent on Political Conditions:

Caste system was predominantly influenced by religion. It was totally independent of prevailing political conditions and, therefore provided stability in society.

Erosion of Caste System in India

Caste system in India especially in villages was very rigid in past traditional castes was functioning. Caste orientated people were orthodoxical. But the greater exponent of the rigid caste system was Mahatma Gandhi who wanted abolish caste. In India the caste system is becoming weaker due to the influence of the factors like industrialization, urbanization, and increase mean of transportation, democratic government and laws abolishing untouchability.

The Republic of India 1950 provides for justice, liberty, equality and fraternity, caste, colour and creed has no special consideration. Because of the increase in desire for money caused by the influence of the materialistic tendencies. The sense of superiority or inferiority is now based on wealth and social power rather than on caste. Social welfare departments, backward class wings are trying to remove casteism. There are reservations of admissions or posts in appointment for lower caste. This way the caste system is now vanishing.

Factors Unfavorable to Existence of Caste System

1. Provisions of Indian constitution.
2. Industrialization and urbanization.
3. Spread of education.
4. Modern means of transport and communication.
5. Change in social value.
6. Social transformation.
7. Democracy.
8. Class and status consciousness.

4.2 FAMILY

The family is the most important primary group and it's the universal social institutions. It is the most simplest and elementary form of social institution. It touches an individual life so intimately and continuously no other social group touched them constantly like family. It is the basic unit of society. It is the first and the most immediate social environment to which a child is exposed. It is in the family a child learns language, the behavioral patterns and social norms in his childhood. In some way or the other the family is a universal group. It exists in tribal, rural and urban communities and among the followers of all religions and cultures. It provides the most enduring relationship in one form or other. From the moment of birth to the moment of death the family exerts a constant influence.

In spite of the universal and permanent nature of the family one can also see vast difference in its structure in different societies. In tribal and agrarian society's people of several generations live together. These societies have large and 'joint families'. In the industrial society the family is limited to husband, wife and their children. Sociologist calls it a 'nuclear family'. The family is formed with number of members. These members live together. They have a home. They have definite purposes in living together. In this sense the family is a group. There are certain rules and procedures at the roots of the family. Family is the permanent social institution.

Functions of Family

1. It helps in perpetuating the race through procreation.

2. It provides for a means to satisfy sexual needs of man and woman.
3. It helps in socializing the children and makes them acceptable to the society.
4. It means the basic needs of its member.
5. It is the starting point of division of labor.
6. Family as a primary economic unit ensures that economic activities are shared by the family members.
7. It provides for education and vocational training of members so that they can share the economic burden.
8. It arranges to regulate the sex activities of unmarried members of a family in line with the restraints imposed by the society.
9. Family provides the children with a status till he becomes economically independent.
10. Children learn about customs, mores, superstitions and religion while they live in family and thus these are passed on from generation to generation.
11. The family carries out certain recreational activities for the benefit of young children and thus educates and broadens their outlook.
12. Family provides a sense of security to its members.
13. Family contributes towards preservation and enrichment of cultural heritage.
14. Family looks after its aged and disabled members.
15. Family disciplines its members so that the family is held in high esteem.
16. Family nourishes its member with mutual love and affection.

JOINT FAMILY SYSTEM

The joint family is prevalent in India since the times immemorial. This institution was introduced in India and some other countries by Aryans. It consists of a group of people of common descent, living together under one roof, who worship a common deity, hold common property. It comprises of male members having a common male ancestors, unmarried female children and females married to male members. The eldest male member is the head of family and its absolute rural. The members of family contribute their labor and receive their share of produce to meet their basic minimum needs.

DEFINITION

Iravathi Karve : “a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common family worship and are related to each other as some particular type of kindred”.

The joint family is one which consists of members related through blood and spread over several generations living together under a common roof and work under a common head.

CHARACTERISTICS OF JOINT FAMILY

1. Depth of generations: the joint Family consists of people of three or more generations including at least grandparents, parents and children, sometimes, other kith and kin such as uncles, aunts, cousins and great grandsons, also live in the joint family itself.
2. The family owns a common property and the head of family is the trustee of the property.
3. The landed property is prevented from fragmentation. An agricultural family finds it economically profitable to sow larger lands using the larger manpower by joint family.
4. In a joint everyone is assured of meeting his basic minimum needs in turn everyone performs the work allotted to him by the head of family.
5. Commonality of place of living saves lot of expenses which would have otherwise to be made on houses rent of cost of constructing house and cost of the articles of daily use.
6. There is little chance of children going astray as there is always somebody to look after them, even when parents are away for work.
7. In a joint family every member has to do limited work. Everybody gets more time for recreation and leisure.
8. The family has clear-cut division of labor. The members do their work efficiently.
9. In rural India joint family is still considered a matter of pride.

MERITS OF JOINT FAMILY SYSTEM

Following is the merits or advantages joint family.

1) Cradle of social virtues:

Joint family is like a nursery to teach social virtues. It helps to develop social virtues like co-operation, sympathy, sacrifice, affection, spirit of selfless service, obedience and broadminded.

2) Insurance against olds:

Joint Family Acts as insurance for the members of the family at the time of crisis. It provides social security to its members especially to the old, the infirm, the unemployed persons, the orphans, the widowed daughters and sisters as well as the physical and mentally handicapped among them. For all such persons the joint family acts as an insurance company.

3) Division of Labour:

In a joint family each member is given work according to his or her capacity. The men, women and children all have to work. For example, in a peasant joint family all the members work

actively according to their ability. The old persons and children of the family watch the crops in the field. During the harvest season, the women in some families help in harvesting. This there is no need of procuring labour from outside the family.

4) Socialism in Wealth:

According to Sir Henry Maine joint family is like a co-operative society with the father as the trustee. Every member in the joint family works conforming to the well established socialist formula; each works according to his or her ability and gets according to his or her needs.

5) Avoids fragmentation of land:

Joint family avoids the evils or fragmentation of land by holding the property in common. Joint family is almost like a joint-stock company.

6) An agency of social control:

Another advantage of joint family is that it acts as an agency of social control. In joint family there is a close supervision over the anti-social and unsocial activities of the young member.

7) Opportunity for leisure:

Joint family affords ample leisure to its members. Both the male and female members divide the household works and finish it in a short time spending the rest of the day in leisure. They never feel over burdened.

8) Money saving device:

Joint family is advantageous from the economic viewpoint. This system helps in securing economy in expenditure. Since things are consumed in a large quantity they can be obtained at cheap rate. A large family can be maintained within a small means if it lives jointly.

DISADVANTAGES OF JOINT FAMILY SYSTEM

1. The joint family under the strict control of head of family tends to be conservative and orthodox. It cannot change with times.
2. Member of family lack initiative because fruits of their initiative will ultimately be shared by other members who may be lazy and idle. Therefore, nobody puts in hard labor, which is so necessary for advancement in standard of living.
3. Due to lack of initiative in its members, the economic condition of the joint family goes on deteriorating.
4. There is disharmony due to generation gap in the family which affects the progress of the family adversely.
5. In a joint family the women look after household chores. Thus their talents are wasted and their lives are rendered miserable

6. The common property is looked after by none and its condition worsens for want of proper attention.
7. Due to diverse temperaments, there is always conflict between males and females and young and old.
8. As a large family has to live in limited space, there is no privacy.
9. Members tend to spend more and more due to the feeling that expenses will be shared by the whole family. This makes the economic condition of family worse.
10. Because of presence of numerous other members of family a harmonious relationship based on mutual love and affection cannot develop.
11. As the responsibility for upbringing of children is shared, there is uncontrolled reproduction. As a result of this the family economy goes down.
12. When a joint family disintegrates, the commonness of property leads to family feuds and often to litigation in courts of law.

CHANGES AND CAUSES FOR THE DIS-INTEGRATION OF THE JOINING FAMILY

The joint family structure came into being in India because of its agricultural economy and because of the needs of the agriculture. Now the situation has changed. The country is getting industrialized. The population has gone up. The houses have become small and the process of urbanization has changed the socio-economic conditions. Because of all these factors, the institution of joint family has started changing. In certain respects it has even dis-integrated. There are reasons for it. The important factors that have brought about the change in the joint family structure are:

1. Industrial development or industrialization.
2. Development of the means of communication and scientific and technological development.
3. Increase in population.
4. The process of urbanization.
5. Impact of western civilization and culture.
6. Education and development of individualism.
7. Dis-integration of village industries.
8. Social movements.
9. Social legislations, particularly those pertaining to the status of women.

The several modern trends have severely affected the very basic structure of the rural joint family system. As a result the consequent changes may see in the various allied institutions of society. The structural disintegration of joint family accelerated the growth of nuclear family it leads to the emergence of secondary social institutions like pre schools, crèches, old age homes, etc. modernization, modern education, westernization, globalization, privatization and liberalization all these shaken the basic structure of joint family system.

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