

# **INTRODUCTION TO SOCIOLOGY**

**CORE COURSE - 2**

**B.A. SOCIOLOGY**

**II Semester**

(2011 ADMISSION ONWARDS)



**UNIVERSITY OF CALICUT**

**SCHOOL OF DISTANCE EDUCATION**

**Calicut University, P.O. Malappuram, Kerala, India-673 635**



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**B.A. SOCIOLOGY**

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**INTRODUCTION TO SOCIOLOGY**

**Module I : *Basics of Sociology***

*Prepared by:* Dr. Sara Neena. M.  
Associate Professor,  
Dept. of Sociology,  
Vimala College, Thrissur

**Module II : *Socialisation***

*Prepared by:* Sri. Syed Abid Hussain Thangal,  
Associate Professor,  
Dept. of Sociology,  
Farook College, Kozhikode.

**Module III: *Culture, Personality and Society***

*Prepared by:* Smt. Shilujas. M  
Lecturer,  
Dept. of Sociology,  
Farook College, Kozhikode.

**Module IV : *Social Process***

*Prepared by:* Dr. N.P. Hafiz Muhammad  
Former Head of the Department,  
Department of Sociology,  
Farook College, Kozhikode.

**Scrutinised by:** Dr. N.P. Hafiz Muhammad  
Former Head of the Department,  
Department of Sociology,  
Farook College, Kozhikode.

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**MODULE 1**  
**BASICS OF SOCIOLOGY**

## **Origin, meaning ,definition and nature of sociology**

Studying society can hardly be claimed to be anything new; as far back as we have records, scholars and scribes have described and analyzed the social life shared by a people. Yet sociology as a discipline goes back in name and identity only to the early decades of the nineteenth century.

Sociology grew at a time of new and creative social thought that transformed and modernized all of the social sciences. New specialized disciplines broke away from the long-established fields of history and philosophy.

The French Revolution, which began in 1789, symbolized this dramatic break with political and social tradition. French social analyst Alexis de Tocqueville (1805-1895) declared that the changes in society brought about by the French revolution amounted to ‘nothing short of the regeneration of the whole human race’.

Huge factories, exploding cities, and a new spirit of individualism- these changes combined to make people aware of their surroundings. As the social ground trembled under people’s feet, the new discipline of sociology was born in England. France and Germany-precisely where the changes were greatest.

The discipline of sociology emerged in response to the vast social upheaval which so radically changed the shape of society in Europe; the French Revolution, for one which marked the rise to political power of new middle classes, instead of aristocrats and kings, the Industrial Revolution, for another, which, together with capitalism, brought about industrial society. The origins of these changes, just after the French Revolution, that thoughtful people began to realize just how revolutionary they were.

Once under way the revolutionary transformation of society relentlessly altered the way everyone was to live. Two significant consequences followed from this.

- 1) People’s daily range of personal experience became too limited in scope to provide them with sufficient familiarity with their own social world, for that world was growing to be vast and complex.
- 2) Their world changed before their eyes even as they learned about it. People soon learned that they could not assume that their world would be the same as the world of their parents, or that the world of their children would be like their own.

For many social thinkers the radical transformation of society produced born hope and anxiety. Political democracy and using standards of living were sources of hope. Yet there also emerged a deep anxiety over the future.

Scholars recognized that an old order was gone, replaced by a new order of unfamiliar and uncertain features .Among a varied group of intellectuals in nineteenth century Europe, there

developed a new consciousness about society, a recognition of how revolutionary has been the change in human society, how uncertain had the future become .From such concerns as those, Sociology was born. Sociology has attempted to provide answers to questions generated about the old and new forms of society. The origin of Sociology, then, is rooted equally in two different though related tasks. The formulation of a theory of industrial society, and observation and description of the lives of people in new, urbanized environments. If sociology emerged as a distinct social science from

this process, many others besides sociologists engaged in the task. Auguste Comte (1798-1857), who is known as the father of sociology, recognized the absence of a general science that deals with society as a whole. Comte combined two terms 'Socius', Latin for society, and 'logos', Greek for studying and coined 'sociology' which literally means "study of society" Comte defined sociology as the abstract and theoretical science of social phenomena "subject to natural and invariable laws, the discovery of which is the object of investigation".

Comte was startled by the destructive effect of the French revolution which, he believed, undermined the moral fabric of the community. He wanted to establish a new social order based on what he perceived to be the moral community. The task of recreating a new social order required a new scientific discipline with objective laws. Thus was born sociology as a science of society.

Today sociologists are more apt to define sociology as the scientific study of society, its institutions, structures and processes. Typically, sociology is concerned with social interaction, social groups and social behaviour.

Sociology is the study of individual in a social setting that includes group's organization, cultures and societies; and of the interrelation of individuals, groups, organizations, cultures and societies. Sociology is the study of individuals in a social setting. The social setting in which people live have been created by individuals throughout the course of history.

Sociology has been defined in a number of ways by different sociologists.

- Emile Durkheim defines sociology as the "*science of social institutions*".
- Kingsley Davis says that "*sociology is a general science of society*".
- Max Weber defines sociology as "*the science which attempts the interpretative understanding of social action in order thereby to arrive at a casual explanation of its course and effects.*"

In general sense, sociology can be considered a science. The term science refers to the body of knowledge obtained by methods based upon systematic observation. Like other scientific declines, sociology engages in organized, systematic study of phenomena (human behaviour) in order to enhance understanding. Sociology is different from other sciences in certain respects.

Sociology has its own unique characteristics. The following are the major characteristics of sociology.

1) Sociology is a social sciences that deals with social system and process ; sociology which focus on various aspects of human behaviour in the social world . We cannot predict human behaviour with absolute certainty or formulate principles and laws which are universally valid.

2 ) Sociology is a general social science that deals with society as a whole

Sociology deals with big picture, the larger society, as well as the relationship among different aspects of society and the inter-connection between each of the parts and the society as a whole .

3 ) Sociology is a pure science , not an applied science

Sociology is concerned with the acquisition of knowledge about society, knowledge that can be used for the betterment of society. The sociological knowledge we acquire about society will be a valuable

tool for social workers who want to build a better society. Sociology is a science of society that investigates social relationships, institutions and behaviours' and attempts to formulate some general principles.

4) Sociology is relatively an abstract science and not a concrete science

Sociology is more concerned with the form of human events and their patterns. It is not interested in concrete-manipulation of human events.

5) Sociology is generalizing and not a particularising or individualizing science

Sociology does not study each and every event that take place in society. It tries to find out the general laws or principles about human interaction and association, about the nature, form, content and structure of human groups and societies. Sociology tries to make generalization on the basis of study of some selected events.

6) Sociology is a categorical and not a normative discipline

Sociology does not make any kind of value judgements. Sociology is ethically neutral. As a science, sociology is necessarily silent about questions of value.

7) Sociology is an independent science

Sociology has now emerged into an independent science. As an independent science it has its own field of study, boundary, methods and concepts.

8) Sociology is both a rational and empirical science. As an empirical science sociology stresses on experience and the facts that result from observation and experimentation. Sociologists employ a wide variety of techniques to collect and analyse data of human experience. As a rational science it gives importance to reason and theories result from logical inference.

### **Subject matter and Scope of Sociology**

Sociology is the scientific study of human life, social groups, whole societies and the human world as such. It is dazzling and compelling enterprise, as its subject matter is our own behaviour as social beings.

#### **Subject matter**

- Sociologist seeks to provide an analysis of human society with a sociological perspective
- Sociology has been concerned with the study of fundamental bases of social life such as social relationships, personality, culture, social groups, institution, association community and social system.
- Sociology has given sufficient attention to the study of the origin, development structure and functions of wide variety of social institutions and organization both micro and macro level.
- Sociology has given importance to the study of social interaction in everyday life in different socio- cultural and historical perspective.
- Sociology has placed high premium on the method of research. Research in Sociology is becoming more and more rational and empirical. Sociologists have sought the application

of both qualitative and quantitative scientific methods in sociological research to go beyond surface level understanding of our social lives in a better and new way.

- Sociology is a fast growing discipline. It has several specialized areas of enquiry. Each of which may employ its own approach, method and techniques. Sociology of education, Sociology of Gender, Sociology of Media, Sociology of work and Leisure, Sociology of Consumption etc are the few among them.

### **Scope**

The scope of sociology is extremely wide, ranging from the analysis of passing encounters between individuals on the street to the investigation of international relations and global forms of terrorism.

There are two main schools of thought regarding the scope of sociology.

- The specialistic or formalistic school of thought
- The synthetic school of thought

### **Specialistic or formalistic school of thought**

George Simmel, Vierkandt, Max Weber, Small, Vonwiese and Tonnies are the main scholars of this school. According to Simmel and others “Sociology is a pure science and independent science. Sociology as a specific social science describes, classifies and analyses the form of social relationships. Small and Tonnies opine that sociology has only limited field.

### **The synthetic school of thought**

Emile Durkheim, Morris Ginsberg, Hob house and Sorokin are the main advocates of this school. The synthetic school of thought conceives of sociology as a synthesis of the social science. Synthetic school says that sociology is a general science not a pure science or special social science. According to the views of the scholars “All parts of social life are intimately interrelated. Hence sociology should study social life as a whole.

Durkheim says that sociology has three main fields of inquiry such as social morphology, Social physiology and general sociology.

Ginsberg categorized the scope of sociology into four major branches such as social morphology, Social control, social process and social pathology.

### **Criticism**

The views of the formalistic schools are widely criticized. A few of the criticisms are follows:

- Sociology is a general science. It should study both the general form of social relationships along with their concrete contents.
- Sociology should not make any distraction between the form of social relation and their contents. Both are interrelated. Social forms are kept on changing when the contents change.
- Though sociology is a pure science, It is a general subject. It also concerned with human interaction and human life in general. Hence it is related to other social sciences

### **Importance**

Sociology has made remarkable progress. Its uses are widely recognized today. Its long run aim is to discover the basic structure of human society, to identify the main forces that hold groups together or weaken them, and to learn the conditions that transform social life.

- Sociology is the scientific study of human life, social groups, whole societies and the human world as such.
- Sociology gives us an awareness of cultural differences that allows us to see the social world from many perspectives.
- Sociology provides the means of increasing our cultural sensitivities.
- Sociology can provide us with self- enlightenment-increased self understanding, offering groups and individuals an increased opportunity to understand and alter the conditions of their own lives.
- Sociological research provides practical help in assessing the results of policy initiatives.
- Sociologists concern themselves directly with practical matters as professionals. Sociology is a subject with important practical implications. It can contribute to social criticism and practical social reform in several ways.

The sociologist has a distinctive way of examining human interactions. Sociology is the systematic study of social behaviour and human groups. It focuses primarily on the influence of social relationships upon people's attitudes and behaviour and on how societies are established and change. As a field of study, sociology has an extremely broad scope.

### **Basic concepts**

#### **Society**

Society refers to people who live in a defined territory and share culture. The term society is derived from the Latin word 'socius' which means companionship or friendship. Man needs society for his living, working and enjoying life. Society has become an essential condition for human to arise and to continue. Human life and society always go together. According to MacIver society is a web of relationship. Society is the largest group of people inhabiting a common way of life as a result of interacting on a regular, continuous basis and because they have acquired patterns of behaviour on which all more or less agree.

Man is a social animal said Aristotle centuries ago. As social beings, men not only live together, but they also continually interact. Every man shapes his action and conduct in relation to the behaviour of others with whom he comes into contact.

#### **Definitions**

- Morris Ginsberg defined society "as a collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour"
- Prof. Giddings defines "society is the union itself, the organisation, the sum of formal relations in which associating individuals are bound together."

- Cooley defines “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”

### ***Characterstics Of Society***

*Society consists of people:* a society must society of people who share attitudes beliefs and ideals in common. Without people there can be no society.

*Mutual recognition:* 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 of labour:* 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.

*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.

Throughout history, societies have assumed a number of different forms. One way of classifying societies is according to their chief mode of substance such as hunting and gathering society, pastoral society, horticultural society, agricultural society, fishing and maritime society, industrial society etc. Another way of classifying societies is according to their basic patterns of social organization. In small homogeneous societies, members interact with one another on an informal, personal, face to face basis and behaviour is dictated by customs and tradition. This society is known as “communal” or “traditional society”. In societies that are large and heterogeneous, such as modern industrial societies, relationships among members are impersonal, formal, functional and specialised. This society is known as “associational society” [Gemeinschaft and Gesellschaft (Tönnies, 1887) ].

## **Community**

A community is the total social life of a locality. A community is a permanent social group embracing a totality of ends or purposes. Community is any area of common life, village or town or district or country or even a wider area. A community not only includes a system of rules and a definite structure by which its members may live a common life, it also admits within its members may pursue both their individual and social interests.

### **Definitions -**

- According to 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.
- According to Kingsley Davis, *Community is the smallest territorial group that can embrace all aspects of social life,*”
- According to 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*”.
- According to Talcott Parsons, “*A community may be defined as a group or collection of groups that inhabit a delimited geographical area and whose members live together in such away they share the basic conditions of common life*”

Each community has its own character. There are several bases on which communities are formed. These include locality, community sentiment, common way of life, common interest, stability and size of the community and system of rules and regulations.

**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 fulfil 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.

*System of rules and regulations-* each community has a system of tradition, customs, morals, practices, to regulate the relations of its members and also it creates a feeling of identity and solidarity among the people in the community.

As the community gets larger and more complex, it tends to lose primary group quality and to become more impersonal. This expansion results in weak group integration, a decrease in consensus and an increase in social disorganisation in some areas. Today character of community is very complex and politically, socially or economically, no community can be self sufficient in any way.

### **Institution**

An institution is a procedure, 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. One cannot join an institution; one can merely do things in an institutionalised way. Sociologists agree that institutions arise and persist because of definite felt need of the members of the society. The need is not equally pressing in every case, but it must be present if an institution is to arise and develop. Kingsley Davis defined institution as a set of interwoven folkways, mores and laws built around one or more functions.

A social institution that satisfies a basic human need; and thus it is necessary for the survival of the society. Usually the family, the economic, the political and the religious institutions are regarded as basic institutions. Institutions represent “the social structure and the machinery through which human society organises, directs and executes the multifarious activities required satisfying human needs” (Barnes H.E).

### **The Chief Characteristics Of Institution**

*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.

### **Classification Of Institutions**

*Needs as the basis of institutions:* attempts have been made to classify the interests or needs which are responsible for the rise of institutions and which are as follows.

- *Emotional Needs*

- *Economic Needs*
- *Familial Needs*
- *Aesthetic and Intellectual Needs*
- *Religious Needs*

The more highly developed society is, the greater will be the variety and, sometimes, the complexity of its institutions. The fundamental institutions resulting from universal human needs will be found in all societies even the most primitive.

### **Kinds Of Institutions**

There are five primary institutions. They are-

- Family
- Economic Institutions
- Religious Institutions
- Educational Institutions
- State

There are a number of secondary institutions derived from each of the five primary institutions. They are-

- Marriage, Divorce
- Property, Trading, Banking
- Church, Temple, Mosque
- School, College, University
- Interest groups, Party system, Democracy

According to Sumner and Keller there are nine major categories of institutions. It is referred as “pivotal institutional fields”. They are –

- The economic and industrial
- Matrimonial and domestic
- Political
- Religious
- Ethical
- Educational and scientific
- Communicative
- Aesthetic and expressional
- Health and recreational

### **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 behaviour
- 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.

### **Social System**

The concept of social system has gained currently in modern Sociology. Talcott persons has defined a social system as follows; “a social system consists in a plurality of individual actors interacting with each other in a situation which at least has a physical or environmental aspect, actors who are motivated in terms of a tendency in the ‘optimisation of gratification’ and whose relations to their situations, including each other, is defined and mediated in terms of a system of culturally structured and shared symbols. Thus a social system implies three major features

1. There should exist interaction of persons or groups of organisations of persons with one another.
2. Such interactions should aim at maximisation of achievement.
3. There should be other among interacting units.

Montesquieu formulated and used the concept of social system for the first time towards the middle of the 18<sup>th</sup> century. The leading social thinkers of the 19<sup>th</sup> century such as Comte Karl Marx, Herbert Spencer and Emile Durkheim had their own conceptions of the social system and the relationship between social unit.

Social system may be small or large, stable or unstable. The idea of system encourages the analyst to look for contexts and connections.

### **Definitions Of Social System**

1. According to David Popenoe, “A social system is a set of persons or groups who interact with one another; the set is conceived of as a social unit distinct from the particular persons who compose it.”
2. W.F Ogburn defines “a social system as a plurality of individuals interacting with each other according to shared cultural norms and meanings.”

### **Elements Of Social System**

The social system is constituted by the actions of individuals. There are three major elements of social system.

1. The social act or action.
2. The actor.
3. The status role.

### **Mechanism Of Social System**

Social system is a system of interdependent action processes. But the tendencies of the individuals are such that they may alter the established status of social system. This may disturb the established interaction process of the system. It is therefore, essential that some proper mechanisms are applied for maintaining the equilibrium between the various processes of social interaction. These mechanisms have been classified by Persons into two categories.

(i) Mechanism of socialisation

(ii) Mechanism of social control

(i) Socialisation: Socialisation is a process whereby an individual learns to adjust with the conventional pattern of social behaviour.

(ii) Social control. Social control consists of the mechanism whereby the society moulds its members to conform to the approved pattern of social behaviour.

### **Social Structure**

In every society there is a structural system which the society wishes to preserve and is not interested in changing that unless there are sound reasons for the same. The concept of ‘SOCIAL STRUCTURE’ has a long history- earlier it was used to refer to the inter-relations between the component parts of the whole. In the decade following the Second World War the concept ‘Social structure’ became extremely fashionable in social anthropological studies. It became so general that it could be applied to almost any ordered arrangement of social phenomena. The word ‘structure’ in its original English meaning refers to “building construction’ or ‘arrangement of parts” or ‘manner of organisation”. But by the 16<sup>th</sup> century it was used to refer to the interrelations between the component parts of any whole. It was in this sense widely used in anatomical studies. The term became relatively popular in Sociological studies with the works of Herbert Spencer, that is, after 1850. Spencer who was very much fascinated by his biological analogies (organic structure and evolution) applied the term ‘structure’ to his analysis of society and spoke of ‘social structure’.

The orderly and fairly predictable patterns of interaction emerge in a social system give that social system structure. Social structure, also referred to as social organization, is the foundation underlying the network of organised relationships among the component parts of a social system. It is the patterned and recurring way in which individuals and group interact.

### **Definitions**

1. Morris Ginsberg regards social structure as “*the complex of principal groups and institutions which constitute societies.*”

2. According to Karl Mannheim, “*social structure refers to the web of interacting social forces from which have derived the various modes of observing and thinking.*”
3. According to Talcott Parsons, “*The term social structure applies to the particular arrangement or the interrelated institutions, agencies and social patterns as well as the statuses and roles which each person assumes in the group.*”
4. According to Radcliff Brown “*Social structure refers to the arrangement of persons*”.
5. According to Raymond Firth, “*Social structure is concerned with the ordered relation of parts to the whole, with the arrangement in which the elements of social life are linked together.*”

### **Characteristics**

1. Social structure is an abstract and intangible phenomenon.
2. Individuals are the units of association and institutions are the units of social structure.
3. These institutions and associations are interrelated in a particular arrangement and thus create the pattern of social structure.
4. It refers to the external aspect of society which is relatively stable as compared to the functional or internal aspect of society.
5. Social structure is a ‘living’ structure which is created, maintained for a time and change

### **Elements Of Social Structure**

In a social structure the human beings organise themselves into associations for the pursuits of some objects. The aim can be fulfilled only if the social structure is based upon certain principles. These principles, which set the elements of social structure in motion, are as follows:

1. *Normative System:* normative system presents the society with the ideals and values. The individuals perform their roles in accordance with the accepted norms of society.
2. *Position system:* Position system refers to the statuses and roles of the individuals. The proper functioning of social structure depends upon proper assignments of roles and statuses.
3. *Sanction System:* For the proper enforcement of norms, every society has a sanction system. The stability of a social structure depends upon the effectiveness of its sanction system.
4. *System of Anticipated Responses:* The successful working of social structure depends upon the realisation of his duties by the individuals and his efforts to fulfil these duties.
5. *Action System:* The action is the root cause which weaves the web of social relationships and sets the social structure in motion.

### **Functions of social system**

Function may conveniently be defined as any contribution to the fulfilment of one or more of the social needs. When it hinders such a contribution it is called dysfunction. The concepts of social function and dysfunctions are essentially related to the functional theory. The function can also be divided into manifest and latent functions. According to Merton, *Manifest functions are those that are intended and recognised; latent functions are unrecognised and unintended.*

### **Functional problems of social structure**

In every social structure there are four important functional problems which every group must solve in its attempts to adapt itself to the basic facts of life. These are

- *Pattern maintenance*
- *Adaptation*
- *Goal attainment*
- *Integration*

Social structure can be both formal and informal. Social structure in every society is very complex and complicated. Social structure should not be viewed as a fixed set of rules. Rather, it is a dynamic process in which stable and predictable patterns are continually redefined and altered to fit the changing conditions of each situation.

### **Social Organisation**

Sociologists use the term social organization in order to focus attention to the structure of society. When we analyze the pattern of social relationship in a society, we shall find that this relationship consists of an arrangement of persons who play their roles according to their status. A social organization may, therefore, be defined as “any interrelated system of roles and status”.

The term is used in sociological studies and researchers today to stress the importance of arrangement of parts and their interdependence in groups and in societies. The concept is of help in understanding the way in which the parts of society are related to the whole society.

A relatively stable pattern of social relationship of individuals and subgroups within a society or group, based upon systems of social roles, norms, and shared meanings that provide regularity and predictability in social interaction. In this sense social organization is essentially synonymous with social structure.

### **Definition Of Social Organisation**

1. According to Duncan Mitchell, social organization “*the interdependence of parts, which is an essential characteristics of all enduring collective entities: groups, communities and societies*”
2. Ogburn and Nimkoff, *An organization is an articulation of different parts which perform various functions; it is an active group device for getting something done.*
3. According to H.M Johnson, “*Organisation refers to an aspect of interaction systems.*”
4. Elliott and Merrill have said, “*Social Organisation is a state of being, a condition in which the various institutions in a society are functioning in accordance with their recognised or implied purposes.*”

### **Nature and Characteristics Of Organisation**

1. *Each organization has its own definite purpose*
2. *Effective functioning of an organization depends upon the mutual understood, co-operation and consensus among its members*
3. *The organization assign status and roles to the individuals and make them to assume status and enact roles*
4. *Organization makes use of various as well as informal means of social control.*

### **Salient Features of Social Organisation**

1. Social organization are not functioning in the same way in all societies
2. Social organization differs with the extent of accumulation of culture
3. Social organization are not found in equal number everywhere
4. Social organization differs with the extent of accumulation of culture
5. Social organization are almost universal in nature
6. When the number of social organization increases more and more single purpose organization won't be established.
7. Social organization may be formal or informal in nature

### **Two Kinds Of Organisation**

1. The formal organization
2. The informal organization

The formal organization : Formal organization are associations that are deliberately brought into existence to enable people who do not know each other to carry on complicated relationships for the purpose of attaining specific goals. It is through these formal organizations that most necessary activities are carried out in large complex societies. For e.g.: Government, school etc.

***Characteristics of formal organization:***

Formal organization displays the following characteristics:

1. Formal structure
2. It is permanent
3. Hierarchical order
4. Formal program

Sociologists identify three types of formal organization such as

- a. Normative organization
- b. Coercive organization
- c. Utilitarian organization

***Normative organization:*** Some formal organizations are joined by choice, because individuals feel that their goals are worthwhile. These formal organizations are called voluntary organizations

***Coercive organization:*** Organizations that people are compelled to join with the threat of force include prisons, mental hospitals and the military when there is a draft. Naturally, members of these organizations do not join voluntarily and have no commitment to them.

***Utilitarian organization:*** People join some formal organization out of necessity to gain material benefits. Business of all types and all the various industries are examples of utilitarian organizations.

***Informal organization***

Informal organization refers to a small group the members of which are tied to one another as persons. People are not only the members of formal organization but also are connected with informal organizations. The informal organization consists of only rules and not statuses. Here there is no authority but only leadership. Informal relations of the members last for a longer time. Informal organizations have their own unwritten norms of behaviour.

***Characteristics of Informal organization***

- Small in size
- Face-to-face relations
- Mutual aid
- Co-operation
- Companionship
- Unwritten norms of behaviour
- Relatively permanent

- No authority but only leadership
- Only rules and not status.

The formal and Informal organizations are very much interrelated. They are not mutually exclusive. Any formal organization functions best when the Informal organization supports. Sociologists have opined that the continuous interaction and association among the members of formal organization result in the emergence of informal structure of roles and relationships. According to Charles Bernard, “the informal organizations are important and without them no large scale system could ever be stable and efficient”.

We are living in a world of organizations. In the modern era, people depend largely on organizations as the most rational efficient form of social grouping. The organization creates a powerful social instrument by co-ordinating a large number of human actions. Organizations have their own goals. There is a close relationship between organization goals and individual motives. Every organization has its own specific goals or purposes. The organization is carefully worked out and designed for the realization of its goals. The individual motives play an important role in the functioning of the organization. The individual motives play an important role in the fulfillment of organization goals.

People cannot work in organization without any motive, purposes or thinking. The sources of an organization depend not only on the proper co-ordination and co-operation of its members but also on the co-operation of others.

### **Social Group**

The word group is commonly understood to mean a number of people congregated at the same time in the same place. In sociological terms a group is any number of people with similar norms, values and expectations who regularly and consciously interact. It is important to emphasize that members of a group share some sense of belonging. This characteristic distinguishes groups from mere aggregates of people.

A social group is a plurality of persons who have a common identity, at least some feeling of unity, certain common goals and shared norms, and fairly high level of interaction. Some examples are the family, peer group, your sociology class, a social club, or neighbourhood group. Members of the social group have regular channels of communication and social interaction. Members of a societal group may share a common identity and a sense of belonging but they may not know one another and may not be in a position to interact with one another. However, social groups have established means of contact and quality interaction.

### **Definition**

1. Harry M Johnson says that “A social group is a system of social interaction.”
2. Marshal James is of the opinion that a social group is ‘two or more people between whom there is an established pattern of interaction’
3. R.M Maclver and Page define social group as ‘any collection of human beings who are brought into human relationships with one another.’
4. According to Ogburn and Nimkoff *Whenever two or more individuals come together and influence one another, they may be said to constitute a social group.*’

5. Emory.S.Bogardus defines social group as ‘*a number of persons, two or more, who have common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities.*’

For a number of people to constitute a group, these conditions must be met:

Members are aware of one another, respond to one another, and behave in such a way that they influence one another. Group members expect interaction to continue indefinitely, but many groups form and disperse within short periods of time.

1. There should be recognition by each member that he or she is part of the group and recognition by the group that each person is a member. Group membership gives members a feeling of identity.
2. A certain amount of agreement or consensus among the members about the rules of behaviour, values and goals they share should exist.
3. The group should have structure, that is, members should be aware of their statuses, roles, rules of behaviour, duties and obligations, as well as the privileges that result from group membership.

In other words, what constitutes a group is a matter of degree; it depends on how much members interact with one another, how strongly they feel their “we-ness,” and to what extent group norms affect their behaviour.

### ***Characteristics of Social Groups***

- Collection of individuals
- Interaction among members
- Mutual awareness
- We -feeling
- Group unity and solidarity.
- Common interest.
- Collective behaviour
- Size of the group
- Groups are dynamic
- Groups are stable or unstable..
- Groups influence the personality

### ***Classification of social groups***

A systematic study of groups demands a scientific classification .A classification of groups may be made on the basis of size, degree of organisation of groups, and the nature of the interaction and interests involved.

### ***Primary and secondary groups***

A very important classification of groups is that into primary and secondary groups.

The term primary group was coined by Charles Horton Cooley, who designated as primary groups those in which members engage in intimate interaction and cooperation of the sort that is basic to the development of an individual's personality. Primary groups are universal and are tremendous importance to individuals.

It may be even be said that they are necessary to the wellbeing of most people. Primary groups socialise the individuals. The 'self is developed and moulded by the primary group relations. The family is the foremost example of a primary group.

### ***Chief characteristics of Primary Groups***

- Relatively small in size
- Physical nearness of members.
- Intense interaction among members
- Group stability
- Similarity of background
- Relatively long duration.
- Relationship is personal
- Shared interest and co-operation.
- Face to face contact and communication

### ***Importance of Primary Group***

- The primary group enacts the role of a humanising agency. Primary groups teach the child the social norm, standards, morals, believes values and ideas of the society. They introduce the culture of the society to the child.
- The primary groups satisfy many psychological needs of the individuals. Individuals get love affection and security from the primary groups.
- Primary groups have a great impact on the development of the individuals.
- The primary group provides stimulus to pursue their interests. Primary groups help the individuals to understand basic attitudes towards people, social institutions and the world around him.
- Primary groups control the behaviour of the members and regulate their relations.

### ***Secondary groups***

Secondary groups are those characterised by impersonal, contractual, formal and rational relationships. The secondary groups are almost the opposite of primary groups. Oburn and Nimkoff say that the “groups which provide experience lacking in intimacy can be called secondary groups.”

### ***Characteristics***

- Indirect co-operation and dominations of secondary relations.
- Secondary groups are relatively large in size.
- Membership in the secondary group is mainly voluntary.
- Impersonality relationship
- Secondary groups are formed for the realisation of some specific interests or ends.
- Formal means of social control
- Secondary groups has a formal structure
- Secondary groups are specialised in character
- Secondary groups have very limited influence on the personality of the members.

### ***Importance***

- It provide opportunities to the members to develop their faculties and to express their talents
- Secondary group liberate and limit the energy
- It mould and shaped the attitudes and outlook, ideas and ideologies

Secondary groups replaced the earlier primary groups in many fields. Today people to a great extent lived and controlled by large number of secondary groups. More than the primary group the secondary groups are dominating our lives. Much of our activities and achievements are carried on through secondary groups.

### ***In-groups and out-groups***

W.G Sumner differentiates groups into in-groups and out-groups. The distinction between in-groups and out-groups is sociologically significant. In-groups are those groups to which individuals belong and towards which they feel pride and have a strong loyalty. Out-groups are groups to which we do not belong and towards which we may feel contempt and even hostility. In-groups are 'we' groups, the group of insiders. Out-groups are 'they' groups or as group of outsiders. These groups are not necessarily small; they can be as large as a nation or even bigger. One's identification in the in-group and loyalty towards it become particularly obvious in times of conflict between the two groups ex; caste groups, religious groups, political parties, linguistic groups are all in groups, to people who belong to them. Whenever there is a communal or inter caste conflict, members on each side become far more united and sensitive.

### ***Reference groups***

The term 'reference' group was introduced into the literature on small groups by Muzafer Sherif in his text book 'An outline of social psychology'. A reference group is a group which a person uses to shape his own values, believes, attitudes and behaviour. This may be a real group to which the individual wants to belong or simply a social category who standards heuses to guide his behaviour.

### ***Horizontal groups and Vertical groups***

P A Sorokin has divided groups into the horizontal and the vertical. The former are large, inclusive groups, example; nation, religious organisations and political parties. The later are smaller divisions, example; economic classes which give the individual his status in his society.

### ***Other Classifications***

- Territorial groups and Non-territorial groups
- Genetic groups and Congregate groups
- Gemeinschaft (community) and Gesellschaft (association)
- Small groups and Large groups
- Organised groups and Unorganised groups
- Open group and Closed Groups
- Independent groups and dependent groups
- Formal groups and informal groups

Society consists of groups of innumerable kinds and variety. No man exists without a society and no society exists with groups. Man becomes man only among men. Personality is the product of the group life. The groups shape man's attributes believes morals and ideals. Group is a part of our mental equipment and we are a part of group. Survival becomes problematic without groups

## **MODULE 2**

### **SOCIALISATION**

Have you ever observed a boy who is living in the rural area, and compared him with one who is residing in the urban settings? What is the difference you see in them? The former's entire behavioral patterns and relations with his co-fellows and friends and surroundings are different from that of the latter. How does a person from different backgrounds, from different families, from different social statuses, from different peer groups act and behave in different manner? This is the result of internalizing the norms and values of the societies he interact with. And it is the result of the process which is called by sociologists as "socialisation".

By the socialisation process 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.

#### **Definitions:**

Socialisation is a lifelong process that starts from the very infancy of an individual and prolongs till the physical absence from this world. It is affected by the attitudes and biological and psychological and other levels of the mother family members and peer groups etc. The behavior of the mother at the time of pregnancy also affects the attitudes and behaviors of the individual. However, socialisation is, sociologically speaking, the process that affects his personality after his initiation to the physical world.

Socialisation has had diverse meanings in the social sciences, partly because a number of disciplines claim it as a central process. In its most common and general usage, the term “socialisation” refers to the process of interaction through which an individual acquires the norms, values, beliefs, attitudes, and language characteristic of his or her group. In the course of acquiring these cultural elements, the individual self and personality are created and shaped. Socialisation therefore addresses two important problems in social life: societal continuity from one generation to the next and human development.

According to Mac Iver and Page, socialisation is “*the process by which social beings establish wider and profounder relationships with one another, in which they become more bound up with, and more perceptive of the personality of themselves and of others and build up the complex structure nearer and wider association*”.

### **Features of socialisation:**

The social order is maintained largely by socialisation. As larger one accumulates and inculcates the social values and social norms he becomes more adaptive to the society. The socialisation starts from the womb of the child and the parental care and motherly care and behaviors affect physical and psychological growth of the child. The social circumstances preceding his birth lay down the kind of life he is supposed to lead in the natural world. The culture and ritual regarding the pregnancy and birth and the rites of passage that is performed in connection with the birth of the child etc are very important for the life of the child.

The process of socialisation is influenced by various elements in various stages of a person’s life. The first stage is, according to great social psychologist Herbert Mead, is the game stage where one understands the particular others like the mother, father, sister, brother and other family members. He acts according to what he observes from their attitude towards him and among them. He understands what mother, for example, does when she acts and interacts with other members and accordingly he develops a sense of how to behave with female members of the society. And he understands the behavior of the father and the fatherly attitude and the role of a person as a male member in the societal settings. The second stage that is proposed by Herbert Mead is the ‘play stage’. In the ‘play stage’ a child understand the general others. By this second stage of the socialisation one understands how to involve in interaction with general others.

The process of socialisation is affected by the physical circumstances of a person that is there from the very childhood. The attitude of the family members, their emotions, their interactions with other members of the society, the attitude of peer groups each other, their supportive and deviational behavior, their socio cultural baggage etc. and the attitude of the teachers and elders among each other and towards him etc. have critical role in socialisation process. His development as social animal is greatly affected by these factors. Because, socialisation is the internalization of the social

values and norms and social attitudes of a society by a person. It is the reflection of the social transactions through a person.

It is also to be noted that the social and environmental elements also influence the socialisation process. The individual becomes cruel or rude if the social milieu is in that form. The geography of hottest places, for example, would make the person harsh and rough in terms of the social transactions.

Factors that affect socialisation process: There are mainly four factors that affect the socialisation. They are *imitation, suggestion, identification and language*.

*Imitation* is copying the actions of another individual. The imitation of a child his father or any other individual of his family members is the creation of self conscious assumption about the roles and acts of others. Herbert Mead focuses on this imitation as he explains the 'role playing' process in the development of the self. When child plays as mother and when he imitates her cooking and doing other homely works he/she cognicises the role of a female in the society and he develops the differentiation of femininity and masculinity. When he speaks the language he uses and the dialects he puts and the expressions and pronunciation he develops are the result of his interaction with his family members.

*Suggestion:* As Mac Dougall says the suggestion is the form of communication of the people. This would make others accept particular idea or behavioural patterns of a society. This form of communication, as any other form, conveyed through language, pictures, cartoons etc. By giving suggestion a person is supposed to behave and act according to the wishes of another person. In other terms it would give the direction to a person how to arrange and order one's approach to a particular case or in a particular situation. Propaganda and advertisement are based on fundamental psychological principles of suggestion.

*Identification:* The process of identification grows according to one's age. At the infancy the child cannot understand the environment he is in, his familial and social relations and the differences between them. He cannot differentiate between his environment and organism. His actions are not consciously arranged and planned, rather they are random. As he grows he realizes or identifies his self and his role in the social settings. He starts to realize his biological and psychological needs and he wishes to satisfy it. As a result the mother he spend time with, the games he involved in and the members of his team etc. are becoming the instruments that help grow his identification.

*Language:* According to Herbert Mead Language, as we have seen, is communication via "significant symbols," and it is through significant communication that the individual is able to take the attitudes of others toward herself. Language is not only a "necessary mechanism" of mind, but also the primary social foundation of the self.

### ***Self and socialisation:***

It is also to be conceptualized that socialisation is the means of identity formation. Therefore, the process of socialisation as identity formation occurs through a number of more specific processes associated with self-concept development like reflected appraisals, social comparisons, self-attributions, and identification (Gecas and Burke [1995] and Rosenberg [1979] discuss these processes). Reflected appraisals, based on Cooley's (1902) "looking-glass self" metaphor, refer to

people's perceptions of how others see and evaluate them. To some extent people come to see themselves as they think others (particularly significant others) see them. People also develop conceptions of themselves with regard to specific attributes by comparing themselves to others (social comparisons) and making self-inferences from observing their own actions and their consequences (self-attributions). Particularly important to socialisation as identity formation is the process of identification. Initially used by Sigmund Freud, this concept refers to the child's emotional attachment to the parent and desire to be like the parent; as a consequence, the child internalizes and adopts the parent's values, beliefs, and other characteristics. Among other things, through identification with the parent, the child becomes more receptive to parental influence.

Identification also is used to refer to the imputation or ascription of identities. Here the focus is on the establishment of identities in social interaction, which is an important aspect of defining situations and constructing realities. This also has important socializing consequences, as much of the literature on labeling, stereotyping, and expectancy effects attests.

### **Types of socialisation**

**Primary socialisation:** It occurs between the individual and those people in their life with whom they have primary relationships. The socialisation experienced by adults generally falls in the category of secondary socialisation, building on the socialisation experiences of childhood.

A primary relationship is one in which the individual has a close, personal, face-to-face relationship with the people responsible for the socialisation process.

**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.

Anticipatory socialisation is another type of socialisation. This is the process where a person is preparing to cope with the situation where he is supposed to be in the future.

Resocialisation is the process of reframing the behavior and attitudes by an individual to adjust with the new social situation. Resocialisation refers to socialisation experiences that represent a more radical change in the person. Resocialisation contexts (e.g., mental hospitals, some prisons, reform schools, therapy groups, political indoctrination camps, religious conversion settings) have as their explicit goal the transformation of the individual. An important feature of resocialisation is the replacement of one's previous set of beliefs, values, and especially conceptions of the self with a new set grounded in the socializing group's ideology or world view

### **Theories of Socialisation**

#### *Freud's Theory*

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 upto 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 upto 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.

### **George Herbert Mead’s categorization:**

The socialisation process is discussed by George Herbert Mead ( ) by his analysis called the role taking. He says that the individual is internalizing the methods and forms of interaction with other members of the society is through understanding others at various stages. Discussing the process of internalizing, he categorises the process of socializing into two different stages. These stages are called game stage and play stage.

- **Game Stage:** In the game stage, Herbert Mead says, the child understands the particular others around him. He internalizes the life patterns of the family members and he differentiates various sexual statuses and the roles they have to play. The child acts as his father or mother acts in day to day life. For this, he imitates the father or mother or any other member of his family in his childish plays.

- *Play stage:* In this stage the child understands the pattern of social interaction with general others. He finds his position among the wide range of people from all the people as any of the footballer places him in his actual position when he plays with other team mates. This internalization of the general other is very important in terms of developing the individual self in the society.

### ***Sigmund Freud: The Elements of Personality***

While trained as a physician, Freud's most important contribution was the development of psychoanalysis and the study of personality development.

### ***Freud's Model of Personality***

Freud argued that the personality is comprised of three parts. One is the *id*, rooted in biology and representing the human being's basic needs, which are unconscious and demand immediate satisfaction. Another, representing the conscious attempt to balance innate pleasure-seeking drives of the human organism and the demands of society, he labelled the *ego*. Finally, the human personality develops a *superego* which is the operation of culture within the individual which ultimately defines, for the individual, moral limits.

### ***Personality Development***

There is basic conflict between the *id* and the *superego* which the *ego* must continually try to manage. If the conflict is not adequately resolved personality disorders result. The controlling influence on drives by society is referred to as *repression*. Often a compromise between society and the individual is struck, where fundamentally selfish drives are redirected into socially acceptable objectives. This process is called *sublimation*.

*Id*-centred children feel good only in a physical sense but after three or four years, with the gradual development of the *superego* they can begin to evaluate their behaviour by cultural standards.

While being controversial, Freud's work highlights the internalization of social norms and the importance of childhood experiences in the socialisation process and the development of personality.

### ***Jean Piaget: Cognitive Development***

A prominent psychologist of the 20th century, Piaget's work centred on human *cognition*, or how people think and understand. He was concerned with not just what a person knew, but how the person knows something. He identified four major stages of cognitive development which he believed were tied to biological maturation as well as social experience.

The *sensorimotor stage* is described as the level of human development in which the world is experienced only through sensory contact. This stage lasts for about the first two years of life. The understanding of symbols does not exist during this period. The child experiences the world only in terms of direct physical contact.

The *preoperational stage* was described by Piaget as the level of human development in which language and other symbols are first used. This stage extends from the age of two to the age of six. Children continue to be very egocentric during this time, having little ability to generalize concepts.

The third stage in Piaget's model is called the *concrete operational stage* and is described as the level of human development characterized by the use of logic to understand objects or events. This period

typically covers the ages of seven to eleven. Cause and effect relationships begin to be understood during this period. The ability to take the perspective of other people also emerges.

The fourth stage is the *formal operational stage* and is described as the level of human development characterized by highly abstract and critical thought. This stage begins about age twelve. The ability to think in hypothetical terms is also developed.

Some critics suggest that the model may not fit traditional societies and that, even in our own society, as many as a third of adults do not reach the final stage.

### ***Laurence Kohlberg: Moral Development***

Kohlberg used Piaget's theory as a springboard for a study on moral reasoning. He suggests a *preconventional stage* based on pain and pleasure, a *conventional stage* (in the teenage years) where right and wrong is understood within cultural norms and a *postconventional 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.

### ***George Herbert Mead: The Social Self***

Our understanding of socialisation owes much to the work of Mead. His analysis is often referred to as *social behaviourism* where he focuses on mental processes.

#### ***The Self***

Mead understood the basis of humanity to be the *self*, a dimension of personality composed of an individual's self- conception. For Mead, the self was a totally social phenomenon, inseparable from society. The connection between the two was explained in a series of steps, the emergence of the self through social experience, based on the exchange of symbolic intentions, and occurring within a context in which people take the role of the other, or take their point of view into account during social interaction.

#### ***The Looking-Glass Self***

The process of taking the role of the other can be understood using Charles Horton Cooley's concept of the *looking-glass self*. This term focuses on the ideas that a person's self-conception is based on the response of others, perhaps explaining Gilligan's observations on the loss of self-esteem of young women.

#### ***The I and the Me***

The capacity to see oneself has two components, namely: (1) the self as subject by which we initiate social action and (2) the self as object, concerning how we perceive ourselves from the perspective of

others. The subjective part of the self Mead labelled the "I". The objective aspect Mead called the "Me". All social interaction is seen as the continuous interplay of these two aspects of the self.

### ***Development of the Self***

Mead minimized the importance of biology in personality development. Mead saw infants as responding to others only in terms of imitation. As the use of symbols emerges the child enters a *play* stage, in which role-taking occurs. Initially, the roles are modelled after significant others, especially parents. Through further social experience children enter the *game* stage where the simultaneous playing of many roles is possible. The final stage involves the development of a *generalized other*, or widespread cultural norms and values used as a reference in evaluating ourselves.

Figure 5-1 (p. 116) illustrates the development of the self as a process of gaining social experience. Although Mead's work is criticized as being radically social he helps us to understand the importance of symbolic interaction to the development of self.

### ***Erik H. Erikson: Eight Stages of Development***

Erikson offers a broader view of socialisation, suggesting that personality continues to change throughout life. His eight stages begin in infancy and end in old age.

Some are critical of the apparent rigidity of the model but it does force us to examine the influence of agencies of socialisation other than the family.

### **Agencies of socialisation**

- The family: When we are born into a family we are ascribed a status in terms of class, ethnicity, religion and race. Your family is naturally your major influence. Your parents pass down morals and values that they have learnt during their life, and these morals and values will influence your own. For example, my parents have always said to do your best at whatever you chose to do. That has influenced me to do just that, and now I believe that everyone no matter what colour, religion, size, shape or form, should always strive to do their best at whatever they choose to do. Nowadays, in Australia there is a combination of what constitutes as a family, whether it be the nuclear family, extended family, same sex families or single parent families.
- The school: Like the family, the school is an institution whose mandate is to socialize children. The school's mission, however, is more narrowly defined than is that of the family and is concerned primarily with the formal instruction and the development of children's cognitive skills. In this sense, the school context is less involved in primary socialisation (i.e., the development of basic values, beliefs, motivations, and conceptions of the self) and more involved in secondary socialisation (i.e., the development of knowledge and skills). This is not a very precise distinction, however. In the course of the socialisation experienced in school, things other than skills and knowledge also are learned, such as norms, values, attitudes, and various aspects of a child's personality and self-concept. Much more is typically learned in school than what is explicitly taught.
- The peer groups: Peers are those of who are the same age, and share common interests with. They offer different viewpoints to those of your family. These peers may influence you on your decisions, morals and how you behave toward others in society, which in some cases break social norms. As people travel through adolescents they may have one or more peer groups, as a peer group is not a fixed factor. During my time of high school, I have changed peer groups about 2 or 3 times. Mainly your common interests determine peer groups. For example, I go camping with a large number of people quite often. I have developed extremely close friendships with these people, as we

all love to go travelling and exploring the outback, and that is our common interest. Peer groups offer a sense of security and comfort to some, which may be a step to finding out who they are.

The third most important context for the socialisation of children and adolescents is the peer group. In terms of structure and function, the peer group is a very different context from family and school. Unlike those two contexts, it is not the “job” of peers to socialize each other, even though a great deal of childhood socialisation occurs in this context, some of it in reaction against the socialisation experienced in the family and school.

The church or the religious institution is another socializing agency. The moral aspects of the individual are designed by the religious institutions in the society. What individual gets from the family, peer group and any other institutions of the society is entirely different from what is achieved from the religious institutions. Because the basic philosophy of religious institution is to impart the good and morale elements and values. In that sense, in a society where the traditional and religiosity is prevalent, the social values are designed by the religious institutions like the Church, Masjids, and synagogues etc.

Religious institutions define all the moral aspect of all other institutions with which the individual is tied up or involved in his day to day life. For example, the moral aspect of the economic transactions is defined by the religious scriptures and religious scholars and many other elements of the religious institutions.

### **Social Norms**

Social norms refer to the group shared standards of behaviour. They are based on social values. Norms set a limit on individual behaviour. Young and Mack define norms as *group shared expectations*. According to Robert Bierstedt, *a norm is a rule or a standard that governs our conduct in the social situations in which we participate*.

### **Conformity**

Conformity is an action that falls within the range of behaviour permitted by the norm. Conformity to norms is a usual behaviour. It is through socialisation that individuals learn conformity.

Conformity is enforced in society through sanctions. Desirable behaviour is rewarded with positive sanction which promotes conformity.

### **Deviance**

Deviance is any behavior that violates social norms, and is usually of sufficient severity to warrant disapproval from the majority of society. Deviance can be criminal or non-criminal. activities as alcoholism, excessive gambling, being nude in public places, playing with fire, stealing, lying, refusing to bathe, purchasing the services of prostitutes, and cross-dressing—to name only a few—are examples of deviant. People who engage in deviant behavior are referred to as *deviants*.

### **Types of deviance:**

Robert K Merton the American sociologist puts forward four types of deviant behavior in the society. He says the deviance is the socially structured disjuncture between culturally defined and

accepted goals (aspirations) and socially approved means for obtaining these goals (expectations). It is according to the moving away from the institutionalized means and goals of the society that the deviance become more visible in the society. On the basis of the absence and the presence of either of the means or the goal he categorized the deviance into four. They are *innovation, ritualism, retreatism and rebellion*.

These four types could be portrayed as:

<i>Adaptation</i>	<i>Cultural Goals</i>	<i>Legitimate Means</i>
Conformist	Accepts	Accepts
Innovator	Accepts	Blocked/Rejects
Ritualist	Rejects/Forgets	Accepts
Retreatist	Rejects (often)	Rejects/Blocked
Rebel	Rejects (new)	Rejects (new)

The first one cannot be the deviant behavior at any cost, because, in the case of conformist behavior the cultural goals and legitimate means of the society are accepted. The innovator is, in some sense, showing deviant behavior, because he accepts only the goals rather his means to reach the goals are not socially or normatively defined. In the third stage, ie, the ritualism, the cultural goals are not been according to the social will and social definitions. But, at the same time the means are socially legitimate. In the retreatism both the cultural goals and socially constructed means are not been accepted. In the fifth type of deviance Merton says that the individual would reject both cultural goals and socially constructed means, and, apart from that, he accepts new means and goals. Therefore, this type of deviance is called rebellion by Merton.

### **Need for social control**

Order is maintained through social control. For achieving the social control society has to control the animal nature of man: if order is to be established and maintained, man's tendency to pursue his self-interest to the point of a war of all against all must be limited through learning or selection, or both. Some of the specific purposes of social control are

- i. *To bring about social control*
- ii. *To bring about solidarity*
- iii. *To ensure the continuity of social group or society*

The deviance of an individual or of a group is unhealthy for the existence of the society. Therefore social control is very much needed for constructing an ordered society. Ordered society

would be created by the systematic control of various agencies like the family, peer groups, schools, entertainment centers and religious institutions etc.

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## **MODULE III**

### **CULTURE, PERSONALITY AND SOCIETY**

#### **Culture**

‘Culture’ is one of the most important concepts in Social Science. It is commonly used in Psychology, Political Science and Economics. It is the main concept in Anthropology and a fundamental one in Sociology. The study of human society immediately and necessarily leads us to the study of its culture. The study of society or any aspect of it becomes incomplete without a proper understanding of the culture of that society. Culture and society go together. They are inseparable.

Culture is a unique possession of man. It is one of the distinguishing traits of human society. Culture does not exist at the sub-human level. Only man is born and brought up in a cultural environment. Other animals live in a natural environment. A man is a social being and a cultural being also. As every man is born into a society, it is same to saying that everyman is born in to culture.

The term ‘culture’ is given a wide variety of meanings and interpretations. Culture is a very broad term that includes in itself all our walks of life, our modes of behavior, our philosophies and ethics, our morals and manners, our customs and traditions, our religious, political, economic and other types of activities. Culture includes all that man has acquired in his individual and social life. In the words of MacIver and Page, culture is the “realm of styles, of values, of emotional attachment, of intellectual adventures”. It is the entire ‘social heritage’ which

the individual receives from the group. In Sociology 'culture' does not mean personal refinement. The Sociological meaning of the word is quite different. But common men often speak of culture as synonymous with education. Accordingly, they apply the term 'cultured' to an educated person or group and 'uncultured' to one lacking on or devoid of education. Historians use the word 'culture' in yet another way to refer to the so-called 'higher' achievements of group life or of a period of history. But Sociologists never use the term 'culture' to mean the so-called 'higher' achievements of group life-art, religion, philosophy, etc. They use culture to mean 'all' the achievements of group life. So we can say culture is the treasury of knowledge, it defines situations, it defines attitudes, values and goals, it decides our career and provides behavior pattern and after all culture moulds one's personality.

It is true that the individual is exposed to and moulded by the culture of the group into which he is born. Still no individual is completely culturally determined. Every individual is unique in any culture. The uniqueness may be based on individual differences in ability, aptitude, and learning. The impact of culture on the individual is not always identical in every case. Various biological and social factors bring about the uniqueness of the individuals in any culture.

Culture is a unique possession of man. The distinctive human way of life that we call culture did not have a single definite beginning in time. This is obvious because men never suddenly appeared simultaneously on all parts of earth at a single time. Culture is often understood as anything that is created and cultivated by man. Man's culture in a way has begun with man's capacity to use and to create or produce tools and techniques.

### **Culture: Definition**

The concept of culture has rightly received prime attention in sociological research owing to its centrality in understanding the nature and performance of the social arrangement called 'society'. Culture is probably one of the most discussed and debated topic in sociological literature because of its central location in the study of individual in society. This concept has attracted the attention of Sociologists, Cultural Anthropologists, Literacy scholars and Social Psychologists among others in understanding human social behavior. With its multifaceted and multidimensional feature, the study of culture has gained increasing importance over the last few decades.

Like the explanations, the definition of the term 'culture' also is wide ranging. Culture has been defined in broad terms as 'a design for living' (Kluckhohn, 1949) or 'a set of mechanisms' –plans, recipes, rules, constructions, or what may be described in the computer technology as 'programming for social behavior' (Geertz,1978). Both the definitions point to the vitality and significance of culture in society. Culture points out the human way of adapting to the environment, a design for living acquired through learning.

Culture is achieved or acquired and not innate or ascribed. It is obtained through human socialisation-the continuous and ongoing process of interaction and learning through which we acquire a personal identity and social skills to adjust and develop. Culture is transmitted from one generation to another. Most of us do not question our cultural practices and do not view them critically because they are naturally ours and are not eternal to us.

Learning is of central importance in cultural acquisition. The degree of this learning determines the rate and extent of understanding culture and related course of action within the group. Thus culture defines the way of life of the individual. Culture consists of all the shared

products of human society, both the objects and subjective elements. Culture influences all aspects of individual's living in society. In fact' as Parsons pointed out, the social system and the cultural system cannot exist independent of one another and any such distinction is made only for the sake of abstraction and analysis. Culture forms the platform for all other social institutions including, family, kinship, science, economy, polity, and religion.

Culture around the world varies widely and each culture is unique in its form and content. Human migration and mobility have led to cultural exchange and sometimes interaction of people of different cultures for trade and commerce or pilgrimages and so on might also have resulted from diffusion from one culture to another.

Every individual is accidentally born into a family and he/she acquires a culture as the member of that particular collectivity. Because the cultural traits are specific to and identifiable within a given community, there cannot be a generalized and universal judgment on the desirability and undesirability of any cultural element or practice. In other words, a cultural system is available only to its members and outside agents cannot judge the appropriateness of a culture by standards external to that culture. Justification for or critique of a culture and its practice can meaningfully emerge only from within.

In essence all cultures consist of five basic elements: *Belief* (Ideas about how the world operates); *Values* (Ideas about the meaning of life); *Norms and Sanctions* (Guidelines for behavior); *Expressive Symbols* (Material representations of ideas and values); and *Language*.

### **Definitions:**

Edward. B. Tylor has defined that “*culture is the complex which includes knowledge, belief, morals, art, law, customs and any other capabilities and habits acquired by man as a member of society*”.

B. Malinowski has defined culture as the ‘*cumulative creation of man*’. He also regards culture as the *handwork of man and the medium through which he achieves his ends*.

Mazumdar defined that “*culture is the sum total of human achievements material as well as non-material, capable of transmission by tradition and communication vertically as well as horizontally*”.

C. C. North is of the opinion that culture ‘*consists in the instruments constituted by man to assist him in satisfying his wants*’.

Robert Bierstedt is of the opinion that ‘*culture is the complex whole that consists of all the ways we think and do and everything we have as members of society*’.

### **Material Culture and Non-Material Culture**

Every society has a culture of its own. Thus people in different societies all over the world have different cultures. These cultures are not only diverse but also unique. Along with cultural diversities and disparities that are found in societies throughout the world, we observe certain cultural similarities. People's worship, occupation and details of their rituals, ceremonies, customs etc., may differ, but they all nevertheless have some religion, rituals, ceremonies, customs etc. Every culture consists of such non-material things. Similarly, people of every society possess material things of different kinds. These material things may be primitive or modern and simple or complex in nature.

These material and non-material components of culture are often referred to as “the content of culture”.

A number of sociologists have classified the content of culture into large components ‘material culture’ and ‘non-material culture’. Ogburn has even used this distinction as the basis for a theory of cultural change. As Robert Bierstedt has pointed out, the concept of ‘material culture’ is relatively more precise and less ambiguous. But the concept of non-material culture is more ambiguous and less clear. It may be used as a ‘residual category’ that is to mean ‘Everything that is not material’.

In ordinary speech the word ‘culture’ is often used to refer to sophisticated tastes in art, literature, music, and so on. The Sociological use of this term is much wider, for it includes the entire way of life of a society. Hence the relationship between culture and religion is very close. Culture sometimes is explained in terms of material and non-material. While artifacts such as books, pens, schools, factories, wheels, etc. represent material culture, more abstract creations such as language, ideas, religious belief, customs, myths and so on constitute the non-material culture.

### Material Culture

Material culture consists of man-made objects such as tools, implements, furniture, automobile, buildings, dams, roads, bridges, and in fact, the physical substance which has been changed and used by man. It is concerned with the external, mechanical and utilitarian objects. It includes technical and material equipments like a printing press, a locomotive, a telephone, a television, a tractor, a machine gun etc. It includes our banks, parliaments, insurance schemes, currency systems etc. Material culture includes all tangible things ranging from the primitive instruments of the pre-historic man to the most advanced machinery of modern man which includes a stone axe and electronic computer.

### Non-Material Culture

The term ‘culture’ when used in the ordinary sense, means ‘non-material culture’. It is something internal and intrinsically valuable reflects the inward nature of man. Non-material culture consists of the words people use or the language they speak, the beliefs they hold, values and virtues they cherish, habits they follow, rituals and practices they do and the ceremonies they observe. It also includes our customs and tastes, attitudes and outlook, in brief, our ways of acting, feeling and thinking. It includes the ideas and knowledge and beliefs of all varieties which are in practice in society.

### **Cultural Lag**

Ogburn the famous sociologist has introduced a very interesting concept signifying relationship between material and non-material culture. The concept is known as the cultural lag, according to which even though material culture of a society change very rapidly, such as technology might change as a fast pace, non-material culture such as ideas and values often lag behind and undergo a much more gradual change. In the process of social change both material and non-material part of cultures are changing continuously throughout the history of mankind. The material part of culture is changing because of inventions and discoveries which added new weapons and instruments. And this change in the material product readily reacts with subsequent changes in the non-material aspects of life like norms, values, customs etc. But the non-material aspects of life won’t be changing

as fast as material part of culture. So it lags or false behind the material culture. Non-material aspects change only gradually. So a gap arises between material and non-material aspects of life during the course of the social change. This gap is called as cultural lag.

### **3.1. Relationship between Culture, personality and society**

As a social being man lives in social groups, in communities and in society. Human life and society almost go together. No one can live isolated in a society. Without society there is no social life and without individual there is no society. It was Aristotle who said long back that man is a social animal. Solitary life is unbearable for man. An individual, when is isolated from the society will not be a human being. In order to become a social being, man must acquire those habits, beliefs, knowledge, attitudes and sentiments as a result of his/her association with other persons who possess these attributes.

#### **Individual and Society**

It is a self obvious fact man has not only a capacity for social life but also an intrinsic need of it. Emotional development, intellectual maturity and a certain amount of material goods and comfort for the full exercise of his liberty and progress are unthinkable without society. No human being is known to have normally developed in isolation.

Let us see the interrelation between the individual and society from some of the instances given by the famous Sociologist MacIver. MacIver has cited three cases in which infants were isolated from all social relationship to make experiments about man's social nature or sociability. They are;

The first case was of Kasper Hauser, who from his childhood until his seventeen year was brought up in the wood of Nurem Berg. In his case it was found that at the age of seventeen he could hardly walk, had the mind of an infant and could utter only a few meaningless phrases. In spite of his subsequent education he could never make himself a normal man.

The second case was of two children Kamala and her sister, who in 1920 were discovered in a wolf's den. One of the children died soon after discovery. The other child Kamala could walk on all fours, possessed no language except wolf like growls. She was shy of human beings and afraid of them. It was only after careful and sympathetic training that she could learn some social habits.

The third case was of Anna, an illegitimate American child, who had been placed in a room at the age of six months and discovered five year later. On discovery it was found that she could not walk or speak and was indifferent to people around her.

From these examples we find, man can attain his real nature only in society. The psychological development of social consciousness of the child is also a confirmation of the natural sociability of the human being. The biological potentiality of becoming social is inherent in the very social nature of man.

The relationship between society and individual is real and characterized by mutual dependence or interdependence. They are the part of single phenomenon. Human nature develops in man only when he/she lives in society only when he/she shares a common life with his/her fellow beings. Man lives in society because necessity compels him/her to do so. Many of his needs will remain unsatisfied if he/she does not have the co-operation of his/her beings. And every individual is the offspring of a social relationship established between man and woman. The need for self

preservation, which is felt by every being, makes a man social. After all, society determines personality man lives in society for his/her mental and intellectual development. Society preserves our culture and transmits of to the succeeding generations. The cultural heritage directs our personality. So we can say that man requires society as a necessary being, and individual and society are interdependent.

### **Culture and Personality**

Personality is the subjective aspect of culture. Personality and culture are the two sides of the same coin. The traditions, customs, mores, religious institutions, moral and social standards of a group affect the personality of the members of the group. The attitudes of an individual are also very much influenced by culture. It is as a result of cultural values that an individual is able to determine what is right and what is wrong. Hence culture plays an important role in the development of the personality of the individual.

The term personality is used in common language for to express mostly one's physical appearance. In Sociology this term got a specific meaning. It is a complex of dynamic system that includes all of an individual's behavioral and emotional traits, his attitudes, values, beliefs, habits, goals and so on. The study of personality involves examining the motivation for behavior. It involves investigating the reasons why one person behaves one way in particular situation where as another person behaves differently in the same situation. To understand why humans behave as they do, it is necessary to view them in their physical and social environment; their cultural structure and from the point of view how biological, psychological and social factors affect them.

### **Personality: Definitions**

G. W. Allport: "Personality is the dynamic organization within the individual of that psychological system that determines his unique adjustment to the environment".

Kimball young: "Personality as more or less an integrated body of habits, traits, attitudes and ideas of an individual".

J. Guilford: "Personality is a person's unique pattern of traits".

Eysenck: "The more or less stable and enduring organization of person's character, temperament, intellect and physique that determine his unique adjustment to his environment".

R. B. Cattel: "personality is that which permits a prediction of what a person will do in a given situation".

### **Characteristics of Personality:**

- i. *Personality is organization of traits.*
- ii. *Personality has unity and continuity.*
- iii. *Personality has both external and internal factors like inherited/ biological/ instinctual and socially accepted*
- iv. *Personality is the result of long process of many sided development.*
- v. *The pattern of personality is determining by social interaction and learning.*

- vi. *Personality characteristics are very open shared by other members of the group.*

Sociologist Newcomb has tried to define personality in the light of certain characteristics, those are;

- i. *Personality is something unique to each individual.*
- ii. *Personality refers to persistent qualities of an individual.*
- iii. *Personality represents a dynamic orientation of organism to environment.*
- iv. *Personality is greatly influenced by social interaction.*

According to J. R. F. Linton's definition, "culture is the configuration of learned behavior and results of behavior whose component elements are shared and transmitted by the members of a particular society". The culture of any society determines the deeper levels of personality of its members through some techniques of child rearing. It goes on to shape the rest of their personalities by providing models for their specific responses. This process continues throughout life.

Some specific influence of cultural traits on personality.

1. *Culture influences biological and sexual behavior.*
2. *Culture influences sentiments and emotions.*
3. *Culture influences abnormal behavior of individuals.*
4. *Culture influences perception.*
5. *Culture influences fantasy and unconscious process.*

### **Culture and Socialisation**

This personality is the product of culture. It is the culture that provides opportunities for man to develop the personality. Both culture and personality are acquired through the process learning. Every society prescribes its own ways and means of giving social training to its new born members so that they may develop their own personality. This social training is called socialisation. The mutual interplay of culture and socialisation in conditioning human personality is more important.

Man is not only social but also cultural. It is the culture that provides opportunities for man to develop the personality. Development of personality is not an automatic process. The process of socialisation is conditioned by culture. Since every society has its own culture the way of the process of socialisation also differs from society to society. Further, the same culture and the same ways of socialisation may have diverse effects on the development of the personality of the members of the same society.

Culture and socialisation are very much interrelated. Culture refers to the social heritage of a group of people. It consists of the shared behavior, beliefs and material objects belonging to society or part of a society. It is more or less organized and persistent patterns of habits, attitudes and values which are transmitted from generation to generation. Socialisation can be understood as all experiences by which the newly arrived young members learn the culture of the society. Culture not only conditions the process of socialisation but also has an impact on the formation of personality. In fact, it is mainly through the process of socialisation that a child develops a personality in a cultural context. Different cultures provide for different ways of socialisation. These ways of socialisation have their own impact in the formation of personality.

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## MODULE 4

### SOCIAL PROCESS

Society is a dynamic network of social relationships between individuals. People are always engaged in actions of one type or the other. The characteristic ways in which these actions are designed is called social process. Social processes form the basis of society. Without social interactions, it would be impossible to establish social relationships. Thus to understand social relationships in more detail, an analysis of social processes is necessary.

#### Definitions

According to Mac Iver, *social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character.*

Ginsberg defines social processes as *the various modes of interaction between individuals or groups including co-operation and conflict, social differentiation and integration, development, arrest and decay.*

According to Horton and Hunt, *social processes refer to the repetitive forms of behavior which are commonly found in social life.*

#### Associative and Dissociative Social Processes

Social processes may be generally classified into associative and dissociative. Associative processes unite or associate people together by harmonious relationships towards a common end. Some of the associative social processes are co-operation, assimilation, accommodation etc. Dissociative processes are those social processes that hamper harmonious relationships and may result in social disorganization. Some examples of dissociative social processes are competition, conflict and contravention.

#### Associative Social Processes

## **Social Interaction**

The concept of Social Interaction is crucial to the study of society and social relationships. Interaction is the basic social process. It represents the dynamic element in society.

### **Definitions**

Dawson and Gettys define social interaction as *a social process whereby men interpenetrate the minds of each other.*

According to Elredge and Merrill, *Social interaction is a general process whereby two or more persons are in meaningful contact as a result of which their behavior is modified however slightly.*

### **Conditions of Interaction**

The two main conditions of interaction are i) *contact* and ii) *communication*. Contact is the first stage of interaction. It means the coming together of individuals. It involves a mutual response and an adjustment of behaviour to the action of others. Contact is of two types,

- a) *contact in time* and b) *contact in space*. Contact in time is the contact between generations. Contact in space occurs between individuals within a particular area. Communication is the medium of interaction. In communication, the feelings or ideas of other persons are inferred from their behaviour. It takes place through senses, emotions and ideas and sentiments. Language is an important medium which aids communication.

## **Co-operation**

Co-operation generally means working together for a common goal. The term co-operation is derived from two Latin words, 'Co' meaning together and 'operari' meaning to work. Literally the term means working together.

### **Definitions**

According to Elredge and Merrill, *Co-operation is a form of social interaction wherein two or more persons work together to gain a common end*

According to A.W.Green *Co-operation is the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.*

Co-operation requires sympathy and identification. It is possible only when there is a similarity of thoughts and purpose, mutual awareness, understanding and selflessness. Co-operation takes place under certain conditions. It requires a motivation and a favourable attitude towards sharing the work and rewards. Also there should be a knowledge of the benefits of co-operative activity and people should equip themselves with the skills necessary for co-operation.

### **Types of Co-operation**

Co-operation may be classified into *direct* and *indirect* or *primary*, *secondary* and *tertiary*.

Direct co-operation is when people are involved in an identical function. They do the same activity together. It gives them social satisfaction. E.g. playing together, worshipping together etc. Indirect co-operation is when people work individually for the attainment of a common end. People do different tasks which ultimately results in the achievement of a common goal. It is based on the principle of specialisation and division of labour, E.g. Spinners, weavers dyers and tailors do different work which ultimately results in the making of clothes.

Primary co-operation is found in primary groups like family, neighbourhood etc. In such type of co-operation, every member works for the betterment of all. Every one works together and the rewards are shared between all the members. Means and goals are one in primary co-operation. Secondary co-operation is found in secondary groups. It is highly formalised and specialised. It is a feature of modern society. Each person performs his task in co-operation with others so as to enjoy the reward separately. Co-operation found between bigger groups is called tertiary co-operation. The two groups may work together for common goals or even antagonistic goals.

### **Significance of Co-operation**

As a form of social process, co-operation is universal and continuous. It is so important for a person that survival is almost impossible without it. Co-operation helps a society to progress. It gives strength to a society. Also it provides solution to many international problems and disputes.

### **Accommodation**

Human life is full of conflicts. People have to encounter conflicting situations and deal with them accordingly to move on in life. One of the basic social processes that help in dealing with conflicts is accommodation. Individuals make adjustments to avoid as well as deal with conflicts. Such adjustments that people make to get on with others is called accommodation. It is the process of getting along in spite of differences.

### **Definitions**

The psychologist J.M.Baldwin who was the first to use the concept defined accommodation as *changes in the behaviour of individuals which help them to adjust to their environment*.

According to Mac Iver, *accommodation refers particularly to the process in which man attains a sense of harmony with his environment*.

According to Ogburn and Nimkoff, *Accommodation is a term used by sociologists to describe the adjustment of hostile individuals or groups*

### **Characteristics**

Following are the characteristics of accommodation.

- i. Accommodation is the natural result of conflict
- ii. It maybe a conscious or unconscious activity
- iii. It is a universal process
- iv. It is a continuous process
- v. The effect of accommodation varies with circumstances

### **Methods of Accommodation**

There are different forms in which accommodation takes place. According to Gillin and Gillin, there are seven methods of accommodation. They are

- a) *Yielding to co-ercion*: It takes place between parties with unequal strength. The stronger party uses force or threat of force to make the weaker party accept the conditions of agreement.
- b) *Compromise*: When the opposing parties are almost equal in power, each party makes some concessions and yield to some demands of the other. This is called Compromise.
- c) *Role of third party in Compromise*: This type of accommodation involves a third party in Compromise. It may be of three types – *Arbitration, Mediation and Conciliation*. In arbitration, a third party tries to bring about an end to a conflict through compromise. The decision of the third party is binding in this case. In mediation, a neutral agent is involved to create a peaceful settlement but his decisions are not binding as in the case of arbitration. The function of the mediator is mere advisory. In Conciliation, the conflicting parties are persuaded to develop friendship and come to an agreement.
- d) *Toleration*: In this strategy, conflicts are avoided rather than settled or resolved. In toleration, overt conflict is avoided and the conflicting groups bear their differences and co-exist.
- e) *Conversion*: It involves a sudden rejection of one's beliefs, convictions and loyalties and the adoption of others. This is commonly found in religious contexts.
- f) *Sublimation*: Sublimation means the substitution of aggressive attitudes by non aggressive ones. It may occur at both individual and group level.
- g) *Rationalisation*: This involves providing explanations for one's behaviour. Individuals and group try to justify their actions by blaming it on others or other reasons. This is called rationalisation.

### **Significance of Accommodation**

Without accommodation social life would be hard. Accommodation controls conflict and helps people to maintain co-operation. It helps people to adjust to the changing conditions. It is a means of resolving conflict and maintaining co-ordination between individuals and groups with opposing interests.

### **Assimilation**

Assimilation is also a type of social adjustment like accommodation, but it is more permanent. Assimilation is the fusion of groups and their cultures. It requires more fundamental changes as it involves the absorption and incorporation of one culture by another.

### **Definitions**

According to Young and Mack, *Assimilation is the fusion or blending of two previously distinct groups into one.*

Ogburn and Nimkoff define assimilation as *the process whereby individuals or groups one dissimilar become similar and identified in their interest and outlook.*

Bogardus defines assimilation as *the social process whereby attitudes of many persons are united and thus develop into a united group.*

**Characteristics**

The major characteristics of assimilation are listed below

- i. *Assimilation is a slow and gradual process.*
- ii. *It is not confined to a single field*
- iii. *It is an unconscious process*
- iv. *It is a two-way process*

**Factors influencing Assimilation**

Assimilation is a process which is influenced by a lot of factors that relate with the involved groups.

The major factors that favour assimilation are:

- i. *Toleration*
- ii. *Intimate social relationships*
- iii. *Intermarriages*
- iv. *Cultural similarity*
- v. *Education*
- vi. *Equal social and economic opportunity*

The major factors that hinder assimilation are:

- i. Isolation
- ii. Racial or physical differences
- iii. Cultural differences
- iv. Prejudice
- v. Dominance and subordination relation between the involved groups.

**Differences between accommodation and assimilation**

<b>Accommodation</b>	<b>Assimilation</b>
1. Accommodation is a sudden process	1. Assimilation is a slow and gradual process
2. It may or may not provide permanent solution to group differences and disputes	2. It provides permanent solution to group differences and disputes
3. It may be a conscious or unconscious process	3. It is an unconscious process

## **Dissociative Social Processes**

### **Competition**

Competition is a social process which is ever present in society. It is a type of opposition where the focus is on the attainment of rewards. It is a fundamental form of social struggle. Whenever there is an insufficient supply of things that people commonly desire, there will be competition.

### **Definition**

According to Park and Burgess, *Competition is an interaction without social contact.*

Horton and Hunt define Competition as *the struggle for possession of rewards which are limited in supply, goods, status, power, love- anything.*

### **Characteristics of Competition**

Competition is a social process with its own unique characteristics. Some of the major characteristics of competition are,

- i. *Whenever there is scarcity, there is competition*
- ii. *Competition is continuous*
- iii. *Competition is universal*
- iv. *It is dynamic*
- v. *It is a cause of social change*
- vi. *Competition may be personal or impersonal*
- vii. *Competition may be constructive or destructive*
- viii. *It is always governed by norms*

### **Types of Competition**

Competition may generally be classified into social, economic, political and cultural. In social competition, people always compete with each other to attain higher status and position. It is usually found in open societies where individual's talents and capacities are recognised. Economic competition is found in the process of production, distribution and consumption. People compete with each other for economic rewards. Political competition is always to secure power. Cultural competition is the competition that takes place between two cultural groups.

### **Significance of Competition**

Competition plays an important role in social life. It has certain functions in society. The important social functions of competition are

- i. *Assigns status to individuals*
- ii. *It is a source of motivation*
- iii. *It provides for social mobility*
- iv. *It contributes to socio economic progress*
- v. *It may result in discoveries and innovations*

#### Differences between competition and co-operation

<b>Competition</b>	<b>Co-operation</b>
1. Social interaction where individuals try to monopolise rewards by surpassing all individuals.	1. Social interaction where two or more persons work together to gain a common end
2. Takes place at the individual as well as group level	2. Based on joint efforts of people
3. May bring about both positive and negative results	3. Brings about positive results
4. It is limited by social norms	4. Co-operation has no limits

#### Conflict

Conflict is a form of struggle between individuals or groups. Unlike competition, the focus in conflict is not on the reward, but on eliminating the opponent. It is more negative than competition.

#### Definition

Horton and Hunt define conflict as *a process of seeking to monopolise rewards by eliminating or weakening the competitors.*

In the words of A.W.Green, *Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others.*

According to Gillin and Gillin, *Conflict is the social process in which individuals seek their ends by directly challenging the antagonist by violence or threat of violence*

#### Characteristics of Conflict

Conflict may be identified as having the following characteristics.

- i. *Conflict is universal*
- ii. *Conflict is a conscious action*
- iii. *Conflict is not continuous, but intermittent*

iv. *Conflict maybe personal or impersonal*

### **Types of Conflict**

Georg Simmel has distinguished between four types of conflict: i) *war* ii) *feud* iii) *litigation* iv) *conflict of impersonal ideals*. *War* is a deep seated antagonistic impulse to gain material objective. *Feud* is an intra-group conflict which arises out of the injustice done by one group to another. *Litigation* is a judicial struggle by an individual or group to protect right to possessions. *Conflict of impersonal ideals* is a conflict carries out by individuals for an ideal.

Generally conflict maybe classified into corporate and personal conflict, latent and overt conflict, class conflict, racial conflict, caste conflict, group conflict, international conflict etc.

### **Significance of conflict**

Conflict is an essential social process. It is necessary for the formation and growth of society. Conflict has bothe positive and negative effects on society.

The negative effects of conflict are

- i. *It disrupts social unity*
- ii. *It lowers the morale and weakens the solidarity of the group*
- iii. *It creates disorder and confusion in society*
- iv. *It causes psychological and moral damage too*

The positive effects of conflict are

- i. *A limited amount of conflict contributes to group stability*
- ii. *External conflict brings about unity among the members*
- iii. *Personal conflicts help people to rise to higher levels*

### **Difference between Conflict and Competition**

Conflict	Competition
1. Focus on the opponent rather than the reward	1. Focus on the reward rather than the opponent
2. Always a conscious activity	2. Maybe conscious or unconscious
3. It is an intermittent process, not continuous	3. It is a continuous process
4. Mostly results in negative consequences	4. May lead to positive as well as negative consequences

### **Difference between Conflict and Co-operation**

**Conflict**

**Co-operation**

1. A conscious and deliberate act
2. No regard for others
3. An intermittent process
4. Brings about mostly negative  
Consequences

1. Maybe a conscious or unconscious act
2. Based on sympathy and consideration for others
3. A continuous process
4. Brings about positive consequences

## **Isolation**

The significance of social contact and social processes is realized only in a situation of isolation. Isolation is when an individual has no contact with other individuals at any time. Absolute isolation is almost impossible in a society. Different instances of isolation can be found in society as in the case of feral children. It is a case almost close to absolute isolation. Other types of isolation which can be found in society are confinement in a prison, solitary occupations like that of a shepherd etc. Regardless of the situation, isolation is considered to create negative consequences. Isolation usually is accepted as a form of punishment like in the case of banishing from a group and excommunication. Banishing separates an individual from his community while excommunication separates an individual from his religious group. Isolation gradually results in the creation of a social distance. Though negative in its consequences, isolation is also one of the ways in which society organizes itself by means of mutual avoidance, social distance etc.

## **Contravention**

Contravention is a social process in which opposing groups or persons try to prevent each other from attaining an objective, whether or not they want it for themselves. It is often described as a polite and gentle form of conflict because it is a conflict which does not include direct attack of the opponent. Contravention is expressed as delaying tactics, threatening, spreading rumours etc.

## **Reference**

1. Sociology-C.N.Shankar Rao
2. An Introduction to Sociology - Vidybhusan and Sachceva
3. Human Society - Kingsley Davis

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