



## MESSAGE

Knowledge is power. Legal Knowledge is a potential power. It can be exercised effectively everywhere. Of all the domains of reality, it is Legal Knowledge, which deals with rights and liabilities, commissions and omissions, etc., empower the holder of such knowledge to have prominence over the rest. Law Schools and Law Colleges that offer Legal Education vary in their stature on the basis of their ability in imparting the quality Legal Education to the students. Of all the Law Schools and Colleges, only those that educate their students to understand the nuances of law effectively and to facilitate them to think originally, excel. School of Excellence in Law aims to be in top of such institutions.

The revolution in Information and Communication Technology dump lot of information in the virtual world. Some of the information are mischievous and dangerous. Some others are spoiling the young minds and eating away their time. Students are in puzzle and in dilemma to find out the right information and data. They do not know how to select the right from the wrong, so as to understand, internalise and assimilate into knowledge. Hence in the present scenario, the role of teachers gains much more importance in guiding the students to select the reliable, valid, relevant and suitable information from the most complicated, perplexed and unreliable data.

The teachers of the School of Excellence in Law have made a maiden attempt select, compile and present a comprehensive course material to guide the students in various subjects of law. The students can use such materials as guidance and travel further in their pursuit of legal knowledge. Guidance cannot be a complete source of information. It is a source that facilitates the students to search further source of information and enrich their knowledge. Read the materials, refer relevant text books and case laws and widen the knowledge.

**Dr.P.Vanangamudi**  
**Vice-Chancellor**

## PREFACE

Sociology is a field of study that studies “about” social relationships, the network of relationships we call society. As sociologists we are interested in social relationships not because they are economic or political or religious but because they are at the same time social. The life of man is many-sided. There is an economic aspect, a legal aspect, a religious aspect, and so forth, but blending into them all is the social aspect. In all else he does, man relates himself to man. Society is the marvellously intricate and ever-changing pattern of the totality of these relationships.

Sociology is a composite of social science. It not only employs modern tools and techniques of research but it also describes and analyses the social phenomena in relation to time and space. It studies the dynamics of human society, the ways in which the individuals and groups interact to attain their social goals.

This book is intended as a general introduction to the sociological study for law students. Since, the book is concerned only with the introduction of sociology, the chapters are broadly divided as Emergence of Sociology, Basic concepts, Theoretical perspectives in Sociology, Socialisation and Culture, Social Groups and Social Institutions, Social Stratification and Social Mobility, Social Control and Social Deviance. All the concepts chapter wise are interlinked to each other and each topic is thought to students with its current trends and developments in the field of law.

I am grateful and thankful for all those who in various ways made it possible for me to write this book. I render my earnest thanks and gratitude to our Vice Chancellor, Professor Dr P. Vanangamudi, The Tamil Nadu Dr. Ambedkar Law University for giving us this opportunity. My heartfelt thanks are to our Director, Professor Dr. S. Narayana Perumal, School of Excellence in Law for his advice and valuable suggestions. And my sincere thanks are to my family members and friends for all their support and encouragement.

**Dr. K. R. Ramani**

Assistant Professor

Department of Interdisciplinary Studies

The Tamil Nadu Dr. Ambedkar Law University

Chennai

**SOCIOLOGY - I**

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## UNIT –I

### THE EMERGENCE OF SOCIOLOGY

#### INTRODUCTION

##### Sociology as a Science of Society

Sociology is the “science of society” as a whole. No other social science endeavours to study society in totality. Social sciences like - history, economics, political science, anthropology, psychology etc deal with particular aspect of society. Political science deals with political institutions and political activities. History deals with unique events relating to past. Economics is concerned with activities relating to production and consumption. These social sciences do not give a complete picture of the society. Sociology on the other hand, studies society in its entirety. Science has been defined as a body of knowledge. Sociology as science of society refers to a “body of knowledge” about society which has been empirically tested.

##### Definition of Sociology

Auguste Comte, a French Philosopher is traditionally considered the father of Sociology. Comte coined the word Sociology in the year 1839. “Sociology” is composed of two words socius, meaning companion or associate, and ‘logos’, meaning science or society. The etymological meaning of “sociology” is thus the science of society.

Auguste Comte, defines sociology as the science of social phenomena “subject to natural and invariable laws, the discovery of which is the object of investigation”

Harry M. Johnson opines that “sociology is the science that deals with social groups”

Marshal Jones defines sociology as “the study of man-in-relationship-to-men”

Small defines sociology as “the science of social relations”

According to sociologists, sociology studies man as a member of the group and as a participant in culture. Man is never an individual in isolation. Sociology studies “human beings” in their group relations, human behaviour in terms of groups and groupings.

#### ORIGIN AND DEVELOPMENT

##### Man is a Social Animal

Famous Greek Philosopher Aristotle remarked that ‘Man is a social animal’. In order to survive and live in society human beings have to interact with other human beings. His behaviour is greatly influenced and determined by social forces. To understand these he carried on study of different aspects of society which give rise to different social sciences like Economics, History, Political Science, Psychology etc.

##### Origin of Sociology

Attempts made to understand social phenomena since ancient times but these were not systematic and scientific in nature. But a systematic study of society and social relations came into existence particularly in the West when the genius of Greece devoted their mind on this. Famous Greek Philosopher Plato in his book ‘Republic’ and Aristotle in ‘Ethics and Politics’ made attempt to study systematically the law, the state and society. Similarly among the Romans most outstanding Scholar Cicero’s famous book “De Officiis” (on justice deals with philosophy, law, politics and sociology).

In India the origin of social thoughts were found in different religious scriptures like Veda, Upanishads, Sastras and Puranas. Laws of Manu, Parasara, Sukracharya’s Nitishashtra, Kautilya’s Arthashastra, Ain-e-Akbar

of Abul Fazal had a lot of references of social, economic, political and legal aspects of society. However, in spite of the above facts, it is well accepted that sociology emerged as a response to the crisis caused by the French and the Industrial Revolution. To be more exact, the term sociology was coined by the famous French Sociologist Auguste Comte in the year 1839 and opines that sociology should concern itself with an analysis and explanation of social phenomena and hope that man would become the master of his social destiny by studying the science of society.

### Sociology as Mother of Social Sciences

The different sciences are concerned with a particular aspect of society. Hence, failed to give a complete explanation of society. Therefore a necessity was felt for a general science of society which will study society as a whole and will give a complete picture of society. And sociology was designed to fulfil this objective. As sociology includes all other social sciences within it hence is popularly known as the "mother of social sciences".

### Sociology as Youngest of Social Science

Sociology as a science and as a distinct field of study is of recent origin. It is the youngest social science. But the history of social life with its complexities and problems is as old as human beings itself. Poets, Philosophers, Writers and Scholars made several attempts in their own way to understand social life, society and social problems and to provide solutions to it. No doubt sociology as a separate science and sociology as we understand it today emerged very late but it does not mean that no attempts were made in ancient period to study human behaviour, human relations and society.

### SCOPE OF SOCIOLOGY

Scope refers to the field of sociology or area of sociological investigation. There are two main schools of thought among the sociologists about the scope of proper field of sociology. V F Calberton writes "Since sociology is so elastic a science, it is difficult to determine just where its boundaries begin and end, where sociology becomes social psychology and where social psychology becomes sociology, or where economic theory becomes sociology".

### SPECIALISTIC OR FORMALISTIC SCHOOL

George Simmel regard sociology as a specific and independent science. It should deal with 'forms' of human relationship and not with their content. He says, sociology should confine its study to forms of behaviour instead of studying actual behavior. As an independent and specific science it should aim at description, classification, analysis and explanation of the forms of human relationships. It should not study their contents because they are studied by other social sciences. Simmel has mentioned some forms of relationships, e.g. competition, domination, imitation, division of labour, subordination etc. Hence, the scope of sociology includes forms of relationships and it should not study their contents.

Small says, sociology does not undertake to study all the activities of society. Even science has a delimited scope. The scope of sociology is the study of the genetic forms of social relationships, behaviours and activities.

Vierkandt says that sociology as a specialism is concerned with the ultimate forms of social relationship such as love and hate, attitude of respect, shame, submission – the bond that ties individuals as a group. He says that sociology should not make any historical or inductive study of concrete societies.

Max Weber. According to his views, sociology is a science which attempts to interpret or understand social action. Weber defines social action or behaviour as an activity which is the intention of the actor, has reference to and is determined by the behaviour of others. For example, a collision between two cyclists is itself merely a natural phenomenon, but their effort to avoid each other or the language they use after the event constitute social behaviour.

According to Von Wiese, the scope of sociology is the study of forms of social relationships. He has divided these social relationships into many kinds.

Ferdinand Tonnies is also another supporter of formalistic school. He has differentiated between community and society on the basis of forms of social relationships. The concept of 'Gemeinschaft' refers to community or communal group, while 'Gesellschaft' refers to association or associational society. According to him, family, neighbourhood are the instances of Gemeinschaft and city and State are the instances of Gesellschaft.

### SYNTHETIC SCHOOL

According to synthetic school, sociology is a synthesis of social sciences or a general science. Society is the subject matter of all social sciences but they study it in their own perspectives. In political science, for example, authority, Government etc. are studied from the political view point. But sociology explains authority and Government in terms of sociological perspectives.

Durkheim views Sociology should study social facts, that is activities related to social groups and sustained by them.

Karl Mannheim views Sociology as a theory of the social or existential conditioning of thought. He views ideas and thoughts are influenced by the location factor in which social groups exist.

Sociology, as said by Ginsberg, should be concerned with the study of 'human interactions and inter-relations, their conditions and consequences.'

Sorokin has defined sociology as 'is the study of the general characteristics common to all classes of social phenomena, of the relationship between these classes and the relationship between social and non-social phenomena.'

The primary aim of sociology is to study social structure, the systematic interrelation of forms of behaviour or section in particular societies. Sociology is the scientific study of social life and the fundamental condition of social stability and social change. From the above discussion it is evident that the scope of sociology is vast. Just as specialised studies of particular parts of social life are necessary, so there is also need to study the general conditions of social life.

### RELATIONSHIP OF SOCIOLOGY WITH OTHER SOCIAL SCIENCES

Sociology is a science of society. As a social science it attempts to study social life as a whole. But for the understanding of social life as a whole sociology requires the help of other social sciences. Economics studies the economic aspects whereas political science studies political aspects. Hence it is obvious that other social sciences are closely related to sociology and there exists a very close and intimate relationship between Sociology and other social sciences.

#### Sociology and Political Science

Sociology has close and intimate relationship with political science the relationship is so close and intimate that led G. E. C. Catlin to remark "Political Science and Sociology are two faces or aspects of the same figure." Sociology is a Science of society. It is a science of social groups and social institutions. It studies human interaction and inter-relations their conditions and consequences. Political Science is a science of state and Government. It studies power, political processes, political systems, types of government and international relations. It deals with social groups organised under the sovereign of the state. To understand different political events sociology takes the help from political science. Almost all political problems has a social cause and for the solution of these political problems political science takes the help of sociology. Hence both are inter - dependent.

## Sociology and History

Sociology has close relationship with history. Relationship between the two is so close and intimate that scholars like G Von Bulow have refused to acknowledge sociology as a science distinct from history. History studies the important past events and incidents. It records men past life and life of societies in a systematic and chronological order. It also studies the past political, social and economic events of the world. It not only studies the past but also establishes relations with present and future. That is why it is said that "History is the microscope of the past, the horoscope of the present and telescope of the future".

## Sociology and Economics

According to Prof Robbins 'Economics is a social science which studies human behavior in relation to his unlimited ends and scarce means which have alternative uses'. It is concerned with the activities of man such as production, consumption, distribution and exchange, banks, markets etc. For the solution of different economic problems such as inflation, poverty, unemployment etc., economists take the help of sociology and take into account the social events of that particular time. At the same time society controls the economic activities of man. Economic factors play a very important role in every aspect of our social life that is why Sociologist is concerned with economic institutions.

## Sociology and Psychology

It studies human behaviour in groups and psychology is a science of mind or mental processes of the individual, leading to the effective understanding of human behaviour. It analyses attitudes, emotions, perception, process of learning and values of individuals and process of personality formation in society. Hence psychology becomes an vital part of subject matter of 'sociology' thereby the subject of 'social psychology' influences the human behaviour in society.

## Sociology and Anthropology

Anthropology means study of man. As a science of man it deals with man, his works and behaviour. Anthropology studies the biological and cultural development of man. Anthropology provides knowledge about ancient societies. To have a comprehensive understanding of present society, Sociology integrates the concept of anthropology towards better understanding of human society. The concepts like cultural area, cultural traits, and cultural lag etc. sociology accept from anthropology.

## BASIC CONCEPTS

### Community

The term 'community' is one of the most elusive and vague in sociology and is by now largely without specific meaning. At the minimum it refers to a collection of people in a geographical area.

Three other elements may also be present in any usage.

1. Communities may be thought of as collections of people with a particular social structure, there are, therefore, collections which are not communities. Such a notion often equates community with rural or pre-industrial society and may, in addition, treat urban or industrial society as positively destructive.

2. A sense of belonging or community spirit.

3. All the daily activities of a community, work and non work, take place within the geographical area, which is self contained. Different accounts of community will contain any or all of these additional elements.



## Folkways

Folkways are recognized ways of behavior. The folkways are thus the recognized ways of behaving and acting in societies that arise automatically within a group to meet the problems of social living. According to Maclver folkways are the recognized or accepted ways of behaving in society.

## Mores

It is customs, values and behaviour that are accepted by a particular group, culture etc, which guides the social and moral behaviour of the member of the group so that social compliance and order is maintained leading to strengthening & sustenance of social internal cohesion within the community or group. For Example Tribal Community adopts a particular customs, values and social practices irrespective of any societal or economic or political change in the society.

## Status

R. Linton defined status simply as a 'position' in a social system, such as child or parent. Status refers to what a person is, whereas the closely linked notion of role refers to the behaviour expected of people in a status. It is also used as a synonym for honour or prestige, when social status denotes the relative position of a person on a publicly recognized scale or hierarchy of social worth.

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

## Role

A social role is a set of social norms that govern a person's behaviour in a group and determine his relationships with other group members. Status and role are reciprocal aspects of the same phenomenon. Status, or position, is the static aspect that fixes the individual's position in a group, role is the dynamic behavioral aspect that defines how the person who occupies the status should behave in different situations.

Despite this fundamental difference between the two, statuses and roles are very closely interlinked. There are no role without status and no status without role.

## Social Norms

Norms generally are the rules and regulations that groups live by or perhaps because the words, rules and regulations, call to mind some kind of formal listing, we might refer to norms as the standards of behavior of a group. For while some of the appropriate standards of behavior in most societies are written down, many of them are not that formal. Many are learned, informally, in interaction with other people and are passed "that way from generation to generation."

The term "norms" covers an exceedingly wide range of behaviour. So that the whole range of that behaviour may be included. Sociologists have offered the following definition. Social norms are rules developed by a group of people that specify how people must, should, may, should not, and must not behave in various situations.

## Social Values

Values are attitudes about the worth or importance of people, concepts or things. Values influence your behaviour because you use them as alternatives. Values, attitudes, behaviours and beliefs are cornerstone of who we are and how we do things. They form the basis of how we see ourselves as individuals, how we see others, and how we interpret the world in general.

Social Values include social responsibility, developing interpersonal relationships, social consciousness, equality, justice, liberty, freedom and pride in our country. Social Values are learned – For Example Parents teach their children what they perceive to be right from wrong and what goals to work toward their lives.

## THEORETICAL PERSPECTIVES IN SOCIOLOGY

Sociologists analyze social phenomena at different levels and from different perspectives. Sociologists today employ three primary theoretical perspectives: the symbolic interactionist perspective, the functionalist perspective, and the conflict perspective.

### The Symbolic Interactionist Perspective

The symbolic interactionist perspective, also known as symbolic interactionism, directs sociologists to consider the symbols and details of everyday life, what these symbols mean, and how people interact with each other. According to the symbolic interactionist perspective, people attach meanings to symbols, and then they act according to their subjective interpretation of these symbols.

### The Functionalist Perspective

According to the functionalist perspective, also called functionalism, each aspect of society is interdependent and contributes to society's functioning as a whole. Functionalists believe that society is held together by social consensus. Emile Durkheim suggested that social consensus takes one of two forms:

**Mechanical solidarity** is a form of social cohesion that arises when people in a society maintain similar values and beliefs and engage in similar types of work. It occurs in traditional, simple societies such as those in which everyone herds cattle or farms.

In contrast, **Organic solidarity** is a form of social cohesion that arises when the people in a society are interdependent, but hold to varying values and beliefs and engage in varying types of work. It commonly occurs in industrialized, complex societies such as those in large

### The Conflict Perspective

The conflict perspective, which originated primarily out of Karl Marx's writings on class struggles, presents society in a different light than do the functionalist and symbolic interactionist perspectives. While these latter perspectives focus on the positive aspects of society that contribute to its stability, the conflict perspective focuses on the negative, conflicted, and everchanging nature of society.

## UNIT – II

### SOCIALIZATION AND CULTURE

#### IMPORTANCE OF SOCIALIZATION

Socialization is the process by which children and adults learn from others. We begin learning from others during the early days of life, and most people continue their social learning all through life (unless some mental or physical disability slows or stops the learning process)

Human infants are born without any culture. They must be transformed by their parents, teachers, and others into cultural and socially adept animals. The general process of acquiring culture is referred to as socialization. During socialization, we learn the language of the culture, we are born into as well as the roles we are to play in life. For instance, girls learn how to be daughters, sisters, friends, wives, and mothers.

The human infant comes into the world as biological organism with animal needs. He is gradually moulded into a social being and he learns social ways of acting and feeling. Without this process of moulding, the society could not continue itself, nor could culture exist, nor could the individual become a person. This process of moulding is called 'Socialization'.

#### DEFINITION OF SOCIALIZATION

Kimball Young writes "Socialization will mean the process of inducting the individual into the social and cultural world, of making him a particular member in society and its various groups and inducting him to accept the norms and values of that society. Socialization is definitely a matter of learning and not of biological inheritance."

Bogardus defines socialization as the "process of working together, of developing group responsibility, of being guided by the welfare needs of others."

According to Ogburn "Socialization is the process by which the individual learns to conform to the norms of the group." Ross defined socialization as "the development of the we feeling in associates and their growth in capacity and will to act together." Through the process of socialization the individual becomes a social person and attains personality.

#### PROCESS OF SOCIALIZATION

The social order is maintained largely by socialization. Direct socialization begins only after birth. The newly born child as an organism has certain things which limit or help socialization. These things which he has may be categorised into reflexes, instincts, urges and capacities.

**Reflexes** It puts the severest limitation upon socialization. Reflexes are the automatic and rigid responses of the organism to a given stimulus. They are unlearned and even unmodifiable. For eg. the contraction of the pupil of the eye in strong light, the salivation of the glands of the mouth at the taste of sugar is examples of reflexes.

**Instinct** Adam Smith, in his treatise 'Sympathetic Basis of Human Activities' has accepted sympathy as the basis of all human behaviour. Freud, the founder of the school of psycho analysis, claims the sex instinct to be the source of all human. But to explain human behaviour in terms of instinct is fallacious because the human being at birth probably has no complete instinct but only certain elements of them, such as reflexes and urges.

**Urge** It provides firmer ground for analysis of human behaviour. If human needs are not satisfied, it leads to tension until it encounters a stimulus capable of relieving the tension. The urge is thus a dynamic force behind behaviour, it provides a starting point for the process of socialization.

**Capacities** Everyone is born with defined capacities. Though there may be some limits to what a man can do, this limitation can be overcome and is being overcome by the development of civilization. At present, no human being learns as much as he could under more favourable circumstances, for his learning capacity is never used to maximum capacity. All societies are guilty of wasting human learning ability.

## STAGES OF SOCIALIZATION

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

(1) The oral stage, (2) The anal stage, (3) The oedipal stage and (4) Adolescence

### 1 The First Stage- The Oral Stage

The stage begins with the birth of the child and continues upto the completion of one year. Before birth, the child remains in the mother's womb in the foetal form and is warm and comfortable. At birth, the little infant must breathe himself, to be and he must be protected from cold, wet and other discomforts. By means of crying, the child establishes its oral dependency and develops some definite expectations about the feeding time.

The child also learns to give signals for his felt needs. In this stage, the child is involved in himself and his mother. It is difficult to say whether the child internalizes two roles-the role of the mother and his own role at this stage. Freud called this stage-the stage of primary identification.

### 2 The Second State-The Anal Stage

The second stage normally begins soon after the first year and is completed during the third year. It is here that the child learns that he cannot depend entirely on the mother and that he has to take some degree of care for himself. The child is taught to do some tasks such as toileting, keeping clothes clean etc.

The child in this stage internalizes two separate roles-his own role and that of his mother. The child receives care and also loves from the mother and learns to give love in return. In this second stage the socializing agent, which is the mother plays the dual role. The dual role of the mother helps the child to participate in a more complex social system.

### 3 The Third Stage-The Oedipal Stage

The third stage mostly starts from the fourth year of the child and extends upto puberty (the age of 12 or 13 years). It is in this stage the child becomes the member of the family as a whole. It is here the child has to identify himself with the social role ascribed to him on the basis of his sex.

According to Freud, the boy develops the 'Oedipus complex' - the feeling of jealousy towards father and love towards mother. In the same way, the girl develops the "Electra complex"- the feeling of jealousy towards the mother and love towards the father. In this stage the boy makes three kinds of identification- (1) He identifies with his father and brothers (sex-role identification), (2) He identifies with all his siblings (role of child in the family), and (3) He identifies with the whole family as a member.

### 4 The Fourth Stage-The Stage of Adolescence

The fourth stage starts with the period of adolescence. Due to the physiological and the psychological change, that take place within the individuals this stage assumes importance. During this stage, the boys and girls try to become free from parental control. At the same time, they cannot completely escape from their

dependence on their parents. They encourage them to select their line of education, their occupation and their life-partners.

Hence, in the modern society the transition from the adolescent stage to the adult stage is more difficult than in the traditional societies. In the traditional societies all such life decisions are mostly made by the parents.

## AGENCIES OF SOCIALIZATION

### (i) The Family

The parents or family are the first to socialize the child. The family is rightly called the cradle of social virtues. The child gets his first lessons in cooperation, tolerance, self sacrifice, love and affection in the family. The environment of a family influences the growth of a child. In a bad family the child learns bad habits whereas in a good family he acquires good habits.

### (ii) The School

The school is the second agency of socialization. In the school the child gets his education which moulds his ideas and attitudes. A good education can make the child a good citizen, while a bad education can turn him into a criminal. Education is of great importance in socialization. A well-planned system of education can produce socialized persons.

### (iii) The Playmates or Friends

The playmates and friends also are an important agency of socialization. The relation between the child and his playmates is one of equality. The child acquires cooperative morality and some of the informal aspects of culture like fashions, fads, crazes, modes of gratification and forbidden knowledge. The knowledge of sex relations and the performance of numerous functions of sex is considered something undesirable for a youth till he gets married. This knowledge the child acquires from his friends and playmates.

### (iv) The Church

Religion has been an important factor in society. In the early society religion provided a bond of unity. Though in modern society the importance of religion has diminished, yet it continues to mould our beliefs and ways of life. In every family some or the other religious practices are observed on one or the other occasion. He listens to religious sermons which may determine his course of life and shape his ideas.

### (v) The State

The state is an authoritarian agency. It makes laws for the people and lays down the modes of conduct expected of them. The people have compulsorily to obey these laws. If they fail to adjust their behaviour in accordance with the laws of the state, they may be punished for such failure. Thus the state also moulds our behaviour.

One of the reasons for the increasing crime in society is the failure of the socializing agencies to properly and adequately socialize the child. The modern family faces a crisis today and suffers from parental maladjustment which adversely affects the process of socialization. The school is no longer a temple of education. It is a place where boys and girls learn more of drugs and alcohol and less of cultural heritage. Similarly religion has a lesser hold in an urban social and state authority is more disobeyed than obeyed. The modern society has to solve several problems of socialization and for the purpose it has to make these agencies more active and effective.

## THEORIES OF SOCIALIZATION

The heart of socialization is the development of the self. What is meant by 'self'? According to Cooley, By self is meant that which is designated in common speech by "I", "me", and "myself". Cooley's definition of self is simple enough but it does not refer to any clear-cut entity such as one's body. There are three important theories to explain the development of self. These theories have been propounded by Cooley, Mead and Freud.

A brief description of these theories is given below.

### (1) Cooley's Theory

Cooley's concept of self development has been termed "looking-glass self" concept. According to him, man develops the concept of self with the help of others. Man does not come to form opinions about himself unless and until he comes into contact with other people and knows their opinions about him. There are three principal elements of the looking-glass concept. They are - (1) Our perception of how we look to others, (2) Our perception of their judgment of how we look, and (3) Our feelings about these judgments.

### (2) Mead's Theory

G. H. Mead has given a sociological analysis of the process of socialization. According to him the self develops out of the child's communicative contact with others. The new-born infant has needs like those for food and clothing that press for satisfaction. The mother satisfies these needs and the child comes to depend upon her and identifies himself with her emotionally.

The self is not something that exists first and then enters into relationship with others. It is something that develops out of social interaction and is constantly changing, constantly adjusting as new situations and conflicts arise. It assumes the prior existence of a social order and yet is the vessel in which and through which the order continues.

### (3) Freud's Theory

Sigmund Freud, the father of psycho-analysis, does not agree with this concept of self and society. According to him self and society are not identical. He has explained the process of socialization in terms of his concepts of Id, Ego and Super ego which constitute the three systems of mind. The id is the organ of untamed passions and represents instinctive desires. The ego acts with reason while the super ego acts with ideals and norms. There is found a conflict between id and ego. This id is usually repressed, but at times breaks through in open defiance of the super ego. The ego in such a case is not aware of the basis of its action.

Freud has compared the id with the horse and the ego with its rider. He says, "The function of the ego is that of the rider guiding the horse, which is the id. But like the rider, the ego sometimes is unable to guide the horse as it wishes and therefore must guide the id in the direction it is determined to go, or in a slightly different direction." It is out of this conflict between the ego and the id that psychosis develops.

## CULTURE

Culture can be defined as the language, norms, values, beliefs, and more that, together, form a people's way of life. It is a combination of elements that affect how people think, how they act, and what they own. Culture is an essential part of being human. No one is completely without it, in fact, an individual can be part of many cultures and subcultures.

### Definitions of Culture

E. B. Taylor defined culture as "that complex whole which includes knowledge, belief, art, morals, laws, custom and any other capabilities and habits as acquired by man as a member of society."

B Malinowski defined it as "the handwork of man and the medium through which he achieves his ends"

## CHARACTERISTICS OF CULTURE

### (1) Culture is social

Culture does not exist in isolation. It is a product of society. It develops through social interaction. No man can acquire culture without association with others. Man becomes a man only among men.

### (2) Culture is shared

Culture is not something that an individual alone can possess. Culture in sociological sense is shared. For example, customs, traditions, beliefs, ideas, values, morale etc. are all shared by people of a group or society.

### (3) Culture is learnt

Culture is not inborn. It is learnt. Culture is often called "learned ways of behaviour." Unlearned behaviour is not culture. But shaking hands, saying thanks or 'namaskar', dressing etc. are cultural behaviour.

### (4) Culture is transmissive

Culture is transmissive as it is transmitted from one generation to another. Language is the main vehicle of culture. Language in different form makes it possible for the present generation to understand the achievement of earlier generations. Transmission of culture may take place by imitation as well as by instruction.

### (5) Culture is continuous and cumulative

Culture exists as a continuous process. In its historical growth it tends to become cumulative. Sociologist Linton called culture 'the social heritage' of man. It becomes difficult for us to imagine what society would be like without culture.

### (6) Culture varies from society to society

Every society has a culture of its own. It differs from society to society. Culture of every society is unique to itself. Cultures are not uniform. Cultural elements like customs, traditions, morale, values, beliefs are not uniform everywhere. Culture varies from time to time also.

### (7) Culture is dynamic

No culture ever remains constant or changeless. It is subject to slow but constant change. Culture is responsive to the changing conditions of the physical world. Hence culture is dynamic.

### (8) Culture is gratifying

Culture provides proper opportunities for the satisfaction of our needs and desires. Our needs both biological and social are fulfilled in the cultural ways. Culture determines and guides various activities of man. Thus, culture is defined as the process through which human beings satisfy their wants.

### Conclusion

From the above discussion we are clear that each and every society has a culture of its own. Culture is not only diverse but also unequal, but is found in societies throughout the world.

## FUNCTIONS OF CULTURE

Culture has been fulfilling a number of functions which may be divided into two - (a) for the individual and (b) for the group

### a Importance to the individual

(1) Culture distinguishes man from animal. It is the culture that makes the human animal a man. It regulates his conduct and prepares him for a group life. Without culture he would have been forced to find his own way which would have meant a loss of energy.

(2) Culture provides solution for complicated situations. Culture provides man a set of behaviour for difficult situations. In the absence of culture man would have been baffled even at the simplest situations. Culture not only defines but also determines what we eat and drink, when to sleep, when to laugh etc.

(3) Culture provides traditional interpretation to certain situations. Through culture man gets traditional interpretations for many situations according to which he determines his behaviour. For example, if a cat crosses his way he postpones the journey.

(4) Culture shapes personality. No child can develop human qualities in the absence of cultural environment. Culture prepares man for group life. It is culture that provides opportunities for the development of personality and sets limits on its growth.

### b Importance for the group

(1) Culture keeps social relationship intact. Culture has importance not only for men but also for the group. Culture prepares man for group life. Group life would have been poor, nasty, and short if there had been no cultural regulations. Group solidarity rests on the foundation of culture.

(2) Culture has given a new vision to the individual. Secondly, culture has given a new vision to the co-operation of the individuals. Culture teaches him to think of himself as a part of the larger whole. It provides him with the concepts of family, state, nation etc. and makes possible the coordination and division of labour.

(3) Culture creates new needs. Finally, culture also creates new needs and drives, for example, thirst for knowledge and arranges for their satisfaction. It satisfies the moral and religious interests of the members of the group.

### Conclusion

From the discussion we know that culture is the unique possession of man. No one can develop human qualities without culture. Culture distinguishes, leads, changes the personality of the individual and structure of the group.

## MATERIAL AND NON - MATERIAL CULTURE

Material culture includes all the physical things that people create and attach meaning to. Clothing, food, tools, and architecture are examples of material culture that most people would think of. Natural objects and materials (rock, dirt, trees, etc.) aren't considered to be part of material culture.

Non-material culture includes creations and abstract ideas that are not embodied in physical objects. In other words, any intangible products created and shared between the members of a culture over time are aspects of their non-material culture. Social roles, rules, ethics, and beliefs are just some examples. All of them are crucial guides for members of a culture to use to know how to behave in their society and interpret the world.



## CULTURAL LAG

Culture lag is defined as the time between the appearance of a new material invention and the making of appropriate adjustments in corresponding area of non-material culture. The role played by material inventions, that is, by technology, in social change probably received most emphasis in the work of William F. Ogburn.

Ogburn believed that material and non-material cultures change in different ways. Change in material culture is believed to have a marked directional or progressive character. In the area of non-material culture, on the other hand there often are no such generally accepted standards. Material inventions, he believed bring changes that require adjustments in various areas of non-material culture. Invention of the automobile, for instance, freed young people from direct parental observation, made it possible for them to work at distances from their homes, and, among other things, facilitated crime by making escape easier.

The concept of culture lag is associated with the definition of social problems. Scholars envision some balance or adjustment existing between material and non-material cultures. That balance is upset by the appearance of raw material objects. The resulting imbalance is defined as a social problem until non-material culture changes in adjustment to the new technology.

## ROLE OF CULTURE IN SOCIALIZATION

Everyday people are affected by socialization and culture. One way or another, socialization and culture play an important role in people's lives. Although we may not realize it, socialization helps us develop the way in which we as people develop perceptions, feelings, and belief. Socialization is accomplished by many different variables. Two in particular are their environment and their parents. A person's environment plays a heavy role in socialization.

Naturally, people adapt to their surroundings, this makes environment a key contributor to socialization. For example, a child was raised in an environment where there were no cars, skyscrapers, traffic lights, etc., growing-up the child never really interacts with anyone other than their immediate family. If this child were put into a city environment for the first time, he or she wouldn't be able to handle or even comprehend what was going on. The child would not know how to interact with this environment. Because of the primary environment the child was exposed to, change of environment was difficult and strange.

Parents are also a heavy component in socialization. The ways our parents raise us influence our view of socialization. The culture that our parents take part in, becomes the culture that we take part in. That culture, whether right or wrong, is the culture you would think is the only way to live.

## WESTERNIZATION

Westernization is a process in which societies adopt western cultures in areas such as industry, technology, law, politics, economics and lifestyles, clothing, language etc. Today, there are many people who are westernizing themselves among many cultures. Westernization has become common in the world especially in India. People normally get a plastic surgery to look western is because it gives the back a round and a perkier shape, it also straightens hair. People want to change themselves like this because they are not satisfied of the way they are. They also think that being western is superior, and because they have a dominant history. Westernization does not only include plastic surgery, but people also change their lifestyles to become like a western person.

### Westernization impact on the Indian Culture

Westernization is a kind of globalization which is spreading throughout Asian countries especially in India. The Indian culture is one of the oldest and the richest cultures however, now that the western culture is kicking in, e.g. goods, festivals, dressings, foods etc., it is impacting on the Indian culture in many ways. The western culture is that it is replacing itself with the Indian culture.

## UNIT – III

### SOCIAL GROUPS AND SOCIAL INSTITUTIONS

#### SOCIAL GROUPS

'Sociology is the science that deals with social groups' As a social animal human beings always lives in group. He begins his life as a participating member of the group i.e. family. He born, live, grows and dies in group. Groups play an important role in shaping personality, in the development of social organization and socialization.

Members of a social group linked together in a system of social relationships with one another and they interact with each other according to norms of the group. A social group is also dynamic in nature.

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"

A W Green, "A group is an aggregate of individuals which persists in time, which has one or more interests and activities in common which is organised"

Horton and Hunt, "Groups are aggregates or categories of people who have a consciousness of membership and of interaction"

#### TYPES OF GROUPS

##### Primary Groups

According to Cooley, primary group is one in which intimate face-to-face association and cooperation predominates. These relations are based on ties of affection and loyalty, involve many different aspects to people's lives, and endure over long period of times. In such groups, social contacts are intimate, personal and total in that they involve many parts of person's life experience. Families, friendship, circles, clique, play groups (sports club), small village, neighbourhood, work team are some of the examples of primary groups. When we find ourselves identifying closely with a group, it is probably primary group.

##### Secondary Groups

A secondary group is organised around secondary relationships. These relationships are more formal, impersonal, segmental and utilitarian than primary group interactions. Formal organisations and larger instrumental associations such as trade associations, labour unions, corporations, political parties, international cartel, a club and many others are a few examples of secondary groups. In the secondary group not total personality but a segmental (partial) personality of a person is involved. "The groups which provide experience lacking in intimacy are called secondary groups."

##### In Groups

Famous Sociologist William Graham Sumner has classified groups on the basis of we-feeling into two broad categories such as in group and out group. The individual belongs to a number of groups which is considered as his in groups. Member of in group has feelings of attachment, sympathy and affection towards the other members of these groups. In groups are generally based on a consciousness of kind. Members of a in group identify themselves with the word 'we'. The family, the tribe, the college, the village to which a person belong are his in groups.

##### Out-groups

Sumner classified groups into in-groups and out-groups on the basis of we feeling. Out-group is the opposite of in-group. An out-group is always defined by an individual with reference to his in-group. In other

words out-groups are those to which a person does not belong. Out-group refers to a group of persons towards which we feel a sense of avoidance, dislike and competition. For example for an Indian, India is his in group but China is an out-group for him. Out-group people do not share an awareness of kind.

## CHARACTERISTICS OF SOCIAL GROUP

### (1) Given number of Individual

A social group consists of a given number of individuals. Two or more than that individual are necessary to form a group. These individuals belong to the group as members of the group and are considered as unit of the group.

### (2) Reciprocal Relations

The reciprocal relations among the members are the basis or foundation of social group without which social group cannot be formed. The members must interact or inter-related with each other.

### (3) Common Goals

The aims, objectives and ideals of the members are common. For the fulfillment of these common goals social groups are formed. Here individual interests are sacrificed for group interests.

### (4) Sense of Unity and Solidarity

Members of a social group are always tied by a sense of unity and bond of solidarity, common goals and mutual relations strengthen this bond of unity and solidarity. This creates loyalty and sympathy among the members of social group.

### (5) A Strong Sense of We-Feeling

Members of a social group is characterized by a strong sense of we-feeling. This we-feeling fosters co-operation among members and identify themselves with the group and consider others as outsiders.

### (6) Group Norms

Every social group has its own, regulations and norms. These norms may be written or unwritten. Any violation of group norms is followed by punishment. The group norms maintain unity and integrity in the group.

### (7) Similar Behaviour .

The interests, ideals and values of a group are common hence, its members behave in a similar manner. This similar behavior helps in the achievement of common goals.

### (8) Awareness

Members of a social group are aware about the membership which distinguishes them from others. This is perhaps due to 'the consciousness of kind' as opined by Giddings.

### (9) Group Control

Social group exercises some sort of control over its members and over their activities. This control may be direct or indirect. Of course group exercises control only over non-conformists or deviants.

### Functions of Primary Groups

- 1 To help shaping personality of individuals
- 2 To fulfil different psychological needs of an individual
- 3 To provide security to all its members
- 4 To act as an agency of social control
- 5 To introduces individuals to society
- 6 To increases the efficiency of individuals
- 7 To fulfil different needs of society

### Functions of Secondary Groups

- 1 To help in fulfilling various kinds of increasing human needs
- 2 To help in bringing social awareness and social change
- 3 To help in removing conservatism and superstition through education and rational thinking
- 4 To increase social mobility
- 5 To help in satisfying various special interests such as sports, dance, music, touring etc

### Differences between Primary Group and Secondary Group

(1) Both primary and secondary group may be distinguished from each other on the grounds of physical nearness. Members of a primary group live in physical proximity to each other. There exists face to face relations among the members. But members of a secondary group do not live in physical proximity. Therefore, face to face interaction is not possible.

(2) The relationship among the members of a primary group is spontaneous in nature whereas the relationship among the members of a secondary group is governed by external forces.

(3) Primary relationship is all inclusive. Here each member knows each other personally and they are concerned with the total aspect of human being. But secondary relationship is not all inclusive. Here members do not know each other personally and they are not concerned with the total aspect of life of members.

### Differences between In-group and Out-group

(1) The groups with which individual identifies himself are his in-group. One's family, one's college are examples of his in-group. But out-groups refer to those groups with which individual does not identify himself. These are outside groups. Pakistan is an out-group for Indians.

(2) In-group members use the term 'we' to express themselves but they use the term 'they' for the members of out-group.

(3) Individual is the member of his in-group whereas he is not at all a member of his out-group.

(4) In-group based on ethnocentrism. Ethnocentrism is one of the important characteristics of in-group. But out-group is not based on ethnocentrism.

(5) Similarity in behaviour, attitude and opinion is observed among the members of in-group. But they show dissimilar behaviour, attitude and opinion towards the members of out-group.

(6) In-group members have positive attitude towards their own in-group but they have negative attitudes towards their out-group.

(7) Members of in-group display co-operation, good-will, mutual help and possess a sense of solidarity, a feeling of brotherhood and readiness to sacrifice themselves for the group. But individual shows a sense of avoidance, dislike, indifference and antagonism towards the members of out-group.

(8) In-group is a group to which individual belongs to but all other group to which he does not belong to are his out-group.

(9) Members of in-group feel that their personal welfare is bound up with other members of group but out group members do not feel so.

## REFERENCE GROUP

### Meaning

Sociologists use the term 'reference group' for such groups that individuals use as a standard for evaluating themselves and their own behaviour. These are the groups to which we psychologically identify with to which we may and may not belong but we may aspire to belong.

Mustafa Sheriff (1953) defined reference groups as 'those groups to which the individual relates himself as a part or to which he aspires to relate himself psychologically'. One's family members, teachers, neighbourhood and co-workers shape different aspects of our self-evaluation. To a certain extent, an individual's self-evaluation of status depended on the group used as a framework for judgment.

### Sociologists have identified two types of reference groups

#### (1) Positive Reference Groups

These are the ones we want to be accepted by. Thus, if we want to be a film actor, we might carefully observe and imitate the behaviour of film actors. These are the groups, collectivities or persons that provide the person with a guide to action by explicitly setting norms and espousing values.

#### (ii) Negative Reference Groups

These groups we do not want to be identified with, also serve as sources of self-evaluation. A person might, for example, try to avoid resembling members of a particular religious group or a circus group. A group rejected by or in opposition to ego's own group, it is 'the enemy' or the negative group.

### Reference groups perform three basic functions

(1) They serve a normative function by setting and enforcing standards of conduct and belief.

(2) They also perform a comparison function by serving as a standard against which people can measure themselves and others.

(3) They serve not only as sources of current evaluation but also as sources of aspiration and goal attainment (as a means of anticipatory socialisation). A person who chooses to become a professor or a lawyer begins to identify with that group and becomes socialised to have certain goals and expectations.

## SOCIAL INSTITUTION

Marriage is a socially supported union involving two or more individuals in what is regarded as a stable, enduring arrangement based at least in part on a sexual bond of some kind. Marriage serves several functions. In most societies, it serves to socially identify children by defining kinship ties to a mother, father, and extended relatives. It also serves to regulate sexual behaviour, to transfer, preserve, or consolidate property, prestige, and power, and most importantly, it is the basis for the institution of family.

## DEFINITIONS OF MARRIAGE

Marriage as an institution has been defined by various sociologists. The following are some of the important definitions given by eminent sociologists and social anthropologists

Edward Westermarck in his 'History of Human Marriage' says that "marriage is a relation of one or more men to one or more women which is recognised by custom or law and involving certain rights and duties both in the case of the parties entering the union and in the case of the children born of it"

Horton and Hunt in their 'sociology' say that marriage is "the approved social pattern whereby two or more persons establish a family"

H M Johnson defines marriage as 'a stable relationship in which a man and a woman are socially permitted without loss of standing in community, to have children'

From the above and other definitions, we may briefly define marriage as a socially approved union of individuals of opposite sexes with the expectation that they will play their roles of husband and wife

## TYPES OF MARRIAGES

Marriages are of different types across the world. Types of weddings are not to be confused with types of marriages, as weddings can be of different types as per the community even if the type of marriage is Monogamous. Forms of marriage are also culturally driven and different types of marriages in the world are prevalent among various societies. The types of marriages in sociology are as listed and explained below

### Polygyny

It is a form of marriage in which one man marries more than one woman at a given time. It is of two types — Sororal polygyny and non sororal polygyny

### Sororal Polygyny

It is a type of marriage in which the wives are invariably the sisters. It is often called sororate

### Non-Sororal Polygyny

It is a type of marriage in which the wives are not related as sisters

### Polyandry

It is the marriage of one woman with more than one man. It is less common than polygyny. It is of two types—Fraternal Polyandry and non fraternal polyandry

### Fraternal Polyandry

When several brothers share the same wife the practice can be called alephic or fraternal polyandry. This practice of being mate, actual or potential to one's husband's brothers is called levirate. It is prevalent among Todas

### Non - Fraternal Polyandry

In this type the husband need not have any close relationship prior to the marriage. The wife goes to spend some time with each husband. So long as a woman lives with one of her husbands, the others have no claim over her

## Monogamy

It is a form of marriage in which one man marries one woman. It is the most common and acceptable form of marriage.

## Serial Monogamy

In many societies individuals are permitted to marry again often on the death of the first spouse or after divorce but they cannot have more than one spouse at one and the same time.

## Group Marriage

It means the marriage of two or more women with two or more men. Here the husbands are common husbands and wives are common wives. Children are regarded as the children of the entire group as a whole.

## Levirate

In levirate the wife marries the brother of the dead husband. If a man dies, his wife marries the brother of her dead husband. Marriage of the widow with the dead husband's elder brother is called Senior Levirate. But when she marries to the younger brother of the dead husband, it is called Junior Levirate.

## Sororate

In Sororate the husband marries the sister of his wife. Sororate is again divided into two types namely restricted Sororate and simultaneous Sororate. In restricted sororate, after the death of one's wife, the man marries the sister of his wife. In simultaneous sororate, the sister of one's wife automatically becomes his wife.

## Concubinage

Concubinage is a state of living together as husband and wife without being married. It is cohabitation with one or more women who are distinct from wife or wives. Concubinage is sometimes recognised by various societies as an accepted institution. A concubine has a lower social status than that of a wife. The children of a concubine enjoy a lower status in the society.

## IMPORTANCE OF MARRIAGE

Marriage has been a permanent fixture in Western society for millennia. While the institution of marriage has changed throughout the years, still it is a constant presence in our world. Marriage has been important to society for a variety of reasons. Many people believe that the so-called "nuclear family," consisting of a father, a mother, and children, are the basic building blocks of society. It is in the family that children learn to become citizens, it is in the family that children learn about relationships, it is in the family that children learn about what is expected of them in society, how to act and how to be.

Central to the nuclear family is the traditional idea of marriage, consisting of one man and one woman in a monogamous and permanent relationship. No one in the modern age would suggest that a single-parent family is not a family. With a large number of people growing up in single-parent households, it would not be right, fair, or proper to suggest that a one-parent family cannot function and achieve the same things that a two-parent family can. However, studies do suggest that children who are raised with both a mother and a father do have certain circumstantial advantages over children raised in one-parent households.

## FUNCTIONS OF MARRIAGE

- 1 Procreation of Children
- 2 Sexual Regulation
- 3 Children Socialization

- 4 Provides legal parents to Children
- 5 Give economic security to Women
- 6 Provide social security to Women
- 7 Increase man Power
- 8 Establishes Joint Fund
- 9 Fulfillment of basic needs
- 10 Perpetuation of Lineage

## FAMILY

The term 'family' has been derived from the Roman word 'Famulus' which means a servant. Family is a small group which consists of father, mother and their children who are related with each other by kinship ties on the basis of marriage, blood or adoption. But the meaning of family can be better understood from the following definitions.

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

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

Kingsley Davis, "Family is a group of persons whose relations to one another are based upon consanguinity and who are, therefore, kin to another."

## TYPES OF FAMILY

Types of families and their forms are based on various parameters. The types of family in sociology, have been classified as per world norms and not only India. Different types and structures of families in society have been listed.

### Types of family on the basis of marriage

On the basis of marriage, family has been classified into three major types.

- 1 Polygamous or polygynous family
- 2 Polyandrous family
- 3 Monogamous family

### Types of family on the basis of the nature of residence

On the basis of the nature of residence, family can be classified into three main forms.

- 1 Family of matrilocal residence
- 2 Family of patrilocal residence
- 3 Family of changing residence



### Types of family on the basis of ancestry or descent family

On the basis of ancestry or descent family, can be classified into two main types

- 1 Matrilineal family
- 2 Patrilineal family

### Types of family on the basis of size or structure

On the basis of size or structure and the depth of generations family can be classified into two main types

- 1 Nuclear or the single unit family
- 2 Joint family

### Types of family on the basis of the nature of relations

On the basis of the nature of relations among the family members the family can be classified into two main types

- 1 The conjugal family which consists of adult members among there exists sex relationship
- 2 Consanguine family which consists of members among whom there exists blood relationship- brother and sister, father and son etc

## **FUNCTIONS OF FAMILY**

Family is the most universal and fundamental social institution which performs a variety of functions in human society. Different sociologists have viewed or classified the functions of family into different types

### **(A) Essential Functions of Family**

#### **(1) Stable satisfaction of Sexual Needs**

This is the most important essential function of family. Family has been performing this functions since the inception of human civilization. It is a well known fact that sex urge is the most important and powerful instinct and natural urge of human being. It is the primary duty of family to satisfy the sexual urge of its members in a stable and desirable way.

#### **(2) Procreation and Rearing of Children**

Family provides the legitimate basis for production of children. By performing this function of procreation, family contributes to the continuity of family and ultimately human race. Not only the production of children but also child rearing is another important function of family.

#### **(3) Provision of Home**

Family perform another important function of providing a home for common living to all its members. Because family and a home have no substitute. In a home all the members of family live together and a child is brought up under the strict vigilance of all its members.

#### **(4) Socialization**

Family plays an important role in the socialization process. Living in a family, human baby learns norms, values, morals and ideals of society. He learns culture and acquires character through the process of socialization. His personality develops in the course of his living in family.

## (B) Non-essential or secondary functions of Family

### (1) Economic Function

In ancient time family was both a production and consumption unit. It used to fulfill almost all the economic needs of its members such as food, clothing, housing etc. In the then days family was self-sufficient. But now a days almost all the economic functions of family is performed by other agencies and family only remain as a consumption unit.

### (2) Educational Function

Family performs many educational functions for its members. It looks after the primary education of its members and moulds their career and character. Besides he learns all sorts of informal education such as discipline, obedience, manners etc. from family.

### (3) Religious Function

Family is the centre of all religious activities. All the family members offer their prayers together and observe different religious rites, rituals and practices jointly. Family transmits religious beliefs and practices from one generation to another.

### (4) Health related Function

Family as a primary social group performs several health related functions for its members. It look after the health and vigor of its members. It takes care of the sick, old and aged persons of the family.

### (5) Recreational Function

Family performs several recreational functions for its members by entertaining them in various ways. In ancient period family was the only centre of recreation. All the members together organize family feasts, visit the family relations, organize family picnics etc.

### (6) Cultural function

Family also performs several cultural functions as well. It preserves different cultural traits. Man learns and acquires culture from family and transmits it to succeeding generations.

### (7) Social function

Family performs a number of social functions. It teaches about social customs, mores, traditions, norms, etiquette to the coming generations. Family exercises social control over its members and bring them into conformity with accepted standards.

## KINSHIP

Kinship is the relation by the bond of blood, marriage and includes kindred ones. It represents one of the basic social institutions. Kinship is universal and in most societies plays a significant role in the socialization of individuals and the maintenance of group solidarity. It is very important in primitive societies and extends its influence on almost all their activities.

A R Radcliffe Brown defines kinship as a system of dynamic relations between person and person in a community, the behaviour of any two persons in any of these relations being regulated in some way and to a greater or less extent by social usage.

## TYPE OF KINSHIP

### Primary Kins

Every individual who belongs to a nuclear family finds his primary kins within the family. There are 8 primary kins: husband-wife, father-son, mother-son, father-daughter, mother-daughter, younger brother-elder brother, younger sister-elder sister and brother-sister.

### Secondary Kins

Outside the nuclear family the individual can have 33 types of secondary relatives. For example: mother's brother, brother's wife, sister's husband, father's brother.

### Tertiary Kins

Tertiary kins refer to the secondary kins of our primary kins. For example: wife's brother's son, sister's husband's brother and so on. There are 151 types of tertiary kins.

### Consanguineous Kin

Relation by the bond of blood is called consanguineous kinship such as parents and their children and between children of same parents. Thus son, daughter, brother, sister, paternal uncle etc are consanguineous kin. Each of these is related through blood.

### Affinal Kin

Kinship due to marriage is affinal kinship. New relations are created when marriage takes place. Not only man establishes relationship with the girl and the members of her but also family members of both the man and the woman get bound among themselves. Kinship includes Agnates (sapindas, sagotras), cognates (from mother's side) and bandhus (atamabandhus, pitrubandhus, and matrubandhus).

## IMPORTANCE OF KINSHIP

Kinship has several importance in a social structure. Kinship decides who can marry with whom and where marital relationships are taboo. It determines the rights and obligations of the members in all the sacraments and religious practices from birth to death in family life. Importance of kinship is observed on the occasion of marriage and family functions. It determines family line relationships i.e. gotra and kula.

### Descent

A descent group is any social group in which membership depends on common descent from a real or mythical ancestor. Thus a lineage is a unilineal descent group in which membership may rest either on patrilineal descent (patrilineage) or on matrilineal descent (matrilineage).

In a cognatic descent, all descendants of an ancestor/ancestress enjoy membership of a common descent group by virtue of any combination of male or female linkages. However, cognatic descent is sometimes used synonymously with either 'bilateral' or 'consanguine descent'.

A clan is a unilineal descent groups the members of which may claim either patrilineal (Patrilineal) or matrilineal descent (Matrilineal) from a founder, but do not know the genealogical ties with the ancestor/ancestress.

A phratry is a grouping of clans which are related by traditions of common descent. Mythical ancestors are thus common in clans and phratries. Totemic clans, in which membership is periodically reinforced by common rituals such as sacred meals, have been of special interest to social anthropologists and sociologists of religion.

Where the descent groups of a society are organized into two main divisions, these are known as moieties (halves) The analysis of descent groups is crucial for any anthropological study of pre-industrial society, but in most Western industrial societies the principle of descent is not prominent and descent groups are uncommon Kinship is a cultural artifact created in every society As an artifact it primarily shapes people As an important social institution it performs a number of functions. Some of its functions are mentioned below

- (1) Kinship assigns guidelines for interactions between persons It defines proper, acceptable role relationship between father- daughter, brother-sister etc
- (2) Kinship determines family line relationships, gotra and kula
- (3) Kinship decides who can marry with whom and where marital relationship are taboo
- (4) Kinship helps us to determine the rights and obligations of the members in all the sacraments and religious practices starting from birth to death
- (5) Kinship system maintains solidarity of relationships
- (6) In rural and tribal societies kinship or kinship relations determine the rights and obligations of the family and marriage, system of production and political power
- (7) Kinship through its different usages regulates the behaviour of different kin
- (8) Kinship helps in (through kinship terms) designating kin of various types such as classificatory and descriptive
- (9) Kinship through its usages creates special groupings of kin
- (10) Kinship rules govern the role relationships among kins
- (11) Kinship acts as a regulator of social life
- (12) Kinship influences ownership of land, concept of wealth and the system of production and its use

## JOINT FAMILY

### Definition

According to Smt. Iravati Karve, "A joint family is a group of people who generally live under one roof, who eat food cooked at one hearth, who hold property in common and who participate in common worship and are related to each other as some particular type of Kindred "

K M. Kapadia, "Joint family is a group formed not only of a couple and their children but also other relations either from father's side or from mother's side depending on whether the joint family is patrilineal or matrilineal "

### Features or Characteristics of Joint Family

- (1) Large in Size
- (2) Joint Property
- (3) Common Kitchen
- (4) Common Residence
- (5) Common Worship
- (6) Similar Rights and Obligations

- (7) Close Blood Ties
- (8) Absolute Power of the Head
- (9) Co-operation
- (10) Socialistic Ideals

### Functions of Joint Family

- (1) Economic Functions
- (2) Protective Functions
- (3) Recreational Functions
- (4) Fosters Social Virtues
- (5) Socialism
- (6) Acts as a unique device of Division of Labour
- (7) Provides Leisure
- (8) Agency of Social Control

### Merits of Joint Family System

- 1 Division of Labour
- 2 Economy in Expenditure
- 3 Protection from Division of Land
- 4 Social Security
- 5 Satisfaction of Basic Needs
- 6 Rearing of Children
- 7 Social Virtues
- 8 Social Control
- 9 Socialism
- 10 Provides Leisure
- 11 Provides Opportunity for Recreation
- 12 Continuity of Culture

### Demerits of Joint Family System

- 1 Home for Idlers
- 2 Retards the Development of Personality
- 3 Lack of Initiative for Hard Work
- 4 Family Tensions and Clashes
- 5 Denies Privacy
- 6 Unfavourable for Savings and Investment
- 7 Poverty
- 8 Low Status of Women
- 9 More Children
- 10 Child Marriage
- 11 Hinders Social Change

## UNIT – IV

### SOCIAL STRATIFICATION AND SOCIAL MOBILITY

#### DEFINITIONS

Social stratification refers to a system by which a society ranks categories of people in a hierarchy. Social stratification is an inherent character of all societies. These social strata and layers, divisions and sub-divisions have over the time been accepted on the basis of sex and age, status and role, qualification and inefficiency, life chances and economic cum political ascription and monopolization, ritual and ceremony and on numerous other basis.

It refers to the division of a population into strata, one on the top of another, on the basis of certain characteristics like inborn qualities, material possessions and performance.

According to Raymond W. Murray 'Social stratification is a horizontal division of society into higher and lower social units.'

Malvin M. Tumin says, Social stratification refers to arrangements of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social evaluation, and/or social gratification.

As Sorokin pointed out, 'Unstratified society with real equality of its members is a myth which has never been realised in the history of mankind.'

In simpler communities we may not find any class strata apart from the distinction between members of the groups and strangers, distinction based on age.

#### CHARACTERISTICS OF STRATIFICATION

Melvin M. Tumin has mentioned the following characteristics of social stratification.

##### 1 It is Social

Stratification is social in the sense that it does not represent inequality which are biologically based. It is true that factors such as strength, intelligence, age, sex can often serve as the basis on which status are distinguished. Biological traits do not determine social superiority and inferiority until they are socially recognised.

For example, manager of an industry attains a dominant position not by physical strength, nor by his age, but by having socially defined traits. His education, training skills, experience, personality, character etc. are found to be more important than his biological qualities.

##### 2 It is Ancient

The stratification system is very old. Stratification was present even in the small wandering bands. Age and sex were the main criteria of stratification. Difference between the rich and poor, powerful and humble, freemen and slaves was there in almost all the ancient civilisation.

##### 3 It is Universal

Social stratification is universal. Difference between rich and poor, the 'haves' or 'have notes' is evident everywhere. Even in the non-literate societies stratification is very much present.

#### 4 It is in Diverse Forms

Social stratification has never been uniform in all societies. The ancient Roman society was stratified into two strata: the Patricians and the Plebeians. The Aryan society was divided into four Varnas: the Brahmins, Kshatriyas, Vaishyas and the Sudras, the ancient Greek society into freemen and slaves, the ancient Chinese society into mandarins, merchants, Farmer and soldiers.

#### 5 It is Consequential

The stratification system has its own consequences. The most important, most desired and often the scarcest things in human life are distributed unequally because of stratification. The system leads to two kinds of consequences: (i) Life chances and (ii) Life style.

Life chances refer to such things as infant mortality, longevity, physical and mental illness, marital conflict, separation and divorce. Life styles include the mode of housing, residential area, education, means of recreation, relation between parent and children, modes of conveyance and so on.

### FUNCTIONS OF SOCIAL STRATIFICATION

The importance of stratification can be seen with regard to the functions it performs for the individual and society.

#### I For the Individual

Stratification is applicable to the whole society yet it serves some functions for the individual also.

##### 1 Competition

Individuals based on their attributes compete with each other and only those individuals who have better attributes get greater recognition. This may be in the field of sports, education, occupation etc.

##### 2 Recognition of Talent

The persons with more training skills, experience and education are given better positions. The deserving individuals are not treated at par with deserving candidates. Such a system helps people to acquire better talents.

##### 3 Motivation

The system of stratification motivates the individuals to work hard so that they can improve upon their social status. It is more true in case of those societies in which statuses are achieved.

##### 4 Job Satisfaction

As the jobs are given to the individuals according to their skills and education, the workers get job satisfaction. In case, a person with higher qualification is not allowed to move higher in the social ladder, he feels dissatisfied with his job.

##### 5 Mobility

The system of achieved status also provides an opportunity for upward and downward mobility. Those persons who work hard and are intelligent move up in the social ladder. On the other hand, those who fail to come up to the expectations move downward.

#### II Functions for the Society

The system of social stratification is also useful for the progress and the well-being of the society. This can be seen if we take into account two forms of stratification.

## 1 Ascriptive Form of Stratification

Under the caste system, the status of the individual is fixed at birth and different castes are hierarchically arranged. However, even within the caste system those members who perform their caste roles effectively and efficiently occupy higher status.

On the other hand, those members who do not perform their role properly occupy lower status even when they belong to the same caste. This functional base has given rise to sub castes. In other words, one caste is further divided into different sub castes and these sub castes are hierarchically divided within a caste group.

## 2 Achieved Form

Under the achieved form of social stratification, the social statuses are assigned according to the worth of the individual. This system serves the following functions for the society:

### (a) Occupational Hierarchy

Depending upon the importance of a particular occupation, different occupations are hierarchically divided. The occupations which are very important for the well-being of the society are associated with high prestige and those occupations which do not need specialized training are given low status.

### (b) Division according to Intelligence

All persons are not equal with regard to their intelligence. Those persons with higher level of intelligence can perform more complicated functions of the society. Hence they are provided with different opportunities and high prestige.

### (c) Training

Society makes elaborate arrangements for the training of younger generation. Those who spend more time on training and acquiring new skills are compensated with high returns. Even though such persons start working later, yet the economic returns and social prestige associated with their work is higher than others.

### (d) Work Efficiency

Persons with appropriate knowledge and training occupy appropriate positions. Hence, their work efficiency is also higher. The fittest to survive is the rule which is followed.

### (e) Development

The competition to move higher in the social ladder has resulted into new inventions, new methods of work and greater efficiency. This system has led to progress and development of the country. The Western societies are highly developed, it is attributed to the fact that these societies adopted open system of stratification.

In short, we can say that social stratification has both positive and negative functions. But no society can survive unless it has some system of stratification.

## FORMS OF SOCIAL STRATIFICATION

### Estate

Estate system is synonymous with feudalism, which remained basis of social stratification in Europe from the fall of Roman Empire to the rise of the commercial classes generally and to the French Revolution (1889) particularly. The Estate system was the basis of social stratification in all the countries of Europe. It was based on inequality of all sorts, Economic – there were few landlords and the multitudes of serfs and slaves, Social – estate determined the social status and role, and the landless worked just for their



protection They were a mere service class. Political – the estate having been given for military service, made the holder the prop and pillar of the state, and allowed him full authority over men and goods within his estate

The nobility and their important vassals enjoyed the privileges and the rest lived in misery. Nobility paid no taxes, neglected the feudal duties but secured all the ducs for themselves. They had juristic immunities and political privileges, they made law their handmade and held men under bondage

### Caste

Social stratification is also based on caste. The Indian caste system provides a classic example. A 'caste' system is one in which an individual's rank and its accompanying rights and obligations are ascribed on the basis of birth in to a particular group. Hindu society in traditional India was divided into five main strata. Four Varnas or Caste and a fifth group, the out caste, whose members were known as untouchables. The Brahmins or priests, members of the highest caste, personify purity, sanctity and holiness. They are the sources of learning, wisdom and truth. At the other extreme, untouchables are defined as unclean and impure, a status which affects all other social relationships

### Class

Class is a principal basis of social stratification found specially in the modern civilised countries. In societies where all men are free before the law, stratification may be based upon accepted and self estimation of superiority or inferiority

A social class as defined by Maclver and Page, 'is any portion of a community forked off from the rest by social status'. A structure of social class involves (1) a hierarchy status groups, (2) the recognition of the superior – inferior positions and (3) some degree of permanency of the structure. Where a society is composed of social classes, the social structure looks like a truncated pyramid. At the base of the structure lies the lowest social class arranged in a hierarchy of rank. Individuals composing a particular class stand to each other in the relation of equality and are marked off from other classes by accepted standards of superiority and inferiority

## **SOCIAL MOBILITY**

### Meaning of Social Mobility

Mobility means 'shift, change and movement'. The change may be of a place or from one position to another. In the social ladder this movement may be upward or downward or it may be inter-generational or intra-generational. In short, social mobility stands for change in the position of an individual or a group of individuals from one status to another

On mobility Sorokin was the first sociologist who wrote a book 'Social and Cultural Mobility'. He was of the opinion that there is no society which is closed (Caste System in India) and no society which is completely open (Class System). As defined by Barber, social mobility refers to 'movement, either upward or downward between higher or lower social classes, or more precisely, movement between one relatively full time, functionally significant social role and another that is evaluated as either higher or lower

## **TYPES OF MOBILITY**

Change of social position of an individual or group of individuals takes different forms and shapes. Each of the following types are not exclusive but they may overlap, it is only for the purpose of convenience and analysis they are given different labels

## 1 Horizontal Mobility

Under this type of social mobility, a person changes his or her occupation but the overall social standing remains the same. Certain occupations like Doctor, Engineer, and Professor may enjoy the same status but when an engineer changes his occupation from engineer to teaching engineering, he has horizontally moved from one occupational category to another. But no change has taken place in the system of social stratification.

## 2 Vertical Mobility

Vertical mobility refers to any change in the occupational, economic or political status of an individual or a group which leads to change of their position. In simple words, vertical mobility stands for change of social position either upward or downward, which can be labelled as ascending or descending type of mobility. When a big businessman meets with losses in his business and is declared bankrupt, he occupies a low status. On the other hand, if a small businessman with occupational skills of money and manipulation becomes an industrialist he occupies a higher position in the social ladder. Hence his position improves in the hierarchical order.

## 3 Upward Mobility

When a person or a group of persons move from lower position to upper position it is called Upward Mobility. e.g. a person belonging to a lower caste and occupying a lower position after winning elections becomes a Minister and occupies a higher position. He may not be able to change his caste but with his economic and political power he may move upward. For example, Yadavs in India stand as a testimony to this fact.

## 4. Downward Mobility

Downward mobility indicates that one loses his higher position and occupies a lower position. We can take the example of an individual, who is an Engineer and occupies a respectable position in the society because of his occupational position, education and may be caste. Men who enjoy orderly and consistent career tend to make a stable personal, family and community adjustment. Men who are unable to do so are more vulnerable to the most extreme form of personal disorganization – namely suicide.

## 5 Inter-Generational Mobility

This type of mobility means that one generation changes its social status in contrast to preceding generation. However, this mobility may be upward or downward. e.g. people of lower caste or class may provide facilities to their children to get higher education, training and skills.

If the father is a shoemaker but his son after acquiring education becomes a clerk or a doctor or an engineer, this would be called upward inter-generational mobility. Similarly, a family of Brahmins may be engaged on traditional occupation of teaching and performing rituals but its younger generation is neither intelligent nor follows the family occupation. They become daily wagers then the younger generation has downward inter-generational mobility.

## 6 Intra-Generational Mobility

Mobility taking place in personal terms within the lifespan of the same person is called intra-generational mobility. It refers to the advancement in one's social level during the course of one's lifetime. It may also be understood as a change in social status which occurs within a person's adult career. For example, a person working as a supervisor in a factory becoming its assistant manager after getting promotion.

## CONSEQUENCES OF SOCIAL MOBILITY

Social mobility is the manifestation of the dynamic nature of society. Societies are not static but changeful. Individuals who constitute the basic social units of society are also moving up and down in the status hierarchy.

### (A) Positive Consequences, or Importance or Gains of Social Mobility

Social importance of mobility consists of its positive consequences. They are also referred to as the "gains of mobility" or "benefits of mobility." The so-called gains of mobility may be briefly examined here.

#### 1. Social Mobility Provides Opportunity for the Expression of Individual Talents

As P. M. Blau and O. D. Duncan have pointed out, social mobility makes it evident that a talented individual is bound to achieve "social ascendance" by means of his talents and efforts irrespective of the stratum to which he belongs.

#### 2. Acts as a Safety-Valve

According to S. M. Upset and R. Bendix, providing opportunity for social mobility virtually means creating a 'safety-valve' to escape from the dangers. Since the lower classes are provided with an open chance to enhance their social statuses or to enter into the status-positions of other upper class people by means of their performances, they do not normally organise themselves to dislodge the upper-class people of their statuses.

#### 3. Social Justice

D. V. Glass and others have felt that providing equal chances or opportunities for social mobility for all social classes is a democratic commitment. According to them, a democratic society has to depend upon "an egalitarian opportunity structure."

#### 4. Job Satisfaction

Social mobility is inclusive of occupational mobility also. In the traditional societies [for example, traditional caste society] occupations are normally hereditary in character and hence children are obliged to follow the occupations of their parents whether they have a liking for it or not. Now in modern industrial society things are different.

#### 5. Improvements in the Life-Styles

A person who gets into an occupation or profession as per his capacities and expectations is likely to be more satisfied with it. This higher income or economic rewards help him to improve his "life-styles." For example, a lower-class man after obtaining the middle-class status will definitely pay attention to improve his style of life. He may purchase a vehicle, wear relatively costly dresses, get better education for his children, construct his own house, and so on. Social mobility, many times helps economic improvement.

#### 6. Opportunity for Competition

Social mobility is of great importance in helping individuals to improve their capacity and work-efficiency. It provides motivations for progress and higher attainments. It makes individuals active, alert and dynamic.

#### 7. Reposes Confidence in the Established System

Average individuals of all types of societies expect some chances or the other to improve their positions. People in the higher strata also expect still better opportunities. Individuals, who feel that their social system is providing them opportunities to grow well, are the ones who toil and struggle for improvement.

## (B) Negative Consequences or Costs of Mobility

Social mobility, no doubt, permits a society to fill its occupational positions with the most able people and offers the individual a chance to attain his or her life goal. But such a provision which society makes, involves certain costs. Some of them may be noted below.

### 1 Rising Expectation leading to Dissatisfaction and Frustration .

Upward mobility is not always advantageous for a society. A mobile society arouses expectations which are not always fulfilled, thereby creating dissatisfaction and unhappiness. Even in societies where upward mobility is both valued and highly visible, expectations may be over aroused.

### 2 An Open Class Society or A Mobile Society may impose Penalties also

An open class society may be desirable from the viewpoint of both society and the individual, but it still may impose some penalties. These penalties may include – “the fear of falling in status as in downward mobility, the strain of new role learning's in occupational promotions, the disruption of primary group relationships as one moves upward and onward ”

### 3 Social Mobility often demands Geographic Mobility

People are often made to move from one geographic area to another if they are to accept new prospects in life. This results in “a painful loss of treasured social ties ” Further, new physical and social set up demands new adjustments. These adjustments may often bring in new fears and anxieties. Such anxieties and tensions are bound to be very high especially at present when the whole world is experiencing the complex process of globalisation.

### 4 High Rate of Mental Illness is Associated with Mobility

An offer of promotion is normally associated with the burden of new responsibilities. One who is ready to accept such offers must be mentally ready to shoulder new responsibilities, face new challenges, and compromise with new situations. Any failure in these areas brings tensions, anxieties, mental worries. Upward mobility is linked with upwardly mobile person who exhibits more prejudice against low- status people than do non-mobile individuals at the same level. Some studies have even found that a high rate of mental illness may accompany either upward or downward mobility.

## UNIT –V

### SOCIAL CONTROL AND SOCIAL DEVIANCE

#### DEFINITION

Social control has been defined by Maclver “as the way in which entire social order coheres and maintains itself- how it operates as a whole as a changing equilibrium ”

Ogburn and Nimkoff defines “the patterns of pressure that a society exerts to maintain order and established rules is social control ”

According to Gillin and Gillin social control is “that system of measures, suggestions, persuasions, restraint and coercion by whatever means including physical force by which a society brings into conformity to the approved pattern of behavior or subgroup or by which a group molds into conformity its members ”

#### NATURE OF SOCIAL CONTROL

The above mentioned definitions suggest that social control consists of the following essential aspects

a) Social Control denotes some kind of influence The influence may be exercised in various ways by means of public opinion, coercion, religion, morality, ideology, leadership, etc

b) The influence is essentially exerted by the society or community The influence is exerted at various levels It may indicate the entire society’s influence over all the innumerable smaller groups, sub-groups and individuals It may denote the influence of a dominant group over several smaller groups It may signify the group’s dominance over the individual members It may reflect in some cases the influence of a few extra-ordinary individuals over other ordinary individuals

c) The influence is exercised for promoting the welfare of all the individuals or of the groups as a whole. Social control is not aimless It is there to serve the general interests of all and to curb the dangerous selfish interest of those who try to satisfy them

d) The influence of the society has been there since times immemorial Social control is as old as human society It is an essential condition of the human society In the absence of social control no society can ever hold together its members for any length of time

e) The influence is universal Where there is society there is social control It is there even in the so-called uncivilised, barbaric and cannibalistic societies

#### TYPES OF SOCIAL CONTROL

##### Formal and Informal Control

Social Control can be classified into two major types on the basis of the means of social control that are employed

##### 1 Formal Control

The state makes use of law, legislation, military force, police force, ad-ministrative devices, etc , for the purpose of social control Similarly, different political, religious, economic, cultural and other associations and institutions also institute formal control over the behaviour of the members Formal control is deliberately created In brief, an association, whether it is a state or a bank, or an army, or a factory or anything has its own norms through which it controls the behaviour of the members All these come under formal control Formal control has become a necessity in the modern complex societies in which interaction is mostly impersonal in nature

## 2 Informal Control

Informal Control includes gossip, slander, resentment, public opinion, sympathy, sense of justice, folkways, mores, customs, religion, morality and such other agents. These are not purposefully created. They become deep-rooted with people in their practices. No specific punishment would be given to the violators of informal control. Still they are more effective than the formal control. Faith in religion, moral convictions, public opinion, artistic standard, and the general state of enlightenment are found to be more important in informal control. Informal control is more effective in primary social groups such as family, neighbourhood, tribe, rural community where interaction takes place on a personal basis. Simple gossip and slander and censure can correct an erring retaliator but not an urban citizen.

### AGENCIES OF SOCIAL CONTROL

#### Family

Family parents have powerful influence over young children. During primary socialization, children come to accept family values and norms to such an extent that they internalize them. Parents influence children's behaviour by rewarding some kinds of behaviour and making clear their disapproval of others.

#### Schools

Schools exercise control over pupils by setting guidelines for behaviour. Students are punished if they do not conform to these requirements. The hidden curriculum prepares students who do as they are told to become ideal workers later in life.

#### Peer groups

These are powerful agents of social control because people feel a need to belong to groups and fear rejection. They therefore conform to peer group norms. They set sanctions that are often unspoken.

#### Religion

Religious groups offer very powerful reward for good behaviour and punishment for bad behaviour, e.g. Christianity sinners face an eternity of hell and damnation, while the righteous will have everlasting peace in heaven. Other religions also lay down rules for good conduct, and prohibit other behaviour, promising rewards and threatening punishment.

#### Mass Media

Messages in the media have a strong influence on behaviour. News constantly tells us who has been punished for crimes, and crime scene dramas also reinforce the idea that law breaking is wrong.

### SOCIAL DEVIANCE

Sociologists define deviance "as behavior that is recognized as violating expected rules and norms". It is simply more than non-conformity, however, it is behaviour that departs significantly from social expectations. In the sociological perspective on deviance, there is subtlety that distinguishes it from our commonsense understanding of the same behaviour. Sociologists stress social context, not just individual behaviour. That is, deviance is looked at in terms of group processes, definitions, and judgments and not just as unusual individual acts. What is deviant to one group may not be considered deviant to another. Further, sociologists recognize that established rules and norms are socially created, not just morally decided or individually imposed.

Robert K Merton, in his discussion of deviance, proposed a typology of deviant behaviour. A typology is a classification scheme designed to facilitate understanding. In this case, Merton was proposing a typology of deviance based upon two criteria:

- (1) a person's motivations or her adherence to cultural goals,
- (2) a person's belief in how to attain her goals.

According to Merton, there are five types of deviance based upon these criteria:

**Conformity** involves the acceptance of the cultural goals and means of attaining those goals (e.g., a banker).

**Innovation** involves the acceptance of the goals of a culture but the rejection of the traditional and/or legitimate means of attaining those goals (e.g., a member of the Mafia or street gang values wealth but employs alternative means of attaining her wealth).

**Ritualism** involves the rejection of cultural goals but the routinized acceptance of the means for achieving the goals (e.g., a disillusioned bureaucrat - like Milton in the movie *Office Space*, who goes to work everyday because it is what he does, but does not share the goal of the company of making lots of money).

**Retreatism** involves the rejection of both the cultural goals and the traditional means of achieving those goals (e.g., a homeless person who is homeless more by choice than by force or circumstance or a commune established separately from dominant social norms).

**Rebellion** is a special case wherein the individual rejects both the cultural goals and traditional means of achieving them but actively attempts to replace both elements of the society with different goals and means (e.g., a communist revolution and/or social movement activities).

What makes Merton's typology so fascinating is that people can turn to deviance in the pursuit of widely accepted social values and goals. For instance, individuals in the US who sell illegal drugs have rejected the culturally acceptable means of making money, but still share the widely accepted cultural value in the US of making money. Thus, deviance can be the result of accepting one norm, but breaking another in order to pursue the first.

## FACTORS FACILITATING DEVIANCE

Social deviance refers to the non-conformity to or violating of the norms of the group. The violation of norms is not evenly spread in a population. In the same way, all the norms are not violated. H. M. Johnson had listed a few factors that facilitate deviance among which the following may be noted:

### 1. Faulty socialisation

Socialisation is the process by which the individual learns to conform to the norms of the group. When he fails to conform to the norms systematically he becomes a social deviant. Socialising agents often fail to inculcate in the new born person the strong morals. Some-times socialising agents themselves may directly or indirectly, overtly or covertly, consciously or half-consciously encourage such deviant behaviour of the new members.

### 2. Weak Sanctions

Sanctions refer to the rewards or punishments used to establish social control or to enforce norms in a society. If the positive sanctions (rewards) for conformity and the negative sanctions (punishments) for deviance are weak, the individual may simply neglect them.

### 3 Poor Enforcement

Even though the sanctions are stronger they are often not enforced effectively due to the too small enforcement staff. Because of this the validity of the norm is weak-ended. For example, it is not possible for a handful of traffic police staff to enforce traffic rules on all vehicle riders. The result is, many ignore and some even openly violate traffic rules.

### 4 Ease of Rationalisation

The violators of norms try to soothe or satisfy their conscience by inventing some plausible rationalisations. Such people have constructed an intricate system of 'ego defense' which they use to brush aside the reactions and comments of other people.

Example: During the Second World War some women offered themselves as bedmates to the soldiers with the belief that the young men going off to war and possibly to death deserved the comfort of sexual relations.

### 5 Unjust or Corrupt Enforcement

People may lose respect for law and norms when they have no faith in law enforcement agency or authority. It is known that police corruption and illegal violence damage very much respect for the law in the areas affected by such practices. It is also observed that in some instances police maintain 'informal relations' or secret understandings with the violators.

### 6. Ambivalence of the Agents of Social Control:

Ambivalence refers to the co-existence in one person of opposing emotional attitudes towards the same object. For example, a person may consider woman not only as an object of respect, but also as an object of love, particularly of sexual love. A doctor with such ambivalent attitude may inflict sexual crime on young and beautiful female patients. These tendencies may lead them unconsciously to encourage certain kinds of deviation rather than to counteract it.

### 7 Sub-cultural Support of Deviance

Different groups have different ideas of permissible behaviour. The range of acts that would be approved by the working class people differs from that which would be approved by the middle class people. What is non-conforming in the outside world becomes conforming in the group. For example, the frustrated children of the working class flock together in little gangs. The sub-culture of this gang may emphasise malice and negativism.

### 8 Sentiments of Loyalty to Deviant Groups

When once a person is involved in a deviant group he is obliged to co-operate with other members. He will find it difficult to 'betray' his co-members and suffer their disapproval and rejection. He is forced to approve of the behaviour even if he no longer believes in their activities. As Parsons has remarked, deviant groups deal harshly with disloyal members. Because, such members not only pose a threat of exposure to enforcement agencies but also a threat to the stability of the group.

### 9 Indefinite Range of Norms

Some norms relating to some values are not probably specified. For example, the scope of patriotism and freedom (political values) is not clearly defined. Hence, some even defend their deviant behaviour in the name of patriotism and freedom. Thus, one may use harsh language against another in the name of freedom.



## 10 Secrecy of Violations

Some susceptible persons are more prone to commit deviant acts if they are assured that such acts are not going to be made public. For example, sex crimes and illegal abortions very often take place because of the confidence on the part of the actors that their behaviour would remain secret.

### SOCIAL SIGNIFICANCE OF DEVIANT BEHAVIOUR

Deviance poses a danger to the stability of the social order. It may be destructive of organisation in at least three ways:

(a) Deviance is more or less a loss or defect of a critical part in a complicated mechanism. An organised social activity is possible only when the different members perform their respective functions in accordance with the expectations.

If some members fail to do their duties the continued functioning of the larger activity is endangered. For example, if the commanding officer of a military unit defects in the middle of the War, the army as such suffers a terrible setback.

(b) Deviance may undermine organisation by destroying people's willingness to play their parts. Deviance offends people's sense of justice and makes uneven the ratio between effort and reward. 'Idlers', 'fakers', 'chisellers', 'sneaks', 'smugglers', 'black marketers', 'gangsters', 'cheats', and the like offend and threaten the interests of the virtuous.

Because they take away share in rewards sometimes disproportionately without undergoing the sacrifices, sufferings, struggles and disciplines of the virtuous. Deviance may also provoke bitterness and resentment. It may also damage one's determination to play one's role according to the rules.

(c) The most destructive impact of deviance on organisation is through its impact on trust, on confidence that others will, by and large, play by the rules. Each participant to the collective enterprise suppresses some of his impulses, makes some sacrifice of time, money and labour, rejects illegal temptations.

He does this on the assumption that, if he plays by the rules, so will other. "Distrust, even if it is unfounded, weakens organisation by undermining motivation, to distrust others is to see one's effort as pointless, wasted, and foolish, and the future as hazardous and uncertain" (A. K. Cohen)

### CONTEMPORARY DEVELOPMENTS IN DEVIANCE

Deviance is generally perceived to be disruptive in society. It can weaken established social norms, and create division and disorder. But it also has other functions which are not necessarily harmful and may actually be beneficial to society.

It is one way that social change occurs. If a deviant act becomes more accepted it soon may be considered legitimate. For example, many companies used to have dress codes for their workers—(Managers were required to dress-up, suits, etc. In the late 1980s and early 1990s more and more managers were showing up to work informally dressed. Soon, companies began to implement "casual days." Today, many American corporations have done away with the business suit altogether.) Most fine restaurants have also relaxed dress codes today.

a) Deviance helps people adjust to change. It provides examples of alternate lifestyles and eases the shock of social change because "deviants" introduce these changes gradually. Over time individuals get used to seeing different styles of dress, behavior, etc.

b) Deviance has a way of promoting social solidarity by distinguishing "us" from "them." In this way it increases social cohesion in the larger society by establishing social boundaries defining what is acceptable behavior.

Laws passed against witchcraft in New England in the 1600s provide an example of how powerful people in the community were able to use deviance to their own advantage. Puritans strengthened the community's religious solidarity by blaming "witches" for the troubles the community was experiencing. Once these "witches" were identified, they were executed. Members of the community "closed ranks" and obeyed their religious leaders, lest they be accused of witchcraft and be burned at the stake.

c) Deviance provides a way in which some individuals and groups can introduce their agendas to the rest of society, and elevate their own personal status while doing it. Parents Anonymous is a group in Richmond that has gone to extraordinary efforts to publicize the problems of child abuse and provide a mechanism to stop it by providing a support network city-wide. Their efforts in publicizing this form of deviance (and crime) have done a service for the city, (and its parents) as well as providing status to their own organization.

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- Francis Abraham, M - Studies in Sociology, An Introduction to Concepts and Theories

#### BOOKS FOR REFERENCE

- Kuppaswamy, B - Social Change in India
- Gisbert Pasual- Fundamentals of Sociology
- Davis Kingsley- Human Society
- Bottomore, T B - Introduction to Sociology
- Giddens, A - Sociology
- Uberoi, Patricia- Family, Kinship and Marriage in India
- Oomen, T K and Venugopal C N - Sociology for Law Students
- Merton, R K - Social Theory and Social Structure
- Ginsberg, Morris - Studies in Sociology

MODEL QUESTION PAPER

B A B L ( HONS ) DEGREE (SEMESTER) EXAMINATIONS, MAY 2015

FIRST YEAR – SECOND SEMESTER

SOCIOLOGY – I

*Time Two & Half hours*

*Maximum 70 marks*

PART A – (2X12 = 24 marks)

Answer TWO of the following in about 500 words each

- 1 Explain the Scope of Sociology
- 2 Discuss the formal and informal means of Social Control
- 3 Describe the contributions made by Auguste Comte

PART B – (2X7= 14 marks)

Answer TWO of the following in about 300 words each

- 4 Describe the characteristics of society
- 5 Bring out the difference between conflict and competition
- 6 State the relationship between social status and social role

PART C – (5X4 = 20 marks)

7 Write short notes on FIVE of the following

- a Reference Groups
- b Types of kinship
- c Social Stratification
- d Social Process
- e Types of Family
- f Social Institution
- g Karl Marx

PART D – (6X2 = 12 marks)

8. Answer SIX of the following very briefly

- a Vertical mobility
- b Polyandry
- c Role conflict
- d Folkways
- e Deviance
- f Culture
- g Amitate
- h Social Status