

SOCIOLOGY

For BA, LLB & Other Integrated Courses

Dr. Sheeba Khalid

KOLKATA - 700075

PROOF

Published in 2021

© Author, 2021

All rights reserved. No part of this publication may be reproduced or transmitted, in any form or by any means, without prior permission of the author and the publisher.

ISBN 978-93-82549-88-8

Published by

Tandrita Bhaduri for
Rachayita

59/5, Garfa Main Road, Kolkata 700 075

Phone : 98315 42192

Email : rachayita@yahoo.com

Cover Illustrated by

Souvik Chatterjee

Typeset at

COPYCAT

90A, Selimpur Road, Kolkata - 700 031

Printed at

Jyoti Graphics

Surya Sen Street, Kolkata 700 009

Price : 500.00

PROOF

About the Book

Sociology for B.A, LL.B and other integrated courses a textbook provides a clear understanding of all basic concepts, theories and approaches to the subject including social structures, processes, institutions and cultures, in a comprehensive and lucid manner. I very sincerely hope that students as well as teachers will find this book quite useful and specific. Students can take the benefit of this book for it includes all the topics of their syllabi. The book, I am sure, is helpful to all those also those who want to have glimpse of sociology at a stretch.

In the preparation of this book, the inspiration has come from diverse sources, such as classroom teaching and several special lectures and interaction with students. I tried to make this book very easy for the students after having this book with them I suppose they do not need to make any notes for their syllabus; this book is enough for them.

This book is very easy to understand for the students as well as faculty members too.

Dr. Sheeba Khalid
Assistant Prof.
Department of Law
The Neotia University

PROOF

Contents

INTRODUCTION SOCIOLOGY	
Nature, scope, significance	17
Definition of sociology	18
Nature of sociology	18
Emergence of sociology	19
Scope of sociology	23
Sociology as a science	25
Meaning of science	25
Sociology is a science	25
Sociology is not a science	27
RELEVANCE OF SOCIOLOGY FOR THE STUDY OF LAW	
Theoretical perspectives of sociology	31
Functionalist perspective	32
Conflict perspective	34
Interactionist perspective	35
Evolutionary perspective	37
CONTRIBUTIONS OF EMINENT SOCIOLOGISTS	
Auguste Comte	40
Durkheim	42
Herbert Spencer	44
The important books	46
Karl Marx	46
The most important concepts of Karl Marx	46
The following concepts of Marx have aided sociological Thought significantly; dialectical materialism	46
Talcott Parsons	52
Pattern variables	53
Pareto	54
Circulation of elites	54
Logical and non logical action	54
Residues and derivatives	55
Max Weber (1864—1920)	55
Ideal type	56
Rationality in law and administration	59

BASIC SOCIOLOGICAL CONCEPT

Society	62
Characteristics of society	63
Community	64
Meaning of community	64
Basic elements of community	65
Difference between society & community	67
Association	68
Essential elements of association	69
Differences between association and community	70
Differences between association and society	71
Institutions	72
Meaning of institutions	73
Characteristics of institutions	75
Types of institutions	77
Functions of institutions	78
Differences between institution and association	80
Social system	81
Meaning of social system	81
Elements of social system	83
Characteristics of social system	84
Types of social system	86
Maintenance of social system	87
Functions of social system	87
Equilibrium and social change	90
Social structure	92
Elements of social structure	93
Socialisation	95
Meaning of socialisation	95
Features of socialisation	97
Types of socialisation	98
Theories of socialisation	99
Stages of socialisation	102
Agencies of socialisation	105
Importance of socialisation	109
Social group	111
Meaning of social groups	111
Characteristics of social groups	112
Difference between social group and quasi-group or potential group	113

PROOF

Classification of groups	114
In-group and out-group	116
Primary group	117
Characteristics of a primary group	118
Importance of primacy group	120
Societal point of view	120
Secondary group	121
Characteristics	122
Importance of secondary group	123
Difference between primary group and secondary group	124
Reference group	127
Objectives of reference groups	129
Social control	130
Meaning of social control	131
Need of social control	132
Types or forms of social control	134
General views about forms of social control	137
Means of social control	137
Informal means of social control	138
Formal means of social control	141
Agencies of social control	142
Social stratification	144
Meanings	144
Definitions	145
Origin of stratification	145
Types of social stratification	146
Characteristics of social stratification	146
Social stratification and social mobility	148
Types of social mobility	148
Social processes	152
Meaning of social interaction	152
Meaning of social process	153
Types of social processes	154
Associative process	154
Characteristics	155
Types of cooperation	156
Role of cooperation	157
Accommodation	158
Characteristics	159

PROOF

Forms or methods of accommodation	160
Importance of accommodation	162
Assimilation	163
Characteristics of assimilation:	164
Factors conducive for assimilation	165
Factors hindering assimilation	167
Competition	169
Forms of competition	170
Role of competition	172
Conflict	174
Causes of conflict	175
Role of conflict	177
Social change	182
Characteristics of social change	183
Types of social change	185
Main factors of social change	186
Necessity of social change	188
CULTURE, PERSONALITY AND SOCIETY	
Meaning of culture	189
Characteristics of culture	189
Culture contents	190
Cultural lag	191
Culture, socialisation and personality	191
The meaning of personality	191
Rules benedict's classification of cultures	192
Can culture determine personality	193
INDIAN SOCIETY	
Features of indian society- rural	193
Major features of rural society	194
Features of indian society- urban	195
Major features of urban society	196
Forms of diversity in india	197
A. Linguistic diversity	197
Religious diversity	198
Religious diversity in india	198
Racial diversity	199
Racial diversity in india	200

PROOF

Ethnic diversity	200
Bonds of unity in india	201
Geographical unity	201
Religious unity	202
Role of religion in social integration	203
Religious influence in india	203
Political unity	204
Family, marriage and kinship	206
Definition of family	207
Elements of family	208
Characteristics of the family	208
Structure of the family	209
Functions of the family	210
Types or forms of the family	214
Structural and functional changes system of family	216
Factors affected the family	218
Marriage in indian society	220
Definition of marriage	221
Characteristics of marriage	222
Forms of marriage	222
Rules of marriage	224
Forms of marriage in india	225
Prevailing patterns	226
Marriage structural –functional changes	227
Kinship system	228
Introduction	228
Rule of descent	229
Types of kinship	230
Degree of kinship	231
Kinship usages	232

RELIGIONS, CASTE AND CLASS IN INDIA

Caste system	234
Definitions of caste	235
Characteristics of caste system	237
Recent trends in indian caste system	238
Causes for the changes in caste system	241
Changes in caste system: Sanskritization westernization and modernization	244

Sanskritisation	244
Westernisation	246
Main features of westernisation	247
Modernisation	249
Characteristics of modernisation	251
Causes of modernisation	251
Recent trends in indian caste system	253
Backward classes	253
The scheduled castes	253
The other backward classes	256
Class structure of rural and urban society in india	259
Social class in india	259
Social classes in rural india	260
Social classes in urban india	263
Petty traders, shopkeepers and unorganised workers	265
Working classes	265
Role of religion in indian rural and urban societies	265
Religions and indian society	265
Characteristics	266
Features of rural religion	267
Regionalism, communalism, secularism	269
Communalism	269
The genesis and growth of communalism in india	270
Growth of communalism: Causes	270
Secularism	272
Meaning and definition	272
Constitution and secularism	273
Secularism and the communal challenge	274
Regionalism	276
Growth and development	276
How to combat regionalism	278
Education and economy in indian society	280
Changes in indian educational system -	280
Pre and post independent india	280
Gurukul system	281
Medieval indian education	281
Post independent india	286
Universalisation of primary education	287
Teaching of science and technology	287

PROOF

University grant commission	287
National council of educational research and training	288
Resolution on national policy in education	288
Indian education system today	289
Changing structure of rural economy in post independent india	289
Size and structure of the rural economy	290
Rural development after independence	291
Classification of rural development programme	292
Urban economy in india after independence	292
New economic policies – liberalisation, privatisation, globalisation	293
New economic policy	293
Liberalisation	295
Liberalisation in india	296
Privatization	296
Main objective of privatization	298
Privatization in india	298
Advantages of privatization	299
Globalization	300
Steps in globalisation	301
India’s awakning to a globalised world	301
Indias perspectives on globalaisation	301
Advantages of globalaisation	302

SOCIAL PROBLEMS

Introduction of social problem	303
Definition of social problem	303
Nature of social problems	304
The problems of poverty as a major problem of india	305
Definition of poverty	306
Abosolute poverty and relative poverty	306
Extent of poverty in india	307
Extent of poverty in different states	308
Causes of poverty	308
Poverty alleviation programmes	311
Casteism	314
Definition of casteism:	315
Causes of casteism	315
Consequences of casteism	316
Communalism	317

PROOF

Main characteristics of communalism	318
Causes for the growth of communalism	319
Some features of communal riots taking place in india:	320
Communal tensions or riots	320
Suggestions to control and eradicate communalism	321
Regionalism	323
Characteristics	323
Causes of regionalism	324
Remedial measures	325
Minorities	326
Main problems of the minorities	326
Some of the problems of minorities in india	328
Welfare of the minorities	329
Untouchability	331
Untouchables suffer from the following disabilities	332
Effect of untouchability	333
Fundamental causes of untouchable:	334
Suggestions for the eradication of untouchability	338
The problem of population	339
Population explosion in india	340
Some important aspects of the growth of indian population	340
Causes for the rapid growth of population in india	341
Growth rate of population	342
Density of population	343
Population and urbanisation	344
Social deviance	344
Characteristics of deviance	346
Causes of factors facilitating deviance	347
Juvenile delinquency	348
Extent of juvenile delinquency in india	349
Causes of juvenile delinquency	350
Remedial measures	353
Prostitution	354
Causes of prostitution	355
Causes of prostitution for females	356
Two types of prostitution	357
Alcoholism	358
Causes of drinking	358
Harmful effects of liquor	360

PROOF

Problems of the aged	361
The psychological aspect of the problem	362
Socio-cultural factors of the problem:	362
The actual problems of old people	363
Remedial measures	364
Drug addiction	365
Causes of drug addiction or motivations in drug usage	366
Control of drug abuse/addiction	368
Family disorganization	369
Rapid changes in the role and status of partners	369
Causes of family disorganization	370
Crime	370
Beggary	374
Beggary in india	374
Classification of beggars	375
Eradication of beggary	376

SOCIAL RESEARCH METHODS

Fundamentals of research	380
What is research	380
Characteristic of research	382
Purpose of research	382
Scientific method	383
Meaning and essentials of scientific method	384
Basis of scientific method	384
Logical reasoning process	385
Research and theory	386
Criteria of theory	386
Contribution of research to theory	387
Social science research: Meaning and scope	388
Characteristics of social research	388
Functions of social science research	389
Scope of social science research	390
Objectivity in social research	390
Ethical issues in social sciences	392
Qualitative and quantitative research: Historical development and present scenario	393
Qualitative and quantitative research	393
Quantitative research in social science	394

Types and methods of social research	394
Applied research	396
Contributions of applied research	396
Action research	397
Types of action research	397
Qualitative research methods	398
Case study	398
Advantages of case study	399
Disadvantages or criticism	399
Content analyses	400
Characteristics of content analysis	401
Narrative method	402
Focused group interview	403
Features/advantages of focus group interview	404
Qualitative research method: Social survey	406
Social survey method	406
Procedural ways of social survey	407
Specific objectives of the survey	407
Limitation of survey method	408
Social research and stages in social research	409
Research	409
Social research	409
Objectives of social research	409
Charateristics of research	410
Significance of social research	410
Steps in social research	410
Selection of research problem	411
Literature survey and experiential survey	411
Need to survey literature	412
Formulating the problem	413
Criteria of a good research problem	413
Hypotheses	414
Importance of the hypotheses	415
Formulation of the hypotheses	415
Criteria of useable hypotheses	415
Characteristics of hypothesis	415
Types of hypothesis	415
Research design	416
Need for a research design	416

PROOF

Features of good research design	417
Different research design	417
Data collection, methods and tool for data collection	418
Tool for data collection	419
Types of data	419
Importance of data	420
Sources of data	420
Methods of primary data collection	421
Interview method	421
Characteristics	421
Requirements	422
Interviewing process	422
Types of interviews	422
Interview problems	423
Observation method	424
Process of observation	424
Types of observation	425
Advantages of observation method	426
Local correspondence	426
Interview schedule	429
Types of schedules	429
Process of data collection through schedules	429
Questionnaire	430
Formulation of a questionnaire	431
Construction of questionnaire	432
Various methods/ techniques for getting the response	433

PROOF

INTRODUCTION SOCIOLOGY

Nature, Scope, Significance

What is Sociology?

We live today in a world that is intensely worrying. It is a world awash with change, marked by deep conflicts, tensions and social divisions, as well as by the destructive onslaught of modern technology on the natural environment. Yet we have possibilities of controlling our destiny and shaping our lives for the better that would have been unimaginable to earlier generations. How does the world come out? Why are our conditions of life so different from those of our parents and grandparents? What directions will change take in the future? These questions are the prime concern of Sociology, a field of study that consequently has a fundamental role to play in modern intellectual life. Sociology is the scientific study of human social life, groups and societies. It is a dazzling and compelling enterprise, as its subject matter is our own behaviour as social beings. The scope of sociological study is extremely wide, ranging from the analysis of passing encounters between individuals on the street to the investigation of global social processes. Sociology demonstrates the need to take a much broader view of why we are as we are, and why we act as we do. Sociology is the youngest of social sciences. Its major concern is society, and hence it is popularly known as the “science of society”. No other science endeavours to study it in entirety. In Sociology we do not study everything that happens “in society” or under social conditions. But we study culture, for example, only for the light it throws on social relationships. Similarly, we do not study religion as religion, art as art or inventions as inventions. We study social relationships, their specific forms, varieties

PROOF

and patterning. We study how the relations combine, how they build up smaller or greater systems, and how they respond to changes and changing demands or needs.

Definition of Sociology

Comte introduced the term “Sociology” for the first time in his famous work “Positive Philosophy” at about 1839. This new science originally and preferably called “Social Physics” by Comte but owing to an unfortunate coincidence of the term appearing in the study of Belgian scientist by the name of Quetelet, Comte was forced, to change the name of the study into Sociology. The term Sociology is derived from the Latin word Socius, meaning companion or associate and Greek word Logos, meaning study or science. Thus the etymological meaning of Sociology is the science of society. Sociology has been defined in a number of ways by different sociologists.

No single definition has yet been accepted as completely satisfactory. For our purpose of study a few definitions may be cited here.

1. Emile Durkheim defines sociology as the “science of social institutions”.
2. Small defines sociology as the “science of social relations”.
3. Kingsley Davis says that “sociology is a general science of society”.
4. Park regards sociology as the “science of collective behaviour”.
5. Jones defines sociology as the “study of man in relationship to men”.

The common idea underlying all the definitions mentioned above is that sociology is concerned with man, his social relations and his society.

Nature of Sociology

Sociology, as a branch of knowledge, has its own characteristics. It is different from other sciences in certain respects. The main characteristics of sociology as enlisted by Robert Bierstedt in his book “the social order”.

1. Sociology is an independent science: - As an independent science it has its own field, boundary and method. It is not treated and studied as a branch of any other sciences. The subject matter of sociology is social relationship. As a science, it has scientific method.

2. Sociology is a social science not a physical science: - As a social science it concentrates its attention on man, his social behavior, social activities and social life.
3. Sociology is a pure science not an applied science: - The main aim of pure sciences is the acquisition of knowledge and it is not bothered whether the acquired knowledge is useful in a particular field or can be put to use in an area.
4. Sociology is relatively an abstract science not a concrete science: - Sociology is not concerned with particular wars and revolutions but with war and revolution in general, as social phenomena, as types of social conflict.
5. Sociology is a generalizing not a particularizing science: - It does not study each and every event that takes place in society. It tries to make generalizations on the basis of the study of some selected events.
6. Sociology is a general science not a special science: - It is concerned with human interaction and human life in general. History and Economics etc also study man and human interaction, but not all about human interaction. They concentrate their attention on certain aspects of human interaction and activities and specialize themselves in those fields.
7. Sociology is a categorical science not a normative discipline: - Sociology confines itself to statements about “what is not what should be”. It does not make any kind of value judgments. Sociology as a discipline cannot deal with problems of good and evil, right and wrong and moral and immoral.
8. Sociology is both a rational and an empirical science: - There are two broad ways of approach to scientific knowledge. One known as empiricism is the approach that emphasizes on experience and those facts that result from observation and experimentation. The other, known as rationalism, stresses reasons and theories that result from logical inference.

It is clear from the above that Sociology is an independent, social, pure, abstract, generalizing, general, categorical, an empirical and rational science.

Emergence of Sociology

It is the one of the youngest as well as one of the oldest social sciences. Only recently sociology came to be established as a distinct

branch of knowledge with its own distinct set of concepts and its own method of inquiry.

Since the dawn of civilization, society has been a subject for speculation and inquiry along with other phenomena which have agitated the restless and inquisitive mind of man. Even centuries ago men were thinking about society and how it should be organized, and held views on man and his destiny, the rise and fall of peoples and civilizations. Though they were thinking in sociological terms they were called philosophers, historians, thinkers, law-givers and seers. Thus, "Broadly it may be said that sociology has had a fourfold origin: political philosophy, philosophy of history, biological theories of evolution and the movements for social and political reforms". Plato's Republic, Aristotle's Politics, Kautilya's Arthashastra, Manu's Smriti are some of the ancient sources of social thought.

During the middle ages and early modern times the teachings of the church dominated the human mind and hence most part of the human thinking remained as metaphysical speculation far away from the scientific inquiry. Intellectuals became more active since the 16th century onwards. Their quest for understanding human society, its nature, socio-political system and its problems now received new impetus. The literary works of some prominent intellectuals of this period clearly reveal this urge to understand and interpret man's socio-political system.

Adam Smith's "Wealth of Nations", Rousseau's "Social Contract" and Sir Thomas Moore's "Utopia" are some of the examples of such literary works. Enlightenment of social and political thought paved the way for Revolutionary ruptures in traditional social relations. From the Renaissance on, Western European societies acquired modern characteristics, but enlightenment ideas and the American, French and Industrial revolutions ushered in some of the definite characteristics of modern Capitalist society. The profound upheaval of the French Revolution, in particular, highlighted some of the problems and issues of concern to pre-Revolutionary Enlightenment thinkers. These became the problems and issues of the "new science", Sociology, at the beginning of the 19th century.

How can sociology help us in our lives? Or Uses of sociology

Sociology has several practical implications for our lives.

The study of sociology has a great value especially in modern complex societies. In modern times, there is a growing realization of

the importance of the scientific study of social phenomena. Some of the significant aspects of sociology are as follows:-

1. Sociology studies society in a scientific way. Before the emergence of sociology, there was no systematic and scientific way to study human society. The scientific knowledge about human society is needed in order to achieve progress in various fields. Sociology isn't just an abstract intellectual field but has major practical implications for people's lives. The best way to make use of it is by relating sociological ideas and findings to situations in our life.
2. Sociological research provides practical help in assessing the results of policy initiatives. Sociological knowledge is necessary for understanding and planning of society. A program of practical reform may simply fail to achieve what its designers sought or may produce unintended consequences of an unfortunate kind. (ex) In the years following World War II, large public housing blocks were built in city centers in many countries. These were planned to provide high standards of accommodation for low income groups from slum areas and offered shopping amenities and other civil services nearby. However research showed that many people who have moved from their previous dwellings to large apartment blocks felt isolated and unhappy. High apartment blocks and shopping centres in poorer areas often became dilapidated and provided breeding grounds for muggings and other violent crimes.
3. Sociology has drawn our attention to the intrinsic worth and dignity of man. Sociology has been greatly responsible in changing our attitudes towards fellow human beings. It has made people to become tolerant and patient towards others. It has minimized the mental distance and reduced the gap between different peoples and communities. Sociology is a discipline in which we often set aside our personal view of the world to look more carefully at the influences that shape our lives and those of others. Sociology helps us to know not only our society but also others, their motives, aspirations, traditions, customs, etc. Sociology emerged as a distinct intellectual endeavour with the development of modern societies, and the study of such societies remains its principal concern.
4. Sociology gives us an awareness of cultural difference that allows us to see the social world from many perspectives. The contribution of sociology is not less significant in enriching culture. Quite often, if we properly understand how others live, we also acquire better

understanding of what their problems are. Practical policies that are not based on an informed awareness of the ways of life of people, they have little chance of success. (ex) A white social worker operating in a predominantly Latin American community in South London won't gain the confidence of its members without developing sensitivity to the differences in social experiences between members of different groups in UK.

5. Sociology can provide us with self-enlightenment – increased self-understanding. The more we know about why we act as we do and the overall workings of our society, the more likely we are to be able to influence our own future. Sociology improves our understanding of society and increases the power of social action. The science of society assists an individual to understand himself, his capacities, talents and limitations. We should not see sociology as assisting only policy makers but help them to be powerful groups in making informed decisions. Those in power cannot be assumed always to consider the interests of the less powerful or underprivileged in the policies they pursue. Self-enlightened groups can often benefit from sociological research by using the scientific information to respond in an effective way to govt. policies or form policy initiatives of their own. Self-help groups like alcoholic anonymous and social movements like the environmental movement are example of social groups that have directly sought to bring about practical reforms, with some degree of success.
6. Sociologists concern themselves directly with practical matters as professionals. People trained in sociology are to found as industrial consultants, urban planners, social workers and personnel managers as well as in many other jobs. An understanding of society can also help for careers in civil service, law, journalism, business and medicine. The various area of applied sociology are coming more and more into prominence in local, state, national and international levels.
7. The study of society is of paramount importance in solving social problems.
The present world is beset with several social problems of great magnitude like poverty, crime, family disorganization, communal unrest etc. A careful analysis of these problems brings forth the root causes. The root cause is mainly the social relationships. Sociology provides the careful analysis of these problems.

Finally, as prof. Giddings has pointed out “Sociology tells us how to become what we want to be”. Sociology, in short, has both individual and social advantages.

Ref: ‘Sociology’ by Anthony Giddens p. no. 26-27; ‘Sociology’ by Sankar Rao p. no. 24-25

Scope of Sociology

Every science has its own areas of study or fields of enquiry. It becomes difficult for anyone to study a science systematically unless its boundaries are demarcated and scope determined precisely. Unfortunately, there is no consensus on the part of sociologists with regard to the scope of sociology. 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 sociological doctrine or biological theory becomes sociological theory something, which is impossible to decide”. However, there are two main schools of thought regarding the scope of sociology: (1) The specialistic or formalistic school and (2) The synthetic school.

The specialistic or Formalistic school

This school of thought is led by the German sociologist George Simmel. The other main advocates of this school are Vierkandt, Max Weber, Small, Von Wiese and Tonnies. Simmel and others are of opinion that Sociology is a pure and an Independent science. As a pure science, it has a limited scope. Sociology should confine itself to the study of the certain aspects of human relationship only. Further, it should study only the ‘forms’ of social relationships but not their contents. Social relationship such as competition, division of labour, etc. are expressed in different fields of social life such as economic, religious, political etc. Sociology should disentangle the forms of social relationships and study them in abstraction. Sociology as a specific social science describes, classifies and analyses the forms of social relationships.

Criticism: The views of Formalistic school are widely criticized. Some critical remarks may be cited here.

They have unreasonably narrowed the field of sociology. Sociology should study not only the general forms of social relationships but also their concrete contents.

2. The distinction between forms of social relations and their contents is not workable. Social forms cannot be abstracted from the content

at all, since social forms keep on changing when the contents change. Sorokin writes, “We may fill a glass with wine, water or sugar without changing its form, but I cannot conceive of a social institution whose form would not change when its members change”

3. Sociology is not the only science that studies the forms of social relationship. Other sciences also do that. The study international law, for example, includes social relations like conflict, war, opposition, agreement, contract etc. Political science, economics also study social relationship.
4. The establishment of pure sociology is impractical no sociologist has been also to develop a pure sociology so far .no science can be studied in complete isolation from the other science .in fact , today more emphasis is laid on inter –disciplinary approach.

The Synthetic school:

The synthetic school of thought conceives of sociology as a synthesis of the social sciences, not a pure or special social science. Durkheim, Hob House, Ginsberg and Sorokin have been the chief exponents of this school.

The views of Email Durkheim; Durkheim, one of the stalwarts of this school of thought, says that sociology has three main divisions or fields of inquiry. They are as follows: social morphology, social physiology and general sociology. 1. Social morphology: social morphology studies the territorial basis of the people and also the problems of population such as volume and density, local distribution etc. 2. Social physiology: social physiology has different branches such as sociology of religion, of morals, of law, of economic life and language etc. 3. General sociology: general sociology can be regarded as the philosophical part of sociology. It deals with the general character of the social facts. Its function is the formation of general social laws.

The main argument of this school is that all parts of social life are intimately inter-related. Hence the study of one aspect is not sufficient to understand the entire phenomenon. Hence sociology should study social life as a whole. From these two schools of thought we can conclude that any how sociology has special subject matter: social relationship. But sociology is related with all social sciences. Sociology is related with Economics, but considers social relationship in economic aspects. Sociology is related with History, but considers social relationship in historic aspects.

Sociology as a Science

There exists a great controversy about the exact nature of Sociology. The question whether sociology is a science or not? Perhaps continue to confuse the mind of Sociologists since long. Perhaps due to this Sociologists got divided among themselves into two opposite groups. As a result two opposite views are available about the nature of Sociology. For one group of Sociologists Sociology is a science because Sociology adopts and applies the scientific method. Founding fathers of Sociology Auguste Comte, Emile Durkheim and others subscribe to this view. Others hold different view and opine Sociology is not a science. German Sociologist Max-weber do not accept sociology as a Science.

Auguste Comte opines like other natural sciences sociology also governed by some natural laws. Hence Sociology is a Science. Others also asserts that Sociology is as much a science like political science, economics, psychology etc. But before forming any opinion or subscribing to any particular view we must know what is a science? And if sociology is a science how far or in what degree sociology does conform to the notion of science.

Meaning of Science

Science is a body of systematic knowledge. Science is based on reason and evidences. A science is “a branch of knowledge or study dealing with a body of facts or truths systematically arranged and showing the operation of general laws.” Science collects facts and links them together in their casual sequence to draw valid inferences. Science adopts scientific method. Scientific knowledge is acquired through observation, experimentation, generalisation etc. Science has the following characteristics such as objectivity, observation, accurate prediction, experimentation, accurate measurement, generalisation and cause-effect relationships.

Sociology is a Science

According to Auguste Comte and Durkheim, “Sociology is a science because it adopts and applies the scientific method. Sociology does make use of scientific methods in the study of its subject matter. Hence Sociology is a science. It is a science because of the following reasons:

Sociology adopts scientific method:

Sociology studies social events by adopting scientific method. Though it cannot do experiment with men in a laboratory still man's social behaviour is subject to scientific investigation like natural phenomenon. It employs scientific methods as scales of Sociometry schedule, case study, interview and questionnaire which is used to quantitatively measure social phenomenon.

Sociology makes accurate observation:

Observation is possible in the field of sociology even if it does not possess a laboratory. Accurate observation is also possible outside the laboratory. The whole social world is the laboratory of sociology. 'Newton did not invent their laws inside a laboratory. Sociology makes observation of tribal marriage at the time of occurrence. Even if Sociology does not possess a laboratory still it makes accurate observation. Hence Sociology is a science. Besides laboratory experiment is not the only criteria of science.

Objectivity is possible in Sociology:

Like natural sciences Sociology also makes objective study. The statement that dowry is a social evil is an objective statement which is based on facts collected by sociologists. Further Survey and revivification proves this. Sociology can also make objective study of social phenomena. New techniques and methods are also introduced to make social phenomena more objective. Hence Sociology is a science.

Sociology describes cause-effect relationship:

Like natural sciences Sociology also traces the cause and find the answers. While studying family or population growth Sociology has traced the relationship between family disorganisation and divorce and population growth and poverty. Family disorganisation is the cause of divorce and population growth is the cause of poverty. Thus sociology describes cause-effect relationship in social disorganisation and population explosion. Hence sociology is a science.

Sociology makes accurate measurement:

Sociology, like natural sciences also accurately measures social phenomena or relationships. By using statistical method, socio-metric scale, scales of measurement sociology effectively and accurately measures social relationships. Hence Sociology is a science.

Sociology makes accurate Prediction:

Like natural sciences sociology does frame laws and attempts to predict more accurately. On the basis of cause-effect relationship sociology can accurately predict about future.

If there will be dowry in society then it will lead to suicide, poverty. Cuvier opines this predictive value of Sociology is improved day by day. As Sociology matures day by day it predicts more accurately.

Sociology makes generalization:

The notion that generalizations drawn by social sciences are not universal proved wrong. Like natural sciences Sociology became able to draw generalization which is universally applicable. The concept of incest taboo-prohibited sex relationship among blood relatives is a universal truth.

Sociology is Not a Science

There are some others like Max-weber who deny the status of science to Sociology. He said Sociology can't be an objective Science. However, those who deny the status of science to Sociology they put forth following arguments:

Lack of objectivity:

Sociology cannot be called a science because it cannot maintain complete objectivity with social phenomena. Sociologist has his own prejudice and bias hence he cannot observe his subject with complete detachment. Complete objectivity in the study of human behaviour is impossible Sociology deals with social relationships which cannot study like physical objects. Hence objectivity is not possible in Sociology.

Lack of Experimentation:

Sociology is not a science because it can't make experimentation. Sociology deals with human relationships which cannot be put to laboratory test. We can't see or weigh human relationship because it is abstract in nature. We can't do experiment with abstract things.

Lack of Prediction:

Like natural sciences Sociology can't accurately make prediction. Natural Sciences make prediction on the basis of certain data. But Sociology deals with social relationships and human behaviour which are so uncertain and peculiar that we can't make any accurate prediction about it. We can't predict what will be one's behaviour at a certain

point of time nor can we predict about the trends or speed of social change. Hence sociology is not a science.

Lack of accurate measurement:

Sociology can't make accurate measurement like natural sciences. There are definite standards of measurement like k.g. Meter by which it is possible to measure things. But in Sociology we have no such measuring instruments. Besides sociology deals with social relationships which is qualitative in nature which can't be measured, Hence Sociology is not a science.

(5) Lack of Generalisation:

Sociology can't make generalisations like natural sciences which is universally applicable. Sociology deals with human behaviour and no two individual are alike. Hence the conclusions drawn by Sociology can't be uniform or universally applicable. Social Phenomena is so complex and complicated and is governed by so many factors that it is really difficult to draw a conclusion which will be universally applicable.

Terminological Inefficiency:

Sociology suffers from terminological inefficiency. Sociology has not yet become able to develop adequate set of scientific terms. Many terms used in Sociology is vague and carry different meaning to different persons. For example the term caste and class has not yet acquired clear meaning. Hence Sociology is not a science.

The above argument shows that Sociology is not a science. But famous Sociologist Robert Bierstedt in his book "The social order" clearly explain the nature of Sociology in the following way:

- (1) Sociology is a social and not a natural science.
- (2) Sociology is a positive and not a normative science.
- (3) Sociology is a pure science and not an applied science.
- (4) Sociology is an abstract science and not a concrete science.
- (5) Sociology is a generalising science and not a particularising science.
- (6) Sociology is both a rational and an empirical science.

Relevance of Sociology for the study of Law

Sociology and Law are two interwoven topics. Society is directly related to Sociology and in this matter, every society follows certain laws. Therefore, Laws are the essential part of the society. Sociology helps law to better understand society for smoother regulation and

formation of laws. Similarly, the law is important to regulate a society. Norms, customs, traditions all these come under the law if the law did not exist then the society would not be less than a jungle. A human need certain rules and regulation to keep them on track and hence laws were made. These laws are made and established by society itself or governments are elected to formulate laws. From the formation to the execution till its impact on society everything comes under the umbrella of Sociology.

The law is important for a society for it serves as a norm of conduct for citizens. It was also made to provide for proper guidelines and order upon the behaviour for all citizens and to sustain the equity on the three branches of the government. It keeps the society running. Without law there would be chaos and it would be survival of the fittest and everyman for himself. Not an ideal lifestyle for most part. The law is important because it acts as a guideline as to what is accepted in society. Without it there would be conflicts between social groups and communities. It is pivotal that we follow them. The law allows for easy adoption to changes that occur in the society.

Society is a 'web-relationship' and social change obviously means a change in the system of social relationship where a social relationship is understood in terms of social processes and social interactions and social organizations. Thus, the term, 'social change' is used to indicate desirable variations in social institution, social processes and social organization. It includes alterations in the structure and functions of the society. Closer analysis of the role of law vis-à-vis social change leads us to distinguish between the direct and the indirect aspects of the role of law.

1. Law plays an important indirect role in regard to social change by shaping a direct impact on society. For example: A law setting up a compulsory educational system.
2. On the other hand, law interacts in many cases indirectly with basic social institutions in a manner constituting a direct relationship between law and social change. For example, a law designed to prohibit polygamy.

Law plays an agent of modernization and social change. It is also an indicator of the nature of societal complexity and its attendant problems of integration. Further, the reinforcement of our belief in the age-old panchayat system, the abolition of the practices of

untouchability, child marriage; sati, dowry etc are typical illustrations of social change being brought about in the country through laws.

Law is an effective medium or agency, instrumental in bringing about social change in the country or in any region in particular. Therefore, we rejuvenate our belief that law has been pivotal in introducing changes in the societal structure and relationships and continue to be so.

Law certainly has acted as a catalyst in the process of social transformation of people wherein the dilution of caste inequalities, protective measures for the weak and vulnerable sections, providing for the dignified existence of those living under unwholesome conditions etc. are the illustrious examples in this regard. Social change involves an alteration of society; its economic structure, values and beliefs, and its economic, political and social dimensions also undergo modification. However, social change does not affect all aspects of society in the same manner.

While much of social change is brought about by material changes such as technology, new patterns of production, etc., other conditions are also necessary. For example, as we have discussed it before, legal prohibition of untouchability in free India has not succeeded because of inadequate social support.

Nonetheless, when law cannot bring about change without social support, it still can create certain preconditions for social change. Moreover, after independence, the Constitution of India provided far-reaching guidelines for change. Its directive principle suggested a blueprint for a new nation. The recognition of the caste system, equality before the law and equal opportunities for all in economic, political and social spheres were some of the high points of the Indian Constitution.

The Relationship between Law and Society

Theorists have traditionally maintained that there are certain broad views on the substantive criminal law. One set of such constraints concerns the sorts of behaviour that may legitimately be prohibited. Is it proper, for example, to criminalize a certain kind of action on the grounds that most people in one's society regard it as immoral? The other set of constraints which concern what is needed in order to establish criminal responsibility that is liability, independently of the content of the particular statute whose violation is in question.

Legal system reflects all the energy of life within in any society. Law has the complex vitality of a living organism. We can say that law

is a social science characterized by movement and adaptation. Rules are neither created nor applied in a vacuum, on the other hand they created and used time and again for a purpose. Rules are intended to move us in a certain direction that we assume is good, or prohibit movement in direction that we believe is bad.

The social rules are made by the members of the society. Disobedience of the social rules is followed by punishment of social disapproval. There is no positive penalty associated with the violation of rules except excommunication or ostracism. On the other hand, law is enforced by the state. The objective of law is to bring order in the society so the members of society can progress and develop with some sort of security regarding the future. The state makes laws. Disobedience of state laws invites penalty, which is enforced by the government by the power of the state. What is not enforceable is not Law.

RELEVANCE OF SOCIOLOGY FOR THE STUDY OF LAW

Theoretical Perspectives of Sociology

Sociologists view society in different ways. Some see the world basically as a stable and ongoing entity. They are impressed with the endurance of family, organised religion and other social institutions. Some sociologists see society as composed many groups in conflict, competing for scarce resources. To other sociologists, the most fascinating aspects of the social world are the everyday, routine interactions among individuals that we sometimes take for granted. These different perspectives of society are different ways of examining the same phenomena. Sociological imagination may employ any of a number of theoretical approaches in order to study human behaviour. From these approaches, sociologists develop theories to explain specific types of behaviour. A theory is a set of ideas which claims to explain how something works. A sociological theory is therefore a set of ideas which claims to explain how society or aspects of society works. The three perspectives that are most widely used by sociologists will provide an introductory look at the discipline. These are the functionalist, conflict and interactionist perspective.

Functionalist Perspective

The 'functionalist perspective' which is often referred to as 'functional approach' or 'structural-functionalism' or 'functionalism' has been associated with the work of sociologists such as Talcott Parson, Robert K. Merton, K. Davis and others.

Functionalist analysis has a long history in sociology. It is prominent in the work of August Comte and Herbert Spencer, two of the founding fathers of sociology. It was developed by Emile Durkheim and subsequently by Radcliffe-Brown, Davis and Moore and refined by Talcott Parsons.

In the view of functionalists, society is like a living organism in which each part of the organism contributes to its survival. The basic unit of society and its various parts are understood primarily in terms of their relationship to the whole.

According to functionalist view, various parts of social structure have functions for the maintenance and survival of the system. In determining the functions of various parts of social structure, functionalists are guided by the following ideas. Societies have certain basic needs or requirements which must be met if they are to survive. These requirements are known as functional prerequisites. The parts of social structure are to see how the basic requirements are to be met.

From a functionalist perspective, society is regarded as a system. A system is an entity made up of interconnected and interrelated parts. From this point of view, it follows that each part will in some way affect every other part and the system as a whole. If the system is to survive, its various parts must have some degree of fit or compatibility.

There must be some degree of integration between its parts. Many functionalists maintain that the order and stability they see as essential for maintenance of the society are largely provided by value consensus. Value consensus integrates the various parts of society.

In functionalist view, a society has an underlying tendency to be in equilibrium or balance. Social change is therefore, likely to be disruptive unless it takes place relatively slowly.

From the functional point of view, if particular social change promotes a harmonious equilibrium it is seen as functional. If it disturbs the equilibrium it is dysfunctional; if it has no effects it is non-functional. For example, in a democracy political parties are functional, while political terrorism are dysfunctional and changes in party symbols are non-functional.

The work of Durkheim, Max Weber and other European sociologists greatly influenced Talcott Parsons. His early training greatly influenced his formulation of functionalist theory. For over four decades, Parsons dominated American sociology with his advocacy of functionalism.

Parsons formulates the concept of 'functional imperatives, arguing that there are four crucial functions that every society must perform, otherwise the society will die. These are (1) Adaptation, (2) Goal attainment (3) Integration and (4) Pattern maintenance. These four functions constitute the scheme known as AGIL.

The organism analogy also led Parsons to formulate the concept of 'homeostatic' equilibrium. A biological organism is always in a uniform state. If one the part changes, then the other parts will change accordingly in order to restore equilibrium and reduce tension. According to Parsons, there are constant interactions among institutions to maintain homeostatic social change; it causes a chain of reaction of changes in other institutions so as to restore equilibrium.

Though social systems never attain complete equilibrium, they tends this state. Social change can therefore be seen as 'moving equilibrium. From this angle, Parsons' social system is not static, stationary, unchanging entity; rather the institutions that constitute the system are always changing and adjusting. Parsons considers change not as something that disturbs the social equilibrium, but as something that alters the state of equilibrium so that a qualitatively new equilibrium results.

The American sociologist R.K. Merton has attempted to refine and develop functionalist analysis. Merton argues that any cultural item is a historically developed form which gets fitted into social structure because of its functions. On the other hand any cultural item has some dysfunctions for the social system. According to Merton, function means those observed consequences which for the adaptation or adjustment of a given system.

And dysfunction means those observed consequences which lessen the adaptation or adjustment of the system. Functions and dysfunctions of a cultural item refers to its positive contribution for the maintenance of social system and its negative consequences which affects maintenance of the whole system.

The existence and continuity of a 'cultural form' depends on the net balance of functional consequences that it has for the whole system

or for the sub-system. When the net balance of functional consequences becomes dysfunctional and that produces stress and strain in social life, there develops a need for change.

At the initial stage such stress and strain is tolerated to a certain extent. When the toleration of the social system goes beyond the limit, a strong pressure for change is developed. This pressure inevitably leads to innovation and adaptation of some new cultural form which helps to reintegrate the system. Such change in one part of the system affects the whole system which results social change.

Conflict Perspective

In contrast to functionalists' emphasis on stability and consensus, conflict sociologists see the social world in continual struggle. The conflict perspective assumes that social behavior is best understood in terms of conflict or tension among competing groups. Such conflict need not be violent; it can take form of labour negotiations, party politics, and competition among religious groups for members, or disputes over cuts in the federal budget.

As we saw earlier, Karl Marx viewed struggle between social classes as inevitable, given the exploitation of workers under capitalism. Expanding on Marx's, sociologists and other social scientists have come to see conflict not merely as a class phenomenon but as a part of everyday life in all societies. Thus in studying any culture, organization or social group, sociologists want to know who benefits, and who dominates at the expense of others.

They are concerned with the conflicts between women and men, parents and children, cities and suburbs, and whites and blacks, to name only a few. In studying such questions, conflict theorists are interested in how society's institutions including the family, Government, religion, education, and the media may help to maintain the privileges of some groups and keep others in a subservient position.

Like functionalists, conflict sociologists tend to use the macro-level approach, obviously, though, there is a striking difference between these two sociological perspectives. Conflict theorists are primarily concerned with the kinds of changes that conflict can bring about, whereas functionalists look for stability and consensus. Throughout most of the 1900s, American sociology was more influenced by the functionalist perspective. However, the conflict approach has become increasingly persuasive since the late 1960s.

The conflict model is often approached with political undertones, since its perspective is viewed as more ‘radical’ and ‘activist’. This is because of its emphasis on social change and redistribution of resources. On the other hand, the functionalist perspective, because of its focus on the stability of society, is generally seen as more “conservative”. Currently, the conflict perspective is accepted within the discipline of sociology as one valid way to gain insight into a society.

One important contribution of conflict theory is that it has encouraged sociologists to view society through the eyes of these segments of the population who rarely influence decision making. Early black sociologists such as W.F.B. Du Bois provided research that they hoped would assist the struggle for a racially egalitarian society. Du Bois had little patience for theorists like Herbert Spencer who seemed content with the status quo (Rudwick, Blackwell and Janowitz).

Similarly, feminist scholarship in sociology has helped to illuminate our understanding of social behavior. A family’s social standing is no longer viewed as defined solely by the husband’s position and income. Feminist scholars have not only challenged stereotyping of women; they have also argued for a gender-balanced study of society in which women’s experiences and contributions are as visible as those of men (R Collins, Cook, Fish, James.)

Interactionist Perspective

The functionalists and conflict perspectives both analyze society at the macro level. These approaches attempt to explain society wide patterns of behavior. However, many contemporary sociologists are more interested in understanding society as a whole through an examination of social interactions at the micro level – small groups, two friends casually talking with one another, a family and so forth.

The interactionist perspective generalizes about fundamental or everyday forms of social interaction. From these generalizations, interactionists seek to explain both macro and micro-level behavior. Interactionism is a sociological framework for viewing human beings as living in a world of meaningful objects. These “objects” may include material things, actions, other people, relationships and even symbols.

Focusing on the micro-level permits interactionist researchers to better understand the larger society. For example, interactionists have studied the sometimes less-than-honest bargaining practices of automobile dealers and condominium salespeople. The researchers

conclude that broad social and economic pressures on dealers and salespeople (such as the limited profit margins of car dealers) force some to employ dubious selling techniques (Farberman, Katovich and Diamond).

George Herbert Mead is widely regarded as the founders of the interactionist perspective. Mead taught at the University of Chicago from 1893 until his death in 1931. Mead's sociological analysis like that of Charles Horton Cooley often focused on human interactions within one-to-one situations and small groups.

Mead was interested in observing the most minute forms of communication – smiles, frowns, nodding of one's head and in understanding how such individual behavior was influenced by the larger context of a group or society. However, despite his innovative views, Mead only occasionally wrote articles and never a book. Most of his insights have been passed along to us through edited volumes of his lectures which his students published after his death.

Interactionist see symbols as an especially important part of human communication. In fact, the interactionist perspective is sometimes referred to as the symbolic interactionist perspective. Such researchers note that both a clenched fist and a salute have social meanings which are shared and understood by members of a society. In the United States, a salute symbolizes respect, while a clenched fist signifies defiance. However, in another culture different gestures might be used to convey a feeling of respect or defiance.

Let us examine how various societies might portray suicide without the use of words. Americans point a finger at the head (shooting), while urban Japanese bring a fist against the stomach (stabbing) and the South Fore of Papua, New Guinea, clench a band at the throat (hanging).

These types of symbolic interaction are classified as forms of nonverbal communication, which can include many other gestures, facial expressions and postures. The interactionist realizes the importance of nonverbal communication as a form of human behavior.

Since Mead's teachings have become well known, sociologists have expressed greater interest in the interactionist perspective. Many have moved away from what may have been an excessive preoccupation with the macro-level of social behavior and have redirected their attention toward behavior which occurs in small groups.

Erving Goffman made a distinctive contribution by popularizing a particular type of interactionist method known as the dramaturgical

approach. The dramaturgist compares everyday life to the setting of the theater and stage. Just as actors present certain images, all of us seek to present particular features of our personalities while we hide other qualities. Thus, in a class, we may feel the need to project a serious image; at a party, it may seem important to look like a relaxed and entertaining person.

The dramaturgical approach can even be applied in analyzing the behavior of employment counselors in a programme designed to locate jobs for welfare recipients. In a sense, such analysis is typical of the work of interactionists. These researchers find hidden social meanings in seemingly simple and unconscious human behaviors.

One of the recently developed interactionist approaches is ethno-methodology,' which focuses on how people view, describe, and explain shared meanings underlying everyday social life and social routines. Harold Garfinkel, who developed the ethno-methodological approach, had his students engaged in experiments to see how breaking the unspoken rules of daily life can create confusion.

For example, students were asked to address their parents as "Mr....." or "Mrs....." which so disrupted family interactions that most students had to end the experiment after only a few minutes.

Garfinkel asked other students to respond to the casual question "How are you?" with detailed accounts of their physical and mental health, their remaining homework, and even their sex lives. By disturbing social routines, ethno methodologists can reveal and observe the underlying rules of everyday life.

Ethno methodological studies have shown that when people have no comparable previous experience to draw on in a decision making situation, they will become extremely suggestible. For example, one recent study found that jurors are particularly likely to respond to the perceived opinion of the trial judge rather than to the more conventional arguments offered by the opposing lawyers. Instead of trying to make a decision based on the merits of the case, jurors attempt to arrive as a verdict that they believe will meet with the judge's approval (A. Frank. Garfinkel).

Evolutionary Perspective

Evolutionary theories are based on the assumption that societies gradually change from simple beginnings into even more complex forms.

Early sociologists, beginning with Auguste Comte believed that human societies evolve in a unilinear way – that is, in one line of development.

According to them, social change meant “progress” toward something better. They saw change as positive and beneficial. To them, the evolutionary process implied that societies would necessarily reach new and higher levels of civilisation.

During the 19th Century due to colonial expansion soldiers, missionaries, merchants and adventurers came in touch with distant lands whose peoples had been almost unknown in Europe. Most of these peoples happened to be ‘primitives’. Early anthropologists made some attempts to study such primitives and their societies.

Based on their limited observations, inaccurate and unconfirmed information and unqualified imagination they argued that there was a universal evolutionary process. They claimed that all societies passed through a number of stages beginning in primitive origins and culminating in civilisation of the Western type. L.H. Morgan, for example, believed that there were three basic stages in the process: savagery, barbarism and civilisation.

Even Auguste Comte’s ideas relating to the three stages in the development of human thought and also of society namely – the theological, the metaphysical and the positive – in a way, represent the three basic stages of social change.

This evolutionary view of social change was highly influenced by Charles Darwin’s theory of ‘Organic Evolution’. Those who were fascinated by this theory applied it to the human society and argued that societies must have evolved from the too simple and primitive to that of too complex and advanced such as the western society.

Herbert Spencer, a British sociologist, carried this analogy to its extremity. He argued that society itself is an organism. He even applied Darwin’s principle of “the survival of the fittest” to human societies. He said that society has been gradually progressing, towards a better state.

He argued that it has evolved from military society to the industrial society. He claimed that Western races, classes or societies had survived and evolved because they were better adapted to face the conditions of life. This view, known as Social Darwinism, got widespread popularity in the late 19th Century. It survived even during the first phase of the 20th Century.

Emile Durkheim identified the cause of societal evolution as a society’s increasing “moral density”. “Durkheim viewed societies as

changing in the direction of greater differentiation, interdependence and formal control under the pressure of increasing moral density”.

He advocated that societies have evolved from a relatively undifferentiated social structure with minimum of division of labour and with a kind of solidarity called ‘mechanical solidarity’ to a more differentiated social structure with maximum division of labour giving rise to a kind of solidarity called ‘Organic Solidarity’.

Evaluation of the Evolutionary Theory:

The early evolutionary doctrines were readily accepted because they served the colonial interests of Europeans. This theory provided a convenient justification for colonial rule over primitive peoples. “The enforced spread of western culture was conveniently thought of as ‘the white man’s burden’ – the thankless but noble task of bringing “higher” forms of civilisation to “inferior” peoples”. Those who supported this theory had no concept of cultural relativity and hence judged other cultures purely in terms of their own culture’s standards.

The unilinear evolutionary theories described but did not explain social change. They have not given any convincing explanation of how or why societies should evolve toward the western pattern.

The theories were based on the faulty interpretations of the data. “Different theorists grouped vastly different cultures into misleading categories so that they would fit into the various ‘stages’ of evolution”. (Ian Robertson)

The theorists in an ethnocentric way treated the trends in western civilisation as “progress”. They largely stressed the importance of economic and technological changes in development and neglected other aspects. Thus, the non-westerners may regard western cultures as technologically more advanced, yet morally backward.

Further, the recent ethnographic data from primitive societies have proved that the societies need not follow the same step by step evolutionary sequence. In fact, societies have developed in different ways, often by borrowing ideas and innovations from other societies.

Ex: The Bushmen of the Kalahari and the aborigines of Australia are being introduced directly to industrial society. Hence they are skipping the ‘stage’ which the theorists have spoken of.

The modern anthropologists have tended to support the theory of multilinear evolution rather than the unilinear one. Modern anthropologists like Steward agree that this evolutionary process is

multilinear. It can take place in many different ways and change need not necessarily follow the same pattern everywhere.

They do not press the analogy between societies and living organisms. They do not equate change with progress. They do not assume that greater social complexity produces greater human happiness. This theory is becoming relatively more popular in social anthropo-logical circles today.

CONTRIBUTIONS OF EMINENT SOCIOLOGISTS

Auguste Comte

Auguste Comte (1798 - 1857) was a French positivist thinker and came up with the term of sociology to name the new science made by Saint-Simon. One universal law that Comte saw at work in all sciences he called the 'law of three phases'. It is by his statement of this law that he is best known in the English-speaking world; namely, that society has gone through three phases: Theological, Metaphysical, and Scientific. He also gave the name "Positive" to the last of these because of the polysemous connotations of the word.

The Theological phase was seen from the perspective of 19th century France as preceding the Enlightenment, in which man's place in society and society's restrictions upon man were referenced to God. By the "Metaphysical" phase, he was not referring to the Metaphysics of Aristotle or any other ancient Greek philosopher, for Comte was rooted in the problems of French society subsequent to the revolution of 1789. This Metaphysical phase involved the justification of universal rights as being on a vauntedly higher plane than the authority of any human ruler to countermand, although said rights were not referenced to the sacred beyond mere metaphor.

What he announced by his term of the Scientific phase, which came into being after the failure of the revolution and of Napoleon, was that people could find solutions to social problems and bring them into force despite the proclamations of human rights or prophecy of the will of God. In this regard he was similar to Karl Marx and Jeremy Bentham. For its time, this idea of a Scientific phase was considered up-to-date, although from a later standpoint it is too derivative of classical

physics and academic history. The other universal law he called the 'encyclopedic law'. By combining these laws, Comte developed a systematic and hierarchical classification of all sciences, including inorganic physics (astronomy, earth science and chemistry) and organic physics (biology and for the first time, *physique sociale*, later renamed *sociologie*). This idea of a special science-not the humanities, not metaphysics-for the social was prominent in the 19th century and not unique to Comte. The ambitious-many would say grandiose-way that Comte conceived of it, however, was unique. Comte saw this new science, sociology, as the last and greatest of all sciences, one that would include all other sciences, and which would integrate and relate their findings into a cohesive whole.

Comte's explanation of the Positive philosophy introduced the important relationship between theory, practice and human understanding of the world. On page 27 of the 1855 printing of Harriet Martineau's translation of *The Positive Philosophy of Auguste Comte*, we see his observation that, "If it is true that every theory must be based upon observed facts, it is equally true that facts cannot be observed without the guidance of some theory. Without such guidance, our facts would be desultory and fruitless; we could not retain them: for the most part we could not even perceive them. He coined the word "altruism" to refer to what he believed to be a moral obligations of individuals to serve others and place their interests above one's own. He opposed the idea of individual rights, maintaining that they were not consistent with this supposed ethical obligation (*Catechisme Positiviste*).

Comte formulated the law of three stages, one of the first theories of the social evolutionism: that human development (social progress) progresses from the theological stage, in which nature was mythically conceived and man sought the explanation of natural phenomena from supernatural beings, through metaphysical stage in which nature was conceived of as a result of obscure forces and man sought the explanation of natural phenomena from them until the final positive stage in which all abstract and obscure forces are discarded, and natural phenomena are explained by their constant relationship. This progress is forced through the development of human mind, and increasing application of thought, reasoning and logic to the understanding of world. During his lifetime, Comte's work was sometimes viewed skeptically because he elevated Positivism to a religion and named himself the Pope of Positivism. Comte coined the term "sociology", and is

usually regarded as the first sociologist. His emphasis on the interconnectedness of different social elements was a forerunner of modern functionalism. Nevertheless, like many others from his time, certain elements of his work are regarded as eccentric and unscientific, and his grand vision of sociology as the center-piece of all the sciences has not come to fruition. His emphasis on a quantitative, mathematical basis for decision-making remains with us today. It is a foundation of the modern notion of Positivism, modern quantitative statistical analysis, and business decision-making.

Durkheim

Emile Durkheim (1858 - 1917) was concerned primarily with how societies could maintain their integrity and coherence in the modern era, when things such as shared religious and ethnic background could no longer be assumed. In order to study social life in modern societies, Durkheim sought to create one of the first scientific approaches to social phenomena. Along with Herbert Spencer, Durkheim was one of the first people to explain the existence and quality of different parts of a society by reference to what function they served in keeping the society healthy and balanced—a position that would come to be known as functionalism. Durkheim also insisted that society was more than the sum of its parts. Thus unlike his contemporary Max Weber, he focused not on what motivates the actions of individual people (methodological individualism), but rather on the study of social facts, a term which he coined to describe phenomena which have an existence in and of themselves and are not bound to the actions of individuals. He argued that social facts had an independent existence greater and more objective than the actions of the individuals that composed society and could only be explained by other social facts rather than, say, by society's adaptation to a particular climate or ecological niche.

In his 1893 work *The Division of Labor in Society*, Durkheim examined how social order was maintained in different types of societies. He focused on the division of labor, and examined how it differed in traditional societies and modern societies. Authors before him such as Herbert Spencer and Ferdinand Toennies had argued that societies evolved much like living organisms, moving from a simple state to a more complex one resembling the workings of complex machines. Durkheim reversed this formula, adding his theory to the growing pool of theories of social progress, social evolutionism and social darwinism.

He argued that traditional societies were 'mechanical' and were held together by the fact that everyone was more or less the same, and hence had things in common. In traditional societies, argues Durkheim, the collective consciousness entirely subsumes individual consciousness-social norms are strong and social behavior is well-regulated. In modern societies, he argued, the highly complex division of labor resulted in 'organic' solidarity. Different specializations in employment and social roles created dependencies that tied people to one another, since people no longer could count on filling all of their needs by themselves. In 'mechanical' societies, for example, subsistence farmers live in communities which are self-sufficient and knit together by a common heritage and common job. In modern 'organic' societies, workers earn money, and must rely on other people who specialize in certain products (groceries, clothing, etc.) to meet their needs. The result of increasing division of labor, according to Durkheim, is that individual consciousness emerges distinct from collective consciousness-often finding itself in conflict with collective consciousness. Durkheim also made an association of the kind of solidarity in a given society and the preponderance of a law system. He found that in societies with mechanical solidarity the law is generally repressive: the agent of a crime or deviant behaviour would suffer a punishment, that in fact would compensate collective conscience neglected by the crime-the punishment acts more to preserve the unity of consciences. On the other hand, in societies with organic solidarity the law is generally restitutive: it aims not to punish, but instead to reconstitute normal activity of a complex society. The rapid change in society due to increasing division of labor thus produces a state of confusion with regard to norms and increasing impersonality in social life, leading eventually to relative normlessness, i.e. the breakdown of social norms regulating behavior; Durkheim labels this state anomie. From a state of anomie come all forms of deviant behavior, most notably suicide.

Durkheim developed the concept of anomie later in *Suicide*, published in 1897. In it, he explores the differing suicide rates among Protestants and Catholics, explaining that stronger social control among Catholics results in lower suicide rates. According to Durkheim, people have a certain level of attachment to their groups, which he calls social integration. Abnormally high or low levels of social integration may result in increased suicide rates; low levels have this effect because low social integration results in disorganized society, causing people to

turn to suicide as a last resort, while high levels cause people to kill themselves to avoid becoming burdens on society. According to Durkheim, Catholic society has normal levels of integration while Protestant society has low levels. This work has influenced proponents of control theory, and is often mentioned as a classic sociological study. Finally, Durkheim is remembered for his work on 'primitive' (i.e. non-Western) people in books such as his 1912 volume *Elementary Forms of the Religious Life* and the essay *Primitive Classification* that he wrote with Marcel Mauss. These works examine the role that religion and mythology have in shaping the worldview and personality of people in extremely (to use Durkheim's phrase) 'mechanical' societies. Durkheim was also very interested in education. Partially this was because he was professionally employed to train teachers, and he used his ability to shape curriculum to further his own goals of having sociology taught as widely possible. More broadly, though, Durkheim was interested in the way that education could be used to provide French citizens the sort of shared, secular background that would be necessary to prevent anomie in modern societies. It was to this end that he also proposed the formation of professional groups to serve as a source of solidarity for adults. Durkheim argued that education has many functions:

To reinforce social solidarity
 History: Learning about individuals who have done good things for the many makes an individual feel insignificant.

Pledging Allegiance: Makes individuals feel part of a group and therefore less likely to break rules.

To maintain social roles

School is a society in miniature. It has a similar hierarchy, rules, and expectations to the "outside world". It trains young people to fulfill roles.

To maintain division of labour. Sorts students out into skill groups. Teaches students to go into work depending on what they're good at.

Herbert Spencer

Herbert Spencer (1820-1903) was an English philosopher and prominent liberal political theorist. Although today he is chiefly remembered as the father of Social Darwinism, a school of thought that applied the evolutionist theory of survival of the fittest (a phrase

coined by Spencer) to human societies, he also contributed to a wide range of subjects, including ethics, metaphysics, religion, politics, rhetoric, biology and psychology. Although he has often been criticized as a perfect example of scientism, he was at the time considered by many to be one of the most brilliant men of his generation.

The early works of Spencer demonstrated a liberal view of workers' rights and governmental responsibility. He continued in this vein by developing a rationalist philosophy concerning the natural laws of progress. These views would mature into his 1851 manuscript *Social Statics*, a document that stressed the importance of looking at the long-term effects of social policy with respect to the nature of man. Spencer is often quoted out of context, making him seem uncompassionate toward the poor and working class. In actuality he stressed "positive beneficence" and man's evolving "moral faculty," and was ahead of his time in promoting the rights of women and children. It was here that Spencer began developing his view of civilization, not as an artificial construct of man, but as a natural and organic product of social evolution. Since this "social Darwinism" precedes "The Origin of Species," it would be more accurate to refer to Darwin's ideas as "biological Spencerism." In 1855 Spencer wrote the *Principles of Psychology*, which explored a theory of the mind as a biological counterpart of the body rather than as an estranged opposite. In this model human intelligence was something that had slowly developed as a response to its physical environment.

In 1862 Spencer was able to publish *First Principles*, an exposition of his evolutionary theory of the underlying principles of all domains of reality, which had acted as the foundational beliefs of his previous works. His definition of evolution explained it as the ongoing process by which matter is refined into an increasingly complex and coherent form. This was the main canon of Spencer's philosophy, a developed and coherently structured explanation of evolution (that predated Darwin's major works). By this time Spencer was achieving an international reputation of great respect. His views on man's place in nature were very influential and broadly accepted. While he had an interest in all the sciences, Spencer never committed his time to a single field of study and was not an experimentalist. Perhaps this broad range of knowledge and lack of specialization made his views and writing so accessible and popular.

The important books

- Social Statics (1850)
- Principles of Biology(1864-67)
- Principles of Psychology(1870-72)
- Principles of Sociology (1876-96)
- Principles of Ethics(1879-93)
- The Study of Sociology (1873)

Karl Marx

Karl Marx's (1818- 1883) thought was strongly influenced by :

- The dialectical method and historical orientation of Georg Wilhelm Friedrich Hegel;
- The classical political economy of Adam Smith and David Ricardo;
- French socialist and sociological thought, in particular the thought of Jean-Jacques Rousseau.

The most important concepts of Karl Marx

The following concepts of Marx have aided sociological thought significantly;

Dialectical Materialism

- Materialistic Interpretation of History i.e Historical Materialism
- Class and Class conflict
- Alienation

Marx believed that he could study history and society scientifically and discern tendencies of history and the resulting outcome of social conflicts. Some followers of Marx concluded, therefore, that a communist revolution is inevitable. However, Marx famously asserted in the eleventh of his Theses on Feuerbach that “philosophers have only interpreted the world, in various ways; the point however is to change it”, and he clearly dedicated himself to trying to alter the world. Consequently, most followers of Marx are not fatalists, but activists who believe that revolutionaries must organize social change.

Marx's view of history, which came to be called the materialist conception of history (and which was developed further as the philosophy of dialectical materialism) is certainly influenced by Hegel's claim that reality (and history) should be viewed dialectically. Hegel believed that the direction of human history is characterized in the

movement from the fragmentary toward the complete and the real (which was also a movement towards greater and greater rationality). Sometimes, Hegel explained, this progressive unfolding of the Absolute involves gradual, evolutionary accretion but at other times requires discontinuous, revolutionary leaps - episodal upheavals against the existing status quo. For example, Hegel strongly opposed the ancient institution of legal slavery that was practiced in the United States during his lifetime, and he envisioned a time when Christian nations would radically eliminate it from their civilization. While Marx accepted this broad conception of history, Hegel was an idealist, and Marx sought to rewrite dialectics in materialist terms. He wrote that Hegelianism stood the movement of reality on its head, and that it was necessary to set it upon its feet. (Hegel's philosophy remained and remains in direct opposition to Marxism on this key point.)

Marx's acceptance of this notion of materialist dialectics which rejected Hegel's idealism was greatly influenced by Ludwig Feuerbach. In *The Essence of Christianity*, Feuerbach argued that God is really a creation of man and that the qualities people attribute to God are really qualities of humanity. Accordingly, Marx argued that it is the material world that is real and that our ideas of it are consequences, not causes, of the world. Thus, like Hegel and other philosophers, Marx distinguished between appearances and reality. But he did not believe that the material world hides from us the "real" world of the ideal; on the contrary, he thought that historically and socially specific ideologies prevented people from seeing the material conditions of their lives clearly.

The other important contribution to Marx's revision of Hegelianism was Engels' book, *The Condition of the Working Class in England* in 1844, which led Marx to conceive of the historical dialectic in terms of class conflict and to see the modern working class as the most progressive force for revolution. The notion of labour is fundamental in Marx's thought. Basically, Marx argued that it is human nature to transform nature, and he calls this process of transformation "labour" and the capacity to transform nature labour power. For Marx, this is a natural capacity for a physical activity, but it is intimately tied to the human mind and human imagination: A spider conducts operations that resemble those of a weaver, and a bee puts to shame many an architect in the construction of her cells. But what distinguishes the worst architect from the best of bees is this, that the architect raises his structure in imagination before he erects it in reality. (*Capital*, Vol. I,

Chap. 7, Pt. 1) Karl Marx inherits that Hegelian dialectic and, with it, a disdain for the notion of an underlying invariant human nature. Sometimes Marxists express their views by contrasting “nature” with “history”. Sometimes they use the phrase “existence precedes consciousness”. The point, in either case, is that who a person is, is determined by where and when he is - social context takes precedence over innate behavior; or, in other words, one of the main features of human nature is adaptability. Marx did not believe that all people worked the same way, or that how one works is entirely personal and individual. Instead, he argued that work is a social activity and that the conditions and forms under and through which people work are socially determined and change over time. Marx’s analysis of history is based on his distinction between the means / forces of production, literally those things, such as land, natural resources, and technology, that are necessary for the production of material goods, and the relations of production, in other words, the social and technical relationships people enter into as they acquire and use the means of production. Together these comprise the mode of production; Marx observed that within any given society the mode of production changes, and that European societies had progressed from a feudal mode of production to a capitalist mode of production. In general, Marx believed that the means of production change more rapidly than the relations of production (for example, we develop a new technology, such as the Internet, and only later do we develop laws to regulate that technology). For Marx this mismatch between (economic) base and (social) superstructure is a major source of social disruption and conflict. Marx understood the “social relations of production” to comprise not only relations among individuals, but between or among groups of people, or classes. As a scientist and materialist, Marx did not understand classes as purely subjective (in other words, groups of people who consciously identified with one another). He sought to define classes in terms of objective criteria, such as their access to resources. For Marx, different classes have divergent interests, which is another source of social disruption and conflict. Conflict between social classes being something which is inherent in all human history: The history of all hitherto existing society is the history of class struggles. (The Communist Manifesto, Chap. 1)

Marx was especially concerned with how people relate to that most fundamental resource of all, their own labour-power. Marx wrote extensively about this in terms of the problem of alienation. As with the

dialectic, Marx began with a Hegelian notion of alienation but developed a more materialist conception. For Marx, the possibility that one may give up ownership of one's own labour - one's capacity to transform the world - is tantamount to being alienated from one's own nature; it is a spiritual loss. Marx described this loss in terms of commodity fetishism, in which the things that people produce, commodities, appear to have a life and movement of their own to which humans and their behavior merely adapt. This disguises the fact that the exchange and circulation of commodities really are the product and reflection of social relationships among people. Under capitalism, social relationships of production, such as among workers or between workers and capitalists, are mediated through commodities, including labor, that are bought and sold on the market.

Commodity fetishism is an example of what Engels called false consciousness, which is closely related to the understanding of ideology. By ideology they meant ideas that reflect the interests of a particular class at a particular time in history, but which are presented as universal and eternal. Marx and Engels' point was not only that such beliefs are at best half-truths; they serve an important political function. Put another way, the control that one class exercises over the means of production includes not only the production of food or manufactured goods; it includes the production of ideas as well (this provides one possible explanation for why members of a subordinate class may hold ideas contrary to their own interests). Thus, while such ideas may be false, they also reveal in coded form some truth about political relations. For example, although the belief that the things people produce are actually more productive than the people who produce them is literally absurd, it does reflect the fact (according to Marx and Engels) that people under capitalism are alienated from their own labour-power. Another example of this sort of analysis is Marx's understanding of religion, summed up in a passage from the preface to his 1843 *Contribution to the Critique of Hegel's Philosophy of Right*: Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people. Whereas his Gymnasium senior thesis argued that the primary social function of religion was to promote solidarity, here Marx sees the social function as a way of expressing and coping with social inequality, thereby maintaining the status quo. Marx argued

that this alienation of human work (and resulting commodity fetishism) is precisely the defining feature of capitalism. Prior to capitalism, markets existed in Europe where producers and merchants bought and sold commodities. According to Marx, a capitalist mode of production developed in Europe when labor itself became a commodity - when peasants became free to sell their own labor-power, and needed to do so because they no longer possessed their own land or tools necessary to produce. People sell their labor-power when they accept compensation in return for whatever work they do in a given period of time (in other words, they are not selling the product of their labor, but their capacity to work). In return for selling their labor power they receive money, which allows them to survive. Those who must sell their labor power to live are "proletarians." The person who buys the labor power, generally someone who does own the land and technology to produce, is a "capitalist" or "bourgeois." (Marx considered this an objective description of capitalism, distinct from any one of a variety of ideological claims of or about capitalism). The proletarians inevitably outnumber the capitalists.

Marx distinguished industrial capitalists from merchant capitalists. Merchants buy goods in one place and sell them in another; more precisely, they buy things in one market and sell them in another. Since the laws of supply and demand operate within given markets, there is often a difference between the price of a commodity in one market and another. Merchants, then, practice arbitrage, and hope to capture the difference between these two markets. According to Marx, capitalists, on the other hand, take advantage of the difference between the labor market and the market for whatever commodity is produced by the capitalist. Marx observed that in practically every successful industry input unit-costs are lower than output unit-prices. Marx called the difference "surplus value" and argued that this surplus value had its source in surplus labour.

The capitalist mode of production is capable of tremendous growth because the capitalist can, and has an incentive to, reinvest profits in new technologies. Marx considered the capitalist class to be the most revolutionary in history, because it constantly revolutionized the means of production. But Marx argued that capitalism was prone to periodic crises. He suggested that over time, capitalists would invest more and more in new technologies, and less and less in labor. Since Marx believed that surplus value appropriated from labor is the source of profits, he

concluded that the rate of profit would fall even as the economy grew. When the rate of profit falls below a certain point, the result would be a recession or depression in which certain sectors of the economy would collapse. Marx understood that during such a crisis the price of labor would also fall, and eventually make possible the investment in new technologies and the growth of new sectors of the economy.

Marx believed that this cycle of growth, collapse, and growth would be punctuated by increasingly severe crises. Moreover, he believed that the long-term consequence of this process was necessarily the enrichment and empowerment of the capitalist class and the impoverishment of the proletariat. He believed that were the proletariat to seize the means of production, they would encourage social relations that would benefit everyone equally, and a system of production less vulnerable to periodic crises. In general, Marx thought that peaceful negotiation of this problem was impracticable, and that a massive, well-organized and violent revolution would in general be required, because the ruling class would not give up power without violence. He theorized that to establish the socialist system, a dictatorship of the proletariat - a period where the needs of the working-class, not of capital, will be the common deciding factor - must be created on a temporary basis. As he wrote in his "Critique of the Gotha Program", "between capitalist and communist society there lies the period of the revolutionary transformation of the one into the other. Corresponding to this is also a political transition period in which the state can be nothing but the revolutionary dictatorship of the proletariat."

In the 1920s and '30s, a group of dissident Marxists founded the Institute for Social Research in Germany, among them Max Horkheimer, Theodor Adorno, Erich Fromm, and Herbert Marcuse. As a group, these authors are often called the Frankfurt School. Their work is known as Critical Theory, a type of Marxist philosophy and cultural criticism heavily influenced by Hegel, Freud, Nietzsche, and Max Weber. The Frankfurt School broke with earlier Marxists, including Lenin and Bolshevism in several key ways. First, writing at the time of the ascendance of Stalinism and Fascism, they had grave doubts as to the traditional Marxist concept of proletarian class consciousness. Second, unlike earlier Marxists, especially Lenin, they rejected economic determinism. While highly influential, their work has been criticized by both orthodox Marxists and some Marxists involved in political practice for divorcing Marxist theory from practical struggle and turning Marxism

into a purely academic enterprise. Other influential non-Bolshevik Marxists at that time include Georg Lukacs, Walter Benjamin and Antonio Gramsci, who along with the Frankfurt School are often known by the term Western Marxism. Henryk Grossman, who elaborated the mathematical basis of Marx's 'law of capitalist breakdown', was another affiliate of the Frankfurt School. Also prominent during this period was the Polish revolutionary Rosa Luxemburg. In 1949 Paul Sweezy and Leo Huberman founded *Monthly Review*, a journal and press, to provide an outlet for Marxist thought in the United States independent of the Communist Party. In 1978, G. A. Cohen attempted to defend Marx's thought as a coherent and scientific theory of history by reconstructing it through the lens of analytic philosophy. This gave birth to Analytical Marxism, an academic movement which also included Jon Elster, Adam Przeworski and John Roemer. Bertell Ollman is another Anglophone champion of Marx within the academy.

Talcott Parsons

Talcott Parsons (1902-82) was for many years the best-known sociologist in the United States, and indeed one of the best-known in the world. He produced a general theoretical system for the analysis of society that came to be called structural functionalism. Parsons' analysis was largely developed within his major published works:

- *The Structure of Social Action* (1937),
- *The Social System* (1951),
- *Structure and Process in Modern Societies* (1960),
- *Sociological Theory and Modern Society* (1968),
- *Politics and Social Structure* (1969).

Parsons was an advocate of "grand theory," an attempt to integrate all the social sciences into an overarching theoretical framework. His early work "The Structure of Social Action" reviewed the output of his great predecessors, especially Max Weber, Vilfredo Pareto, and Émile Durkheim, and attempted to derive from them a single "action theory" based on the assumptions that human action is voluntary, intentional, and symbolic. Later, he became intrigued with, and involved in, an astonishing range of fields: from medical sociology (where he developed the concept of the sick role to psychoanalysis-personally undergoing full training as a lay analyst) to anthropology, to small group dynamics to race relations and then economics and education.

Parsons is also well known for his idea that every group or society tends to fulfill four “functional imperatives”, adaptation to the physical and social environment; goal attainment, which is the need to define primary goals and enlist individuals to strive to attain these goals; integration, the coordination of the society or group as a cohesive whole; latency, maintaining the motivation of individuals to perform their roles according to social expectations.

Parsons contributed to the field of social evolutionism and neoevolutionism. He divided evolution into four subprocesses:

1. Division, which creates functional subsystems from the main system;
2. Adaptation, where those systems evolve into more efficient versions;
3. Inclusion of elements previously excluded from the given systems; and
4. Generalization of values, increasing the legitimization of the ever-more complex system.

Furthermore, Parsons explored these subprocesses within three stages of evolution: 1) primitive, 2) archaic and 3) modern (where archaic societies have the knowledge of writing, while modern have the knowledge of law). Parsons viewed the Western civilisation as the pinnacle of modern societies, and out of all western cultures he declared the United States as the most dynamically developed. For this, he was attacked as an ethnocentrist. Parsons' late work focused on a new theoretical synthesis around four functions common (he claimed) to all systems of action—from the behavioral to the cultural, and a set of symbolic media that enable communication across them. His attempt to structure the world of action according to a mere four concepts was too much for many American sociologists, who were at that time retreating from the grand pretensions of the 1960s to a more empirical, grounded approach.

Pattern variables

Parsons asserted that there were two dimensions to societies: instrumental and expressive. By this he meant that there are qualitative differences between kinds of social interaction. Essentially, he observed that people can have personalized and formally detached relationships based on the roles that they play. The characteristics that were associated with each kind of interaction he called the pattern variables. Some examples of expressive societies would include families, churches, clubs,

crowds, and smaller social settings. Examples of instrumental societies would include bureaucracies, aggregates, and markets.

Affectivity Vs affective neutrality: When actor is oriented towards maximum satisfaction from a given choice.

Particularism Vs. Universalism: Situations are judged according to uniform criteria (universalism) and not according to actor or individuals relation with the given subject (particularism).

Quality Vs Performance: Defining people on the basis of biological difference and performance is judging people according to their performance and capacity.

Self orientation Vs Collective Orientation: when the actor acts out of personal interest it is self orientation.

Pareto

Pareto (1848-1923) gave following concepts:

- Circulation of elites
- Logico- experimental method
- Logical and non logical action
- Residues and Derivations

Circulation of Elites

Pareto believed that society is unequal mentally and physically some people are more intelligent and capable than others. It is these people who become elite in any social group. According to him there are two types of elites- Governing elites and Non governing elites. Governing elites are those individuals who directly or indirectly play major part in ruling the society while the non governing comprise the rest of the society. The elites are intellectually more superior. The society degenerates where elites occupy status due to ascription status and through achievements. The ascriptive elites are taken as lions and who become elite through vitality and imagination are foxes. Hence lions and followed by foxes. Since Lions have element of stability of persistence but however lack in manipulative activities hence are replaced by foxes.

Logical and Non logical action

Society is a system in equilibrium. This equilibrium implies that there are certain forces which maintain the form or structure of society. If the outer forces like war try to disturb the system the inner forces

push towards restoring the equilibrium. Logical actions are which uses means appropriate to ends and logically links means with ends. These actions are both subjective and objective. Nonlogical are residual and fall outside the periphery of logical actions. According to Pareto nonlogical action are important to study since they explain sentimental actions.

Residues and Derivatives

Residues and Derivatives are both manifestation of sentiments which pertain to human nature. This theory helps in jeopardizing the non scientific theories and beliefs regarding human action. E.g. various religions in different societies. However all religions have some common beliefs. These common and constant features are called derivatives while rest is residue.

Pareto states six classes of residues which are constant throughout the western history.

1. Instinct combination.
2. Group persistence
3. Manifestation of sentiments through actions and outer expressions
4. Power to impose power over society.
5. Residues of personal integrity.
6. Residue of sex.

Max Weber (1864—1920)

During the last quarter of the nineteenth century, intellectual discussion in Germany was dominated by historical studies. Historical researches of an eminently high quality were carried out. Almost all subjects were examined from historical angle. For example, economic studies were made from historical perspective. Karl Marx was the foremost among those who studied economic issues from this perspective.

As a matter of fact, the social and economic thinking of the period was deeply influenced by Marxian philosophy. No one could escape this influence, not even Max Weber. But Weber could not accept in to Marxian analysis of contemporary European society.

He, therefore, attempted a new approach and adopted a new angle to interpret contemporary European society. One of the critics of Max Weber, Albert Salomon, very aptly observed: "**Max Weber became a sociologist in a long and intense dialogue with the ghost of Karl Marx**".

His differences with Marx provoked him to explore and analyse the origin and growth of capitalism in Western Europe. In the course of this exploration, Weber initiated studies on various aspects of society.

Sociology has been considerably enriched by these studies. We noted Weber's critical views on the Marxian analysis of social stratification, his delineation of status groups, his analysis of bureaucratic organisation, his typology of social action and his thesis on protestant ethics and the growth of capitalism.

His views on these subjects are of abiding value and interest to sociologists even today. Of these two are important: One is his concept of the Ideal-Type and the other is his views on rationality which, according to him, is the distinguishing mark of present-day industrial society.

Ideal Type

In the last quarter of the nineteenth century philosophical discussion in Germany was dominated by the question of the place of science in human studies. According to the then prevailing idealist philosophy, there was no possibility of the application of scientific method to cultural subjects, on the ground that the facts of human life were unique.

The general categories which science utilizes were, therefore, inappropriate in so far as cultural subjects or human studies were concerned. The core of this argument was that social phenomena are unique and do not, therefore, allow generalisation.

Weber did not agree with this view. He claimed that scientific categories could be used in the field of human studies or cultural subjects. But he hastened to add that they must be used with care. Weber's belief that scientific method was relevant to social studies encouraged him to offer a set of operational definitions and to construct concepts which could be used. He classified and described types of social phenomena.

He argued that if the types were rigorously defined and the elements of each type were consistent with each other, then it should be possible to compare existing cases to the type. He called the latter an ideal-type.

"An ideal-type is formed by the one-sided accentuation of one or more points of view and by the synthesis of a great many diffuse, discrete, more or less present and occasionally absent concrete individual

phenomena, which are arranged according to those one-sidedly emphasized viewpoints into a unified analytical construct. In its conceptual purity, this mental construct cannot be found empirically anywhere in reality. It is a Utopia”.

Max Weber cautions that the ideal-type is to be constructed and used with care. To begin with, the ideal-type is not a hypothesis, nor an ‘average’, nor a faithful description of reality. Nor is it a model of what ‘ought to be’. It is rather an accentuation of what the researcher considered to be the essential characteristics and tendencies of the phenomenon in question.

The possible pitfalls that accompany the use of this device are:

- (i) That one might confuse the ‘construct’ with ‘actual reality’;
- (ii) That one might regard the ‘construct’ as a Procrustean bed into which to force the data;
- (iii) That one might hypostasize the ideas so that they may assume the character of real forces. If these dangers are averted, the ideal-type can become an extremely useful instrument with which to confront reality.

His classification of four types of social action is an example of ideal-type construct. Weber did not regard human beings as mechanically responding in set ways to stimuli. On the contrary, they endeavored in their behaviour to conform to some ideal conception of action.

In other words, Weber conceived of action as being normatively oriented. Thus, a man performing quite simple social tasks like buying a commodity in a shop or playing a game with a child has some standard by which he measures his behaviour.

There is, therefore, an ideal-type of shopping or playing with children. Actual instances approximate to it may not be ideal in the sense of being the best conceivable way, but at least the elements are selected in terms of the ends and values of the actors. As he put it, the ideal-type describes “objectively possible action”.

Weber believed that the most fruitful use of the ideal-type ‘constructs’ was exemplified in the work of Marx. He regarded Marx’s method of abstraction, particularly his two-class model (the bourgeoisie and the proletariat), as one that had yielded important insights into the nature of the modern economic system.

Just as Marx had attached great importance to the locus of control over the material means of production, so also Weber, in his analysis of

political, military and scientific institutions, centred his attention on the locus of control over the means of administration, violence and research.

Marx observed the increasing concentration of the means of production and the consequent separation of the worker from those means, so that a clear dichotomy emerged between those who owned and controlled the means of production and those who did not.

Weber used it as an ideal-type and called attention to the increasing concentration of the means of administration, means of violence, means of research, etc. In this way, Weber argued that the tendency which Marx dramatized as a special case in the sphere of production could be seen as part of a much more general process.

Max Weber used the ideal-type concept in order to explain the impact of religion on economic activities. While analysing the growth and development of capitalism in Western Europe under the influence of Protestantism, he considered, for purposes of his analysis, one dominant aspect (according to his perception) of both Capitalism and Protestantism and ignored all other aspect.

Thus, he considered 'rationality' to be the essence of capitalism and 'work ethics' to be the most important teaching of Protestantism. Taking help of this ideal-type 'construct', he established with reference to case studies that Protestantism with, its accent on 'work ethics' encouraged rational economic activity culminating in the growth of capitalism in Western Europe.

He analysed the religions of India and China and with the help of his ideal-type tried to explain as to why rational capitalism, as he defined it, did not emerge in India and China because religions of these countries did not emphasise 'work ethics' to the same extent and in the same manner as did Protestantism.

It will be interesting to relate briefly his analysis of the religions of China and India vis-a-vis development of rational capitalistic system on the lines of Western Europe.

Weber noted that rationality was prominent in many aspects of Indian cultural life ; the rational number system, arithmetic, algebra, rational science, and, in general, a rational consistency in many spheres, together with a high degree of tolerance toward philosophical in many spheres, together with a high degree of tolerance toward philosophic and religious doctrines.

The prevailing judicial forms appeared compatible with capitalist development. There existed an autonomous stratum of merchants.

Handicrafts as well as occupational specialization were developed. Finally, the high degree of acquisitiveness and high evaluation of wealth were a notable aspect of Indian social life.

Yet, Weber points out; modern capitalism did not develop indigenously before or during the English rule. By way of explanation, Weber refers to the absence of Protestant ethic in Indian religion. Despite the rational, scientific elements in the East, and the existence of economic strata and forms seemingly conducive to the emergence of a modern rational economy, the “East remained an enchanted garden.”

This meant that all aspects and institutions of Oriental Civilization were permeated and even dominated by the magical mentality which became a break on economic developments in particular and on rationalization of the culture as a whole. For Weber, one criterion of rationalization of religion is the degree to which it has rid itself of magic.

It is also to be noted that Weber’s studies of the world religions embrace much more than religious phenomena and institutions. He takes the entire social structure of the society in question into his purview. In the case of India, the caste system was of fundamental importance.

Speaking of China, Weber observes that the Chinese city dweller never became a citizen in the Western sense. He retained his relations to the native place of his sib, its ancestral land and temple. Hence, all ritually and personally important relations with the native village were maintained.

Thus, “the fetters of the sib were never shattered.” This was the opposite of the West where Christianity, according to Weber, played an important role, at least initially, in developing an ethic which transcended kinship obligations.

Rationality in Law and Administration

According to Max Weber, the quality, which marks off Western civilization from other civilizations, is its rational quality. It is expressed in its economic system—the capitalist system governed by rational economic considerations.

The peculiarly rational character of modern Western civilisation is also seen in its type of law and administration, particularly when we contrast the type of administrative organisation associated with it to other types, such as that of feudal England and France.

In modern Western Civilisation, he argued, there is always a conception of authority, because in a corporate group some individual

member or members give orders and others obey. Moreover, those who give the order expect to be obeyed.

The reason for this is that both those who give orders and those who obey commands share certain beliefs about the rightness of the process. In other words, authority is held to be legitimate. The bases of this legitimacy may, however, differ from one instance to another.

He said that there are three ideal-types of authority which derive legitimacy from three distinct sources:

- (i) Rational legitimacy reflects belief in the legality of patterns of normative rules and the right of those people designated by the rules to exercise authority to command.
- (ii) Traditional legitimacy depends on belief in the sanctity of immemorial traditions and the right of those established on the strength of tradition in positions of authority to exercise it
- (iii) Charismatic legitimacy depends on the devotion of followers to an individual who, according to their perception, is endowed by exceptional sanctity, heroism or other personal qualities.

Weber points out that in the first case obedience is owed to the legally established impersonal order whereas in the second and third cases it is owed to a person. In this typology, Weber's emphasis is on rational legitimacy. The corresponding type of authority which emerges from this typology is as follows: rational-legal authority, traditional authority and charismatic authority.'

Weber, however, points out that none of these ideal-types are to be found in a pure form in any historical instance. But any case can be seen to approximate to any of these types. *Wirtschaft and Gesellschaft* (Economy and Society), Weber engages in a long disquisition on law.

His main purpose is to trace, in various civilizations over the centuries of history, the broad changes in the character of legal systems, picking out specially the relationships between legal and economic system, and showing how there has been a progressive development in the rationality of law.

Max Weber's use of the term law is a precise one:

"An order will be called law when conformity with it is upheld by the probability that deviant action will be met by physical or psychic sanctions aimed at compelling conformity or at punishing disobedience, and applied by a group of men especially empowered to carry out this function." *The Theory of Social and Economic Organisation*, 1947

When he speaks of rationality, Weber refers to two things: formal rationality and substantive rationality. When men are engaged in legislating, or in discovering what the law is, their activities are substantively rational, provided they consciously follow a set of principles. Such principles may be vastly different in different systems.

Thus, there may be religious principles (laws based on shariat or religious scriptures in Islamic countries), or ethical ones (laws based on principles of equity, justice and fair play), or, political principles (in USSR “law is an instrument of politics”, according to Andrei Vyshinski, which means that law is a means for supporting the Communist ideology.

In contrast to this, there is irrationality in law which we find in Moslem kadi justice. Here the Kadi, traditionally sitting in the market place, adjudicates on an ad hoc basis, freely considering the merits of each case as he sees them.

Formal rationality, as distinct from substantive rationality, refers to the processes of legislating and law discerning. In this case what is held to be important is the set of formal rules governing procedures.

Formal rationality itself may be of two kinds. In one case, law is extrinsically formal. This is so when a contract is held to have been validly entered into on the ground that it was written down and signed or sealed or concluded in some prescribed manner. The other case is where law is logically formal.

This is so when the rules employed in drawing up the law are themselves made up of abstract concepts of a legal nature and are employed systematically. This stands in contrast to procedures based on oracles or some other similarly irrational means.

In this analysis of law, Weber stresses the fact that formally rational law is a relatively new phenomenon in the history of the world, and that its advent coincided largely with the rise of modern capitalism. Like modern capitalism, formally rational law is a product of modern Western civilization.

What is the link between the two—that is, between capitalism and formally rational law—if there be a link at all? Weber had no doubt that there was a connection and he found it in the development of what he called bureaucratic administration.

What were the main contributions of Max Weber to the development of sociological thinking? The general consensus among sociologists is that Weber made a lasting contribution to sociology. He attempted an exploration of the origin and growth of capitalism in the Western societies.

While doing so, he initiated studies on various aspects of society from his distinctive angle. His original thinking on bureaucracy, religion, law, authority, social stratification and economic sociology enriched the discipline considerably.

He discerned correctly the subtle change taking place in the nature of stratification in terms of growth of status groups in industrial societies. His views on work ethics are very helpful in understanding the nature of problems connected with economic development of under-developed countries.

His ideal-type concept laid the basis for the present use of sociological models. "He introduced rigour into sociological analysis as well as providing it with such breadth of vision that it must remain an inspiration to social scientists... Above all, he was intellectually bold, politically committed and thoroughly professional in his outlook and habits. These are qualities indispensable to the growth of sociological studies".

BASIC SOCIOLOGICAL CONCEPT

Society

The term 'Society' is the most fundamental one in sociology. It is derived from the Latin word 'socius', which means 'companionship'. Companionship means sociability. It is this element of Sociability which defines the true essence of society. It indicates that man always lives in the company of other people. 'Man is a social animal', said Aristotle centuries ago. Man needs society for his living, working and enjoying life.

1. Society "is a web of social relationship" MacIver
2. "The term society refers not to group of people, but to the complex pattern of the norms of interaction, that arise among and between them". Lapiere
3. "A society is a collection of individuals united by certain relations or modes of behavior which marks them off from others who do not enter into the relations or who differ from them in behavior" Ginsberg

Characteristics of Society

Society depends on Likeness.: The principal of likeness is essential for society. Likeness refers to the similarities. Society exists among those who have the similarities with regards to their needs, goals, outlook and values etc.

Society rests on Difference too.: If men are exactly alike, their social relationships would be very much limited. There would be little give and take, or little reciprocity, if there would no differences.

Co operation: Society is based on co operation. It is the essential part of our social life. Co operation arises when men realize that they have common interests. It refers to the mutual working together for the attainment of a common goal.

Interdependence: Social relationships are characterised by interdependence. One depends upon the other for the satisfaction of one's needs.

Society is Dynamic: Change is ever present in society. No society can ever remain constant for any length of time. Changes may take place slowly and gradually or suddenly.

Culture: Each society is unique because it has its own way of life, called culture. Culture is not society, but an element of society. Human society constitutes interacting people; while culture is patterning of their behavior. According to Tylor, "culture includes knowledge, law, morals, custom any other capabilities and habits acquired by man as a member of society".

Mutual interaction and mutual awareness: Society is composed of people. Without people there can be no society, social relationships and no social life at all. Individuals are in continuous interaction with other individuals of society. Society is understood as a network of social relationships. But all relations are social relations. Social relationships exist only when the members are aware of each other. Social interaction is made possible because of mutual awareness.

Social control: Society has its own ways and means of controlling the behavior of its members. Along with co operation, competition and conflict are also exists in society. Hence, the behavior and activities of people are to be regulated by informal and formal means of social control.

Community

Man cannot live in isolation. He cannot live alone. He keeps contact with his fellow beings for his survival. It is not possible for him to keep contact with all the people or to belong as a member of all the groups existing in the world.

He establishes contact with a few people who live in close proximity or presence to him in a particular area or locality. It is quite natural for people living in a particular locality for a longer period of time to develop a sort of likeness or similarity among themselves. They develop common ideas, common customs, common feelings, common traditions etc.

They also develop a sense of belonging together or a sense of well-being. This kind of common social living in a specific locality gives rise to the community. The examples of community include a village, a tribe, a city or town. For example in a village community, all the villagers lend each other hand in the event of need in agriculture and in other occupations.

They take part in all important occasions which occur in a neighbour's home. They are present when marriages, deaths, births take place in any family. They celebrate the festivals together, worship common deities and jointly face all calamities. In this way the sense of belongingness is generated among the villagers which creates village community.

Meaning of Community

The word community has been derived from two words of Latin namely 'com' and munis. In English 'com' means together and 'munis' means to serve. Thus, community means to serve together. It means, the community is an organisation of human beings framed for the purpose of serving together. Community is a people living within a geographical area in common inter-dependence. It exists within the society. It is bound by the territorial units. It is a specific group while society is abstract. "Community living is natural to man.

He is born in it and grows in the community ways. It is his small world. Men, we have seen began with group life. Over the time, they occupied a habitat and while in permanent occupation of it; they developed likeness, common habits, folkways and mores, interdependence and acquired a name.

They developed amongst themselves a sense of togetherness and an attachment to their habitat. A community thus has a habitat, strong community sense, and a manner of acting in an agreed and organized manner. There are various definitions of community.

Osborne and Neumeyer write, "Community is a group of people living in a contiguous geographic area, having common centres of interests and activities, and functioning together in the chief concerns of life."

According to Kingsley Davis, "Community is the smallest territorial group that can embrace all aspects of social life."

As Sutherland points out, "It is a local area over which people are using the same language, conforming to same mores, feeling more or less the same sentiments and acting upon the same attitudes."

Maclver defines community as "an area of social living, marked by some degree of social coherence.

For Bogardus it is a social groups with some degree of "we feeling" and "living in a given area.

Mannheim describes community as "any circle of people who live together and belong together in such a way that they do not share this or that particular interest only but a whole set of interest.

Basic Elements of Community

According to Maclver and Page, there are two main bases or essential elements on the basis of which community is formed.

(i) Locality:

Locality implies a particular or territorial area unless a group of people live in a particular locality; they cannot establish relations and generate the we-feeling among themselves. Living together facilitates people to develop social contacts, give protection, safety and security. Locality continues to be a basic factor of community life. Maclver says, though due to the extending facilities of communication in the modern world the territorial bond has been broken, yet "the basic character of locality as a social classifier has never been transcended.

(ii) Community Sentiment:

Community can be formed on the basis of community sentiment. It is extremely essential. It implies 'a feeling of belonging together.' It is a 'we-feeling' among the members of a community. People living in a community lead a common life, speak the same language, conform

to the same mores, feel almost the same sentiment and therefore, they develop a feeling of unity among themselves.

In other words, it can be said that community feeling has the four important aspects such as we-feeling, interdependence, participation and community control. The community sentiments are developed by we-feeling. The members of community develop we-feeling by their mutual interdependence. They contribute to the progress of the community by participating in its activities. Community controls the behaviour of its members. The obedience to community rules brings uniformity among the members.

Other Elements of Community:

Some other elements of community are as follows:

(i) Group of people:

Fundamentally, a community consists of a group of people. A solitary individual cannot form a community when a group of people share the basic conditions a common life, they form community.

(ii) Naturality:

A community is not deliberately or purposively created. It is a spontaneous or natural growth. An individual is born in a community. It is my virtue of community that he develops.

(iii) Permanence:

A community is generally not temporary or short-lived like a crowd or a revolutionary mob. It is a permanent organisation or durable social group. This durability is evident from the age-old communities existing in modern times. A community continues as long as members are there.

(iv) Likeness:

In a community there is a likeness or similarity in language, custom, mores, traditions etc. among the members. So A. W. Green has rightly said, "A community is a cluster of people living within narrow territorial radius who share a common way of life."

(v) A Particular Name:

Every community is always known with a particular name, their immediate bases of origin give such community a particular name. For example based on the linguistic condition people living in Orissa are called Oriyas; living in Kashmiri culture are called Kashmiris.

(vi) Spontaneity:

Every community grows itself spontaneously. A community is not deliberately or purposively created. A kind of natural force acts behind the origin and development of communities. Various factors like customs, conventions, and religious beliefs bind the individuals together.

(vii) Common Life:

Some sociologists like Elwood says that the life of the people in a community is near about the same. There is no epochal difference between the way of life of the individuals. Their eating pattern, dressing style, language etc. are found to be similar. Due to their inhabitation on a particular geographical area, they develop a kind of emotional and cultural uniformity. Community is never formed with a particular aim. But they are the outcome of social uniformity among the individuals.

(viii) Common Interests:

In community, all the members have common and collective interests. People live in community and work together to fulfill these interests. Thus, Newmeyer says, community is a group of people living in a delimited geographic area, having common interests and activities and functioning together in their concern of life.

Difference between society & Community

The term society and community are two important concept used in Sociology. There exists both a similarity as well as differences between the two. But in a wider sense both society and community is a social group. However, following differences is observed between the two.

- (1) A group of individual is necessary for both society and community. But society refers to a system or network of relationships that exists among these individuals. Whereas Community refers to a group of individual living within a definite locality with some degree of we, feeling.
- (2) Society has no definite locality or boundary because it refers to a system of social relationships. Hence it is universal or pervasive. On the other hand a community always associated with a definite locality.
- (3) Community sentiment is another important factor from which society and community can be distinguished from each other community sentiment is an essential characteristic of community. Without which a community can't be constituted. But a society

may or may not have community sentiment. Society is more concerned with organization but community is concerned with life from which organization develops.

- 4) Society is abstract whereas community is concrete in nature. Community has its own physical existence but society exists only in the minds of individuals who constitute it. Community refers to a group of people who live in a definite locality but society refers to a system of social relationships.
- (5) Society is a broader concept whereas a community is narrower concept. Because there exists more than one community within a society. Hence community is smaller than society.
- (6) Society is based on both similarities as well as differences. But community is based on only similarities among its members.
- (7) Society has wider ends but the ends of community are general or common.
- (8) Size of a community may be small or big like a village community or a nation community but the size of a society is always large.

Association

Meaning of Association:

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

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

Some of the definitions of association are mentioned below:

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

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

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

Essential Elements of Association

(1) *It is a concrete form of Organization:*

Association is a group of persons collected together with some particular aim. It is, thus, a concrete group which can be seen; while at work. Thus, in contrary to society' Association is a concrete form of organization of human beings.

(2) *It is established:*

Like community, association does not grow spontaneously. It has no natural growth and it does not grow itself. They are created by men to satisfy some motive or cause Rules and regulations are formed to run a particular kind of association and the member of the association run it on the basis of these rules and regulations.

There, we find a 'code of conduct' to be followed by the office-bearers and other members of the association. Moreover, their rules and regulations are subjected to drastic changes if the creator of association desire so.

(3) *Its aim is determined:*

No association is formed without any aim. First, there is the problem and the solution of which, becomes the aim of the association formed to solve such problems. For example, if it is a dramatic association, then its aim will naturally be to stage dramas and plays. No association can maintain its identity without any distinct aim and object.

(4) *Followers of rules and regulations are the only members:*

Every association floats on the ground of certain rules and regulations. It also contains code of conduct for the members. Those who follow the rules^ and regulations provided for and participate in the pursuit of the aim of the association are only called as the members of it.

Anyone acting contrary or disowning the obligations as members may be expelled from the membership; as per procedure framed for the purpose. For example, if the member of “political association” stops believing or start criticizing the policies of the association of which he has been, hitherto the supporter, shall cease to be the member.

It also becomes obligatory for every member to co-operate with other in the achievement of the goals of the association. Otherwise, what for else is he the member? What is his aim of joining such an association? The answer is; it is useless for him to be the member of such an association, and it is equally useless for an association to keep such an individual on the membership list.

(5) Its membership is voluntary:

An association is not an essential organization like State or society. Neither it is a natural organization in which every one’s contribution can be asked for on natural grounds. Neither there is any common instinct among the persons based on common and unified ideology to become the member of a particular association. And, also there is no ‘whips’ from the heaven or State to every citizen to form a association and to become its member.

But the membership of an association is voluntary. A person becomes the members because he wants it and only because he likes it and if he grows a feeling of dislike he is absolutely free to disown any such association. “Mr. A is free to become the member of Arya Samaj and shift its memberships from Arya Samaj to Sanatan Dharam Samaj.” There are no restrictions, no law and no suppression of Mr. A for his changes.

(6) An association exists for its aims and objects:

The life of an association is upto the achievement of the aim for which it has been created. The existence of association after his achievement of the aim becomes, immaterial and irrelevant. It becomes nominal and lifeless body of formalities only. “The aim is the soul of the association.

Differences between Association and Community

An association is not a community but a group within a community. The differences between them are as follows:

Firstly, F. Tonnies remarks that community is a form of grouping which arise spontaneously or naturally and on a type of will which is deeply rooted in the entire personality. Association, on the other hand, is artificially formed, reflective or deliberate, resting on a type of will which consciously means to attain given ends. Community is organic, spontaneous, and creative but association is mechanical, artificial and held together by ties which belong to the world of rivalries, bargaining, and compromises.

Secondly, as used by Maclver, the community is “a focus of social life”. It is regarded as integral or whole because it fulfills all the needs of its members. One’s life may be lived wholly within it. An association, on the other hand, is “an organization of social life”. It is regarded as partial because it is formed for the pursuit of specific interests or aims.

Thirdly, associations exist within community. An association is formed by the individuals for their own interests. There are a number of associations within a community. According to Maclver, association is not a community but an organisation within a community.

Fourthly, the membership of an association has a limited significance. Membership is voluntary. They withdraw their membership when they lose interest in it. But the community membership has a wider significance and compulsory. People are born into community but they choose their associations.

Lastly, community sentiment is necessary to constitute community without which the existence of community cannot be imagined. There can be no community without the sense of “we-feeling”. But sentiment is not at all a basic factor to form an association.

The distinctions between community and association were very much clear in primitive societies. But due to the rapid of urbanization, development of transportation and communication, it becomes very difficult to distinguish between them.

Differences between Association and Society

The following are the points of differences between association and society:

Firstly, society is a system of social relationships which are invisible and intangible. It is the result of natural evolution. Whereas association is a group of people, it is deliberately created or is artificial.

Secondly, society is older than association, it is in existence since man appeared on the earth while association arose at a later stage when man learn to organise himself for the pursuit of some particular purpose.

Thirdly, man cannot live without society. Society will exist as long as man exists. The membership of society is compulsory. On the other hand, man may live without being a member of any association at all. Association may be only transitory. The membership of association is voluntary.

Lastly, society comes into existence for the general well being of the individuals. Hence, the aim of society is general. It is marked by both co-operation and conflict. It may be organised or unorganised. But association, on the other hand, is formed for the pursuit of some particular interest or interests. Hence, the aim of association is particular. It is based on co-operation. It must be organised.

Institutions

Certain human functions are essential to the survival of the individual and the group. One essential function is control of the process of reproduction. A society must ensure a continuous supply of societal members and must provide these new members with a nurturing environment.

Other essential functions include maintenance of law and order in society. All human societies have had to perform these functions. To make sure that reproduction proceeds in an orderly fashion and that infants are well taken care of until they are able to be independent, every society has some kind of family institution.

To make sure that every member can support himself, every society has some kind of economic institution. To make sure that the young of each generation are taught, what is important in their society, every society makes provision for supplying an education through the educational institution. Similarly, every society provides for some kind of religious experience through its religious institution.

Meaning of Institutions

In Sociology, recognized usage and procedures are known as institutions. These come up as social expedients in the interest of harmony. They operate as the springs and shock absorbers in the social mechanism. It is the recognized and established rules, usage and traditions. There exist to discipline and control individual behaviour.

Institutions are the established ways of doing things. Institution is an abstract thing which refers to those rules and regulations, norms and values which come into being through social interaction and subsequently regulate the behaviour pattern of the members of the society. The established ways of doing things not only bring unity among the members of the society but also help the members to predict the behaviour of others.

Each institution has a member of folkways, mores and laws which all members of society are expected to follow to make their life in society easier. These folkways, mores and laws, vary from society to society because institutional forms themselves are different. All individuals follow these norms to some extent.

If each individual lives in his own way and did only his “own thing,” we would soon face utter chaos. Without some means of steady support, parents might abandon their infants or let them die, for we cannot be sure that parental love is an instinct and is not rather a responsibility taught by the family institution.

If there were no organized ways of obtaining a livelihood, competition and conflicts would be so fierce that many people would not survive. The law of the jungle would prevail if there were no institutions that maintained order. In other words, institutions enable societies to keep functioning. Institutions are the foundations or pillars of society.

Institutions are also interdependent. The family institution supports the other institutions and is in turn supported by them. The condition of the economy in our society determines whether we can obtain a good job and establish our family. The Government may decide whether we finish college or go into the armed services instead.

It is important to remember that institutions are simply, abstract concepts of organized habits and standardized ways of doing things. We cannot see institutions. What we can see are families, schools, banks, temples, hospitals etc. But these would be nothing but empty symbols without one vital ingredient: individual. The behaviour of

individuals gives institutions their form and institutions give form to individual behaviour.

The concept of institution is an important one in the social sciences. Unfortunately, however, it has been used in different ways, and its meaning has become ambiguous.

Some writers use the term “institutions” when referring to large social groups, reserving the term “associations” for small groups. The distinction is then only one of size. But no one knows how large a group must be to become an institution; furthermore, used in this way, the term adds little to our understanding of social structure.

Some writers use “institution” for any constellation of cultural traits, collected around some functions or set of functions. Thus, for example, we might refer to all customs associated with teaching the young as the institution of education, to those related to worship as the institution of religion, and to those related to ruling in all of its forms as Government.

According to Maclver, “an institution is a set of formal, regular and established procedures, characteristic of a group or number of groups that perform a similar function within a society. In short, an institution is an organized way of doing something”.

Barnes defines social institution as “the social structure and machinery through which human society organizes, directs and executes the multifarious activities required to satisfy human needs”. The simple language social institutions are the established ways through which the social interaction among the individuals are structured, regulated and controlled for the purpose of satisfying human needs.

Sumner said, “An institution consists of a concept (idea, notion, doctrine, interest) and a structure.” He added, “the structure is a framework or apparatus or perhaps only a number of functionaries set to cooperate in prescribed ways at a certain conjuncture. The structure holds the concept and furnishes instrumentalities for bringing it into the words of facts and action in a way to serve the interests of men in society.” Then he points out that “institutions begin in folkways, become customs and develop into mores by having attached to them a philosophy of welfare.

They are then made more definite and specific with respect to the rules, prescribed acts and the apparatus to be used.” In his discussion Sumner implies that an institution has a degree of permanence. It should be added that it also in integrated with the other institutions of the society.

Chapin has given a definition of an institution in terms of the cultural concept. "A social institution is a functional configuration of culture patterns (including actions, ideas, attitudes and cultural equipment) which possesses a certain permanence and which is intended to satisfy felt social needs."

Characteristics of Institutions

We can understand the concept of social institution more precisely through its characteristics which are discussed as under.

1. Cluster of Social Usage:

Institutions are composed of customs, mores, rules organized into a functioning unit. An institution is an organization of rules, and behaviour and is manifested through social activity and its material products. In short, the institution functions as a unit in the cultural system viewed as a whole.

2. Relative degree of Permanence:

Our beliefs and actions are not institutionalized until they are accepted by others over a period of time. Once these beliefs and behaviour get recognition they become the yardstick for evaluation of the beliefs and actions of others. In short, institutions have a degree of permanence.

It doesn't, however, mean that they don't change. As new ways of doing things appear and are found workable, they challenge stability and impel institutions towards change. Thus institutions function in accordance with cultural norms; however, in comparison with associations they have the greater degree of permanence.

3. Well-defined Objectives:

Institutions have fairly well defined objectives which are in conformity with the cultural norms. The institution of marriage has the objective of regulating the network of social relationships and the members of the society would consciously work for the attainment of the objective, for example, marriage in the same caste or class. Objective has to be differentiated from different functions to which the members may be unaware of e.g. the function of marriage or gratification of sex urge and to have children.

4. Cultural Objects of Utilitarian Value:

Cultural objects help in the attainment of institutional objectives. The cultural artifacts, beliefs and values system must help the institutions

to attain their objectives. Cultural objects of utilitarian value which are used to accomplish the purposes of the institution are usually involved—buildings, tools, machinery, furniture and the like.

Their forms and uses become institutionalized. For example, a weapon in our culture is shaped strictly in accordance with our ideas of efficiency, with few decorations, and those are dictated by aesthetic considerations. But the weapons of the primitive are decorated with symbols which are supposed to ensure the help of powers in the effective use of the weapon.

5. Symbols are a Characteristic Feature of Institution:

A symbol may be defined as anything which depicts something else. Symbols may be either material or non-material in form. The institutions can have permanency, identity and solidarity if they have some symbols. The members of that institution feel quite closer to each other by sharing the common symbols.

6. Institution has Definite Traditions: Each institution has a fairly definite tradition, oral or written. Such tradition refers to the purpose, attitude and the behaviour of the members. The tradition attempts to bring together individuals into functioning whole through established behaviour, common symbols and objectives. The traditions when become rigid, take the shape of the ritual.

7. Institutions are Transmitters of the Social Heritage:

Social institutions are the great conservers and transmitters of the social heritage. It is in the institutions that individual learns basic values of the life. The child initially plays a role of general receptivity in the basic and multi-functional institution of the family and in this way receives the largest share of the social heritage. In his initial helpless state, culture is passed onto him by his family.

As he learns to adapt himself to the expectations of his parents and siblings, he acquires many of the important elements of culture, which his elders have learned the same way in their time. He learns what is expected of him during the different stages of his life in the family. In this way, he is the personal conservator of an important part of the social heritage.

Other institutions play a more specialized role in the preservation of the social heritage. Next to the family, the school is the most important institutional mechanism engaged in preserving and handing on the

knowledge, skills and techniques of the culture. In the field of sacred learning, the educational and transmissive function is performed by religious institution. The very life of the institution depends upon the continuity of the generations, with each slowly taking its responsible part and gradually handing its accumulated knowledge on the next.

8. *Institutions are Resistant to Social Change:*

As patterned forms of behaviour, social institutions are more resistant to social change than behaviour where such uniformity and regularity do not apply. Institutional behaviour is by definition behaviour invested with social sanctions and structures to carry out these sanctions.

It is natural that behaviour of this kind would be more resistant to social change than behaviour that has neither sanctions nor structures. Social institutions are thus, by their very nature, conservative elements in the social structure. They tend to hold firmly to the patterned behaviour of the past and to resist basic modifications therein.

With the help of above description of the features of institutions we come to the conclusion that institutions are very essential for the purpose of having an established way of living and unity among the constituent members. Social institutions are thus social patterns that establish the organized behaviour of human beings in the performance of basic social functions.

Types of Institutions

Institutions may be classified in several ways. Sumner has classified institutions into two main types.

1. Crescive Institutions such as property, marriage and religion which originate from mores, these are unconscious in origin.
2. Enacted institutions such as credit institutions, business institutions which are consciously organized for definite purposes.

Ballard has distinguished basic institutions from subsidiary institutions.

The Basic institutions are those which are regarded as being necessary for the maintenance of social order in a given society i.e. the Family, the Economic institutions, the Religious Institutions, the Educational and the Political Institutions are regarded as basic institutions.

The Subsidiary Institutions are complexes of the type which are not regarded as quite so necessary for the maintenance of social order. For example, recreational ideals and activities belong to this class.

Chapin has classified institutions with respect to their generality or restrictions in the society in which they are found. The cultural elements involved in general institutions are usually “universals” while those involved in restricted institutions are usually “specialties.” Religion as such is a general institution, Hinduism is a restricted institution.

Ross mentions two types of institutions. (1) Operative Institutions
(2) Regulative Institutions

1. Operative Institutions are those of which the main function is the organization of patterns whose practice is actively necessary for the attainment of the objective e.g. the Institution of Industrialism.
2. Relative Institutions are organized for the control of customs and other types of behaviour which is not themselves parts of the regulative institution itself; the Legal Institution is an example.

Functions of Institutions

There are various important functions of the institutions. Institutions have manifest functions which are easy to recognize as part of the professed objectives of the institution, and latent functions which are unintended and may be unrecognized or if recognized, regarded as byproducts, says Merton. The primary institutions function in manifest manner. The working is direct and clear. These, however, give rise to the secondary institutions. They function in latent manner.

1. Institutions Simplify Action for the Individual:

An institution organizes many aspects of behaviour into a unified pattern, thus making more or less automatic very complex and sometimes long-continued segments of social behaviour. The participant in an institution is accustomed to pass from one complicated set of behaviour traits to another towards a recognized goal.

One of the most highly integrated institutions in modern society is Military establishment. The soldiers learn to pass in orderly fashion from one type of behaviour to another without hesitation towards the objective of eliminating enemy.

2. Institutions Provide a Means of Social Control:

The institutions are the most important agencies through which the sanctions of the society are brought to bear on the individual. In other words, institutions play a central part in the process of social

control. All major institutions, the family, the school, the religious institution, the State inculcate basic values and definitions to the young one. Thus most of the controls that deal with the basic concerns of life are transmitted through the social institutions.

3. Institutions Provide a Role and Status for Individuals:

Some people serve in groups devoted to public welfare. Others find a place in business, in the professions, in public service or in the home. Some shine in sports, others in literature or art. The institutions to a degree provide for the individual the opportunity for the development of his peculiar characteristics and determine his role and status.

4. Institutions Provide Order to the Society:

Besides helping individuals to satisfy their basic needs, institutions provide unity to the society. The law of the jungle would prevail if there were no institutions that maintained order. In other words, institutions enable societies to keep functioning.

5. Institutions act as Stimulant:

The institutions may stimulate certain individuals to react against it and formulate new patterns of behaviour. Sometimes individual feels the disharmony between the various institutions. He seeks some way out of the impasse. He must devise some way whereby his urges may be more fully satisfied. Hence, the institution functions in such cases to stimulate the individual to “break new roads to freedom.” Thus, institution provides the stimulus which starts a revolt against the established order.

7. Institutions act as Harmonizing Agencies in the Total Cultural Configuration:

The institutions are not independent, but are related to each other in a cultural system or configuration. Most of the institutions in the system tend to support one another and the configuration as a whole. Thus, courtship supports marriage which in turn supports the family, all three institutions being mutually interdependent.

8. Institutions Display Tension between Stability and Change:

Workable ways of doing things, repeated over and over, tend to become rigid forms. This is why mere habits become institutions.

Looked at from this point of view, institutions tend to maintain stability and the status quo. But as new ways of doing things appear and are found workable, they challenge stability and impel institutions towards change.

Function of the institutions also changes, since they are not static. Like any other part of culture, they change through time, Alteration in one institution invariably reverberate throughout the institutional structure of society. With changes in one set of norms bringing in them, make changes in others?

The expanding area of State activity, Industrialization and the urbanization has squeezed the function of the primary institutions in certain respects, while the Secondary institutions are on the expansion.

Differences between Institution and Association

Sometimes confusion arises between institutions and associations because the same term, in a different context, may mean either one of the other. But there is a much more important distinction to be made between institutions and associations. The differences between institution and association are as follows:

1. Association represents human aspect. An association is a group of people organised for the pursuit of a specific purpose. Institutions, on the other hand, are the rules of procedure. Family is an association organised for the preparation of children, while marriage is its main institution.
Political party is an institution, State is an association. Thus, association represents human aspect, while an institution is a social condition of conduct and behaviour.
2. An institution is considered as a 'form of procedure'. It has no form and is abstract. On the other hand, association is considered as "an organised group". It is a group of people organised for the purpose of fulfilling a need or needs. It has form and it is concrete.
3. Institutions grow, while associations are formed deliberately.
4. Association indicates membership, while institution indicates procedure of work.
5. Every association bears a particular name, while every institution is based on cultural symbol.
6. An institution is an organised procedure, an association is organised group.

7. Institutions fulfill all the primary and basic need of people. But association is a group of people organised for the pursuit of some specific purposes.
8. The rules of an institution are based on informal mean of social control such as customs, traditions etc., while the laws of association are formed on the basis of formal means of social control.

In spite of the differences between the two, it may be noted that no institution can function without an association. Institutions are impossible without associations' one simple test can help us to understand the difference between institutions and associations. As association has a location. On the other hand an institution does not have a location. For example, an university can be located (in space); education cannot.

The distinction between institution and association can best be illustrated by studying the following list:

Associations:

A College, A Church, A Family, A Night Club

Institutions

Education, Religion, The Family, Entertainment

Social System

The term 'system' implies an orderly arrangement, an interrelationship of parts. In the arrangement, every part has a fixed place and definite role to play. The parts are bound by interaction. To understand the functioning of a system, for example the human body, one has to analyse and identify the sub-systems (e.g. circulatory, nervous, digestive, excretory systems etc) and understand how these various subsystems enter into specific relations in the fulfillment of the organic function of the body. Social system refers to the orderly arrangement of parts or components of society namely; human interactions. Individual in their process interaction influence each other. Their interrelationship and interaction assume a definite pattern which is called 'social system'

Meaning of Social System

It is Talcott Parsons who has given the concept of 'system' current in modern sociology. Social system refers to' an orderly arrangement,

an inter relationships of parts. In the arrangement, every part has a fixed place and definite role to play. The parts are bound by interaction. System signifies, thus, patterned relationship among constituent parts of a structure which is based on functional relations and which makes these parts active and binds them into reality.

Society is a system of usages, authority and mutuality based on “We” feeling and likeness. Differences within the society are not excluded. These are, however, subordinated to likeness. Interdependence and cooperation are its basis. It is bound by reciprocal awareness. It is essentially a pattern for imparting the social behaviour.

It consists in mutual inter action and interrelation of individuals and of the structure formed by their relations. It is not time bound. It is different from an aggregate of people and community. According to Lapiere, “The term society refers not to group of people, but to the complex pattern of the norms of inter action that arises among and between them.”

Applying these conclusions to society, social system may be described as an arrangement of social interactions based on shared norms and values. Individuals constitute it, and each has place and function to perform within it. In the process, one influences the other; groups are formed and they gain influence, numerous subgroup come into existence.

But all of these are coherent. They function as a whole. Neither individual, nor the group can function in isolation. They are bound in oneness, by norms and values, culture and shared behaviour. The pattern that thus comes into existence becomes the social system.

A social system may be defined, after Parsons, a plurality of social actors who are engaged in more or less stable interaction “according to shared cultural norms and meanings” Individuals constitute the basic interaction units. But the interacting units may be groups or organisation of individuals within the system.

The social system, according to Charles P. Loomis, is composed of the patterned interaction of visual actors whose’ relation to each other are mutually oriented through the definition of the mediation of pattern of structured and shared symbols and expectations.

All social organisations are, therefore, ‘social system’, since they consist of interacting individuals. In the social system each of the interacting individual has function or role to perform in terms of the status he occupies in the system. For example, in the family parents,

sons and daughters are required to perform certain socially recognised functions or roles.

Similarly, social organisations function within the frame work of a normative pattern. Thus, a social system presupposes a social structure consisting of different parts which are interrelated in such a way as to perform its functions.

Social system is a comprehensive arrangement. It takes its orbit all the diverse subsystems such as the economic, political, religious and others and their interrelation too. Social systems are bound by environment such as geography. And this differentiates one system from another.

Elements of Social System

The elements of social system are described as under:

1. Faiths and Knowledge:

The faiths and knowledge brings about the uniformity in the behaviour. They act as controlling agency of different types of human societies. The faiths or the faith is the result of the prevalent customs and beliefs. They enjoy the force of the individual are guided towards a particular direction.

2. Sentiment:

Man does not live by reason alone. Sentiments – filial, social, notional etc. have played immense role in investing society with continuity. It is directly linked with the culture of the people.

3. End Goal or object:

Man is born social and dependent. He has to meet his requirements and fulfill his obligations. Man and society exist between needs and satisfactions, end and goal. These determine the nature of social system. They provided the pathway of progress, and the receding horizons.

4. Ideals and Norms:

The society lays down certain norms and ideals for keeping the social system intact and for determining the various functions of different units. These norms prescribe the rules and regulations on the basis of which individuals or persons may acquire their cultural goals and aims. In other words ideals and norms are responsible for an ideal structure or system of the society. Due to them the human behaviour does not become deviant and they act according to the norms of the society.

This leads to organization and stability. These norms and ideals include folkways, customs, traditions, fashions, morality, religion, etc.

5. Status-Role:

Every individual in society is functional. He goes by status-role relation. It may come to the individual by virtue of his birth, sex, caste, or age. One may achieve it on the basis of service rendered.

6. Role:

Like the status, society has prescribed different roles to different individuals. Sometimes we find that there is a role attached to every status. Role is the external expression of the status. While discharging certain jobs or doing certain things, every individual keeps in his mind his status. This thing leads to social integration, organization and unity in the social system. In fact statuses and roles go together. It is not possible to separate them completely from one another.

7. Power:

Conflict is a part of social system, and order is its aim. It is implicit, therefore, that some should be invested with the power to punish the guilty and reward those who set an example. The authority exercising power will differ from group to group; while the authority of father may be supreme in the family, in the state it is that of the ruler.

8. Sanction:

It implies confirmation by the superior in authority, of the acts done by the subordinate or the imposition of penalty for the infringement of the command. The acts done or not done according to norms may bring reward and punishment.

Characteristics of Social System

Social system has certain characteristics. These characteristics are as follows:

1. System is connected with the plurality of Individual actors:

It means that a system or social system cannot be borne as a result of the activity of one individual. It is the result of the activities of various individuals. For system, or social system, interaction of several individuals has to be there.

2. Aim and Object:

Human interactions or activities of the individual actors should not be aimless or without object. These activities have to be according to

certain aims and objects, the expression of different social relations borne as a result of human interactions.

3. Order and Pattern amongst various Constituent Units:

Mere coming together of various constituent units that form a social system does not necessarily create a social system, it has to be according to a pattern, arrangement and order. The underlined unity amongst various constituent units brings about 'social system'.

4. Functional Relationship is the Basis of Unity:

We have already seen different constituent units have a unity in order to form a system. This unity is based on functional relations. As a result of functional relationships between different constituent units an integrated whole is created and this is known as social system.

5. Physical or Environmental Aspect of Social System:

It means that every social system is connected with a definite geographical area or place, time, society etc. In other words it means that social system is not the same at different times, at different place and under different circumstances. This characteristic of the social system again points out towards its dynamic or changeable nature.

6. Linked with Cultural System:

Social system is also linked with cultural system. It means that cultural system brings about unity amongst different members of the society on the basis of cultures, traditions, religions etc.

7. Expressed and implied Aims and Objects:

Social system is also linked with expressed and implied aims. In other words, it means that social system is the coming together of different individual actors who are motivated by their aims and objectives and their needs.

8. Characteristics of Adjustment:

Social system has the characteristic of adjustment. It is a dynamic phenomenon which is influenced by the changes caused in the social form. We have also seen that the social system is influenced by the aims, objects and the needs of the society. It means that the social system shall be relevant only if it changes itself according to the changed

objects and needs. It has been seen that change takes place in the social system due to human needs, environment and historical conditions and phenomena.

9. Order, Pattern and Balance:

Social system has the characteristics of pattern, order and balance. Social system is not an integrated whole but putting together of different units. This coming together does not take place in a random and haphazard manner. There is an order and balance.

It is so because different units of the society do not work as independent units but they do not exist in a vacuum but in a socio-cultural pattern. In the pattern different units have different functions and roles. It means that there is a pattern and order in the social system.

Types of Social System

Parsons presents a classification of four major types in terms of pattern variable. These are as follows:

1. The Particularistic Ascriptive Type:

According to Parsons, this type of social system tends to be organized around kinship and sociality. The normative patterns of such a system are traditional and thoroughly dominated by the elements of ascription. This type of system is mostly represented by preliterate societies in which needs are limited to biological survival.

2. The Particularistic Achievement Type:

There is a significant role of religious ideas as differentiating element in social life. When these religious ideas are rationally systematized that possibility of new religious concepts emerges. As a result of this nature of prophecy and secondly it may depend on non-empirical realm to which the porphyry is connected.

3. The Universalistic Achievement Type:

When ethical prophecy and non-empirical conceptions are combined, a new set of ethical norms arise. It is because the traditional order is challenged by the ethical prophet in the name of supernatural. Such norms are derived from the existing relations of social member; therefore they are universalistic in nature. Besides, they are related with empirical or non-empirical goals, therefore they are achievement oriented.

4. The Universalistic Ascription Type:

Under this social type, elements of value orientation are dominated by the elements of ascription. Therefore emphasis is placed on status of the actor, rather than his performance. In such a system, actor's achievements are almost values to a collective goal. Therefore such a system becomes politicized and aggressive. An authoritarian State example of this types.

Maintenance of Social System

A social system is maintained by the various mechanisms of social control. These mechanisms maintain the equilibrium between the various processes of social interaction.

In brief, these mechanisms may be classified in the following categories:

1. Socialization.
2. Social control.

(1) Socialization:

It is process by which an individual is adjusted with the conventional pattern of social behaviour. A child by birth is neither social nor unsocial. But the process of socialization develops him into a functioning member of society. He adjusts himself with the social situations conforming with social norms, values and standards.

(2) Social Control:

Like socialisation, social control is also a system of measures by which society moulds its members to conform with the approved pattern of social behaviour. According to Parsons, there are two types of elements which exist in every system. These are integrative and disintegrative and create obstacles in the advancement of integration.

Functions of Social System

Social system is a functional arrangement. It would not exist if it were not so. Its functional character ensures social stability and continuity. The functional character of society, Parsons has discussed in depth. Other sociologists such as Robert F. Bales too have discussed it.

It is generally agreed that the social system has four primary functional problems to attend. These are:

1. Adaptation,
2. Goal attainment,
3. Integration,
4. Latent Pattern-Maintenance.

1. Adaptation:

Adaptability of social system to the changing environment is essential. No doubt, a social system is the result of geographical environment and a long drawn historical process which by necessity gives it permanence and rigidity. Yet, that should not make it wooden and inelastic. It need be a flexible and functional phenomenon. Economy for its maintenance, division of labour for better production of goods and effective services, and role differentiation for job opportunity is essential. Durkheim in Division of Labour in society has given great attention to the role of division of labour and role differentiation as these make possible a higher average degree of skill than would otherwise be possible.

Lack of adaptability, very often has caused the social system to be challenged. It has caused revolution resulting in the overhauling of the system. The British system, in the nineteenth century, when the continent was in the inferno of revolution showed remarkable adaptability, it responded well to the mounting demands of change. Over the time our system has demonstrated the excellent sense of adaptability.

2. Goal Attainment:

Goal attainment and adaptability are deeply interconnected. Both contribute to the maintenance of social order.

Every social system has one or more goals to be attained through cooperative effort. Perhaps the best example of a societal goal is national security. Adaptation to the social and nonsocial environment is, of course, necessary if goals are to be attained. But in addition, human and nonhuman resources must be mobilised in some effective way, according to the specific nature of tasks.

For example, there must be a process of ensuring that enough persons, but not too many, occupy each of the roles at a particular time and a process for determining which persons will occupy which roles. These processes together solve the problem of allocation of members in the social system. We have already touched upon the “need” for

property norms. The rules regulating inheritance e.g., primogeniture-in part solve this problem.

The allocation of members and the allocation of scarce valuable resources are important, of course, for both adaptation and goal attainment. The difference between adaptation and goal attainment is a relative one.

The economy of a society is that subsystem which produces goods and services for a wide variety of purposes; the “polity”, which includes above all the Government in complex societies, mobilizes goods and services for the attainment of specific goals of the total society regarded as a single social system.

3. Integration:

Social system is essentially an integration system. In the general routine of life, it is not the society but the group or the subgroup in which one feels more involved and interested. Society, on the whole does not come into one’s calculations. Yet, we know as indicated by Durkheim, that individual is the product of society. Emotions, sentiments and historical forces are so strong that one cannot cut oneself from his moorings.

The working of these forces is best seen when society is involved in a domestic crisis or an external challenge. An appeal in the name of society, culture, heritage, patriotism, national solidarity or social welfare invokes quick response. Cooperation in effort is often demonstrative of integrating. It is the real basis of integration.

During normal times, the spirit of integration is best expressed by not disregarding the regulative norms. Abiding by them is essential, as otherwise, it will be the domination of might over right, of self over society, and the spirit of mutuality which is based on common welfare, will get eliminated. The command and obedience relation as it exists is based on rationality and order. If it is not sustained, the social order would break down.

In almost every social system, and in every system as large as a society, some participants, including whole subgroups, violate the relational or regulative norms. So far as these norms meet social needs, violations are a threat to the social system,

This necessitates the need for social control. “Social control” is the need for standardized reactions to violations in order to protect the integrity of the system. When there is dispute concerning the

interpretation of relational or regulative norms, or concerning the factual aspects of conflicts of interest, there is need for agreed-upon social arrangements for settling the dispute. Otherwise the social system would be subject to progressive splits.

4. Latent Pattern-maintenance:

Pattern maintenance and tension management is the primary function of social system. In absence of appropriate effort in this direction maintenance and continuity of social order is not possible. In fact within every social system there is the in built mechanism for the purpose.

Every individual and subgroup learns the patterns in the process of the internalization of norms and values. It is to invest the actors with appropriate attitude and respect towards norms and institution that the socialization works. It is not; however, merely the question of imparting the pattern, equally essential is to make the actor to follow it. For this there is always a continuous effort -in operational terms of social control.

There may yet be occasions when the components of social system may become subject of distraction and disturbance. Tension may arise due to internal or external causes and society may get involved into a critical situation. Just as a family in distress draws upon all its resources to overcome it, so also society has to overcome it.

This process of 'overcoming' is the management of the tension. Society has the responsibility, like a family, to keep its members functional, to relieve them of anxiety, to encourage those who would be detrimental to the entire system. The decline of societies has been very much because the pattern maintenance and tension management mechanism has often failed.

Equilibrium and Social Change

Equilibrium is a state of 'balance'. It is "a state of just poise". The term is used to describe the interaction of units in a system. A state of equilibrium exists, when systems tend towards conditions of minimum stress and least imbalance. The existence of balance between units facilitates the normal operation of system. Community evaluates and recognises the importance of equilibrium.

The equilibrium condition, is a "condition of integration and stability". It is sometimes made possible with the development of a certain set of productive forces such as pressure groups which brings

into being an appropriate super structure of institutions. Equilibrium can also be of moving sort, which according to Parsons, is “an orderly process of change of the system”.

The maintenances of equilibrium, according to him resolve two fundamental types of process: “The first of these are the process of the socialization by which actors acquire the orientations necessary to the performance of their roles in the social systems, when they have not previously possessed them; the second type are the process involved in the balance between the generation of motivations to deviate behaviour and the counter balancing motivations to restoration of the stabilized interactive process which we have called mechanism of social control”.

A social system implies order among the interacting units of the systems. This order, be it equilibrium or harmonious relations between individuals, is likely to be disturbed, at times, by social changes, occasioned by innovations which force new conceptions of roles and norms. The role of a housewife is affected when she goes for work away from home. This change is bound to influence other social institutions as well.

Maintaining the orderliness or social system is difficult when social changes are frequent. Herbert Spencer introduced the cause and effect relationships to explain the changing nature of societies in the equilibrium/disequilibrium ‘analysis.

The structural-functional pattern of institutions which constitute a society would change in accordance with change it may encounter in its total external environment, and with changes in its internal conditions. There would be a changing disposition of the parts of a society until some appropriate ‘equilibrium’ is reached.

Spencer elaborating the theory of equilibrium has indicated its universal applicability. He pointed out that members of a society are continuously in the process of adapting to its material substance. “Each society”, he wrote, “displays the process of equilibration in the continuous adjustment of its population to its means of subsistence.

A tribe of men living on wild animals and fruits is manifestly like every tribe of inferior creatures, always oscillating from side to side of that average number which the locality can support. Thought by artificial production unceasingly improved, a superior race continually alters the limit which external conditions put to population, yet there is ever a checking of population at the temporary limit reached”.

In elaborating his theory of equilibrium, Spencer has referred to several economic aspects, and to the industrial system, of a society which continuously adjusts itself to the forces of 'supply and demand'. He has also discussed political institutions in 'equilibrium-disequilibrium' terms. It is applicable to, all societies equally.

Taking society as a total entity, and its interrelationship with its parts, the changes in them can be explained by 'equilibrium-disequilibrium' adjustments. "Marxian Historical Materialism" remarks Ronald Fletcher, in *The Making of Sociology* is in fact an "equilibrium-disequilibrium analysis of the historical sequences of social order and social changes, and the explanation of this process in terms of material changes, attendant social conflict, and its resolution."

Social Structure

The term structure refers to some sort of orderly arrangement of parts or components. For example, a building has a structure which includes various parts such as roof, walls, doors and windows etc. In the same way, society has a structure.

In every society there is a structural system, the society wishes to preserve it and is not interested in changing that unless there are sound reasons for the same. Social structure is one of the key concepts of sociology. But sociologists are not in complete agreement about its definitions. Briefly speaking, a good structure is one in which there is a regularity and a kind of permanency.

Some sociologists use the concept of 'social structure' to denote those kinds of groups by the presence of a particular social bond. According to Moris Ginsberg, social structure is concerned with the principal form of social organization, i.e. types of groups, associations and institutions and the complex of these which constitute societies. Social structure thus refers to the pattern and arrangement of institutional agencies and organizations.

There are others who say that social structure refers to the 'system of relations within the society as whole, the system are social groups (collectives) or categories (collections) of individuals. Raymond Firth says that social structure is "concerned with the ordered relations of parts to a whole; with the arrangement in which the elements of social life are linked together".

Radcliffe – Brown calls it an arrangement of persons in relationship institutionally defined and regulated. It, includes, numerous structural

forms that men constitute in consequence of their associations. These are so arranged in structural form as to enable the society to function in a coordinated manner. Radcliffe – Brown defines social structure as “an arrangement of persons in institutionally controlled and defined relationships such as the relationship of king and subject, or that of husband and wife”.

Talcott Parsons applies it “to the particular arrangement of the inter-related institutions, agencies and social patterns, as well as the statuses and roles which each person assumes in the group”. The principal form of social organization such as the “types of groups, associations and institutions and the complex of these are concern of social structure”.

According to H. M. Johnson, “The structure of anything consist of the relatively stable interrelationship among its parts, moreover the term ‘part’ itself implies a certain degree of stability. Since a social system is composed of interrelated acts of the people, its structure must be sought in some degree of regularity of recurrence in these acts.

In this system roles are always more stable than the role occupants themselves. The role occupants divide themselves into subgroups and some such subgroups live much longer than the individual members e.g. family will live much longer than any individual member.

Elements of Social Structure

(1) Values:

At the top level are the societal values. These are the most general or abstract normative conceptions of what the ideal society itself would be like.

Individuals or groups are found to be emotionally committed to values. These values help to integrate personality or a system of interaction.

(2) Groups and Institutions:

Social structure can be viewed in terms of inter relationships of the component parts. Social structure includes social groups and institutions. These are called the major groups and institutions. Four of these – the family, economic institutions, political institutions and religious institutions – centre upon getting food and other items of wealth, procreation, worship and ruling.

The community, the total organized life of a locality, is the most inclusive spontaneous grouping in the social structure. There are also the enduring phenomena of social classes, the ethnic or racial in group and the temporary grouping of crowd. These are more or less spontaneous configurations responsive to various interests that develop within the community.

(3) Organisations:

In the larger societies of modern time, human beings deliberately establish certain organizations for the pursuit of their specific ends or purposes. These organizations, very often called associations, are group manifestations of life and common interests. To quote Maclver and Page, "The associations constitute the most conspicuous part of the social structure and they gain in coherence, definite number and efficacy as the conditions of the society grow more complex".

(4) Collectivities:

There are specialized collectivities such as families, firms, schools, political parties etc. (Differentiated institutional patterns almost directly imply the existence of collective and role units whose activities have different kinds of functional significance).

(5) Roles:

Finally, within all such collectivities one can distinguish types of roles. "Concretely these are the relevant performances of their individual occupants. Functionally, they are contributions to collective goal attainment".

Role occupants are expected to fulfill their obligations to other people (who are also role occupants). For example, in family the husband has obligations towards his wife. According to Nodal, the elements of social structure are roles.

(6) Norms:

According to H.M. Johnson, sub-groups and roles are governed by social norms. Social norms are of two types: (i) obligatory or relational and (ii) permissive or regulative.

Some norms specify positive obligations. But they are not commonly applied to all the roles and sub-groups. For example, the positive obligations of a family are not the same as those of business firm.

Some other norms specify the limit of permissible action. A role occupant of a sub-group in this case 'must' do certain things, 'may' do certain things and 'must not do sill others. They are called regulative norms. They do not differentiate between roles and sub-groups. For example in our society, regardless of one's role, one must not seek to influence others by threat of violence or by violence itself.

The components of social structure are human beings, the structure being an arrangement of persons in relationship institutionally defined and regulated.

SOCIALISATION

Every society is faced with the necessity of making a responsible member out of each child born into it. The child must learn the expectations of the society so that his behaviour can be relied upon. He must acquire the group norms. The society must socialise each member so that his behaviour will be meaningful in terms of the group norms. In the process of socialisation the individual learns the reciprocal responses of the society. Socialisation is a processes with the help of which a living organism is changed into a social being. It is a process through which the younger generation learns the adult role which it has to play subsequently. It is a continuous process in the life of an individual and it continues from generation to generation.

Meaning of Socialisation

The newborn is merely an organism. Socialisation makes him responsive to the society. He is socially active. He becomes a 'Purush' and the culture that his group inculcates in him, humanises him, and makes him 'Manusha'. The process indeed, is endless. The cultural pattern of his group, in the process gets incorporated in the personality of a child. It prepares him to fit in the group and to perform the social roles. It sets the infant on the line of social order and enables an adult to fit into the new group. It enables the man to adjust himself to the new social order.

Socialisation stands for the development of the human brain, body, attitude, behaviour and so forth. Socialisation is known as the process of inducting the individual into the social world. The term socialisation refers to the process of interaction through which the growing individual learns the habits, attitudes, values and beliefs of the social group into which he has been born.

From the point of view of society, socialisation is the way through which society transmits its culture from generation to generation and maintains itself. From the point of view of the individual, socialisation is the process by which the individual learns social behaviour, develops his 'self.

The process operates at two levels, one within the infant which is called the internalisation of objects around and the other from the outside. Socialisation may be viewed as the "internalisation of social norms. Social rules become internal to the individual, in the sense that they are self-imposed rather than imposed by means of external regulation and are thus part of individual's own personality.

The individual therefore feels an urge to conform. Secondly, it may be viewed as essential element of social interaction. In this case, individuals become socialised as they act in accordance with the expectations of others. The underlying process of socialisation is bound up with social interaction.

Socialisation is a comprehensive process. According to Horton and Hunt, Socialisation is the process whereby one internalises the norms of his groups, so that a distinct 'self emerges, unique to this individual.

Through the process of socialisation, the individual becomes a social person and attains his personality. Green defined socialisation "as the process by which the child acquires a cultural content, along with selfhood and personality".

According to Lundberg, socialisation consists of the "complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgment that are necessary for his effective participation in social groups and communities".

Peter Worsley explains socialisation "as the process of "transmission of culture, the process whereby men learn the rules and practices of social groups".

H.M. Johnson defines socialisation as "learning that enables the learner to perform social roles". He further says that it is a "process by which individuals acquire the already existing culture of groups they come into".

The heart of socialisation", to quote Kingsley Davis." is the emergence and gradual development of the self or ego. It is in terms of the self that personality takes shape and the mind comes to function". It is the process by which the newborn individual, as he grows up, acquires the values of the group and is moulded into a social being.

Socialisation takes place at different stages such as primary, secondary and adult. The primary stage involves the socialisation of the young child in the family. The secondary stage involves the school and the third stage is adult socialisation.

Socialisation is, thus, a process of cultural learning whereby a new person acquires necessary skills and education to play a regular part in a social system. The process is essentially the same in all societies, though institutional arrangements vary. The process continues throughout life as each new situation arises. Socialisation is the process of fitting individuals into particular forms of group life, transforming human organism into social being and transmitting established cultural traditions.

Features of Socialisation

Socialisation not only helps in the maintenance and preservation of social values and norms but it is the process through which values and norms are transmitted from one generation to another generation.

Features of socialisation may be discussed as under:

1. Inculcates basic discipline:

Socialisation inculcates basic discipline. A person learns to control his impulses. He may show a disciplined behaviour to gain social approval.

2. Helps to control human behaviour:

It helps to control human behaviour. An individual from birth to death undergoes training and his, behaviour is controlled by numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society. These procedures become part of the man's/life and man gets adjusted to the society. Through socialisation, society intends to control the behaviour of its-members unconsciously.

3. Socialisation is rapid if there is more humanity among the- agencies of socialisation:

Socialisation takes place rapidly if the agencies' of socialisation are more unanimous in their ideas and skills. When there is conflict between the ideas, examples and skills transmitted in home and those transmitted by school or peer, socialisation of the individual tends to be slower and ineffective.

4. Socialisation takes place formally and informally:

Formal socialisation takes through direct instruction and education in schools and colleges. Family is, however, the primary and the most influential source of education. Children learn their language, customs, norms and values in the family.

5. Socialisation is continuous process:

Socialisation is a life-long process. It does not cease when a child becomes an adult. As socialisation does not cease when a child becomes an adult, internalisation of culture continues from generation to generation. Society perpetuates itself through the internalisation of culture. Its members transmit culture to the next generation and society continues to exist.

Types of Socialisation

Although socialisation occurs during childhood and adolescence, it also continues in middle and adult age. Orville F. Brim (Jr) described socialisation as a life-long process. He maintains that socialisation of adults differ from childhood socialisation. In this context it can be said that there are various types of socialisation.

1. Primary Socialisation:

Primary socialisation refers to socialisation of the infant in the primary or earliest years of his life. It is a process by which the infant learns language and cognitive skills, internalises norms and values. The infant learns the ways of a given grouping and is moulded into an effective social participant of that group.

The norms of society become part of the personality of the individual. The child does not have a sense of wrong and right. By direct and indirect observation and experience, he gradually learns the norms relating to wrong and right things. The primary socialisation takes place in the family.

2. Secondary Socialisation:

The process can be seen at work outside the immediate family, in the 'peer group'. The growing child learns very important lessons in social conduct from his peers. He also learns lessons in the school. Hence, socialisation continues beyond and outside the family environment. Secondary socialisation generally refers to the social

training received by the child in institutional or formal settings and continues throughout the rest of his life.

3. Adult Socialisation:

In the adult socialisation, actors enter roles (for example, becoming an employee, a husband or wife) for which primary and secondary socialisation may not have prepared them fully. Adult socialisation teaches people to take on new duties. The aim of adult socialisation is to bring change in the views of the individual. Adult socialisation is more likely to change overt behaviour, whereas child socialisation moulds basic values.

4. Anticipatory Socialisation:

Anticipatory socialisation refers to a process by which men learn the culture of a group with the anticipation of joining that group. As a person learns the proper beliefs, values and norms of a status or group to which he aspires, he is learning how to act in his new role.

5. Re-socialisation:

Re-Socialisation refers to the process of discarding former behaviour patterns and accepting new ones as part of a transition in one's life. Such re-socialisation takes place mostly when a social role is radically changed. It involves abandonment of one way of life for another which is not only different from the former but incompatible with it. For example, when a criminal is rehabilitated, he has to change his role radically.

Theories of Socialisation

Development of Self and Personality:

Personality takes shape with the emergence and development of the 'self'. The emergence of self takes place in the process of socialisation whenever the individual takes group values.

The self, the core of personality, develops out of the child's interaction with others. A person's 'self' is what he consciously and unconsciously conceives himself to be. It is the sum total of his perceptions of himself and especially, his attitudes towards himself. The self may be defined as one's awareness of and ideas and attitudes about his own personal and social identity. But the child has no self.

The self arises in the interplay of social experience, as a result of social influences to which the child, as he grows, becomes subject.

In the beginning of the life of the child there is no self. He is not conscious of himself or others. Soon the infant feels out the limits of the body, learning where its body ends and other things begin. The child begins to recognise people and tell them apart. At about the age of two it begins to use 'I' which is a clear sign of definite self-consciousness that he or she is becoming aware of itself as a distinct human being.

Primary groups play crucial role in the formation of the self of the newborn and in the formation of the personality of the newborn as well. It can be stated here that the development of self is rooted in social behaviour and not in biological or hereditary factors.

In the past century sociologists and psychologists proposed a number of theories to explain the concept of self.

There are two main approaches to explain the concept of self – Sociological approach and: *Psychological approach*. **Charles Horton Cooley:**

Charles Horton Cooley believed, personality arises out of people's interactions with the world. Cooley used the phrase "Looking Glass Self" to emphasise that the self is the product of our social interactions with other people.

To quote Cooley, "As we see our face, figure and dress in the glass and are interested in them because they are ours and pleased or otherwise with according as they do or do not answer to what we should like them to be; so in imagination we perceive in another's mind some thought of our appearance, manners, aims, deeds, character, friends and so on and variously affected by it".

The looking glass self is composed of three elements:

1. How we think others see in us (I believe people are reacting to my new hairstyle)
2. What we think they react to what they see.
3. How we respond to the perceived reaction of others.

For Cooley, the primary groups to which we belong are the most significant. These groups are the first one with whom a child comes into contact such as the family. A child is born and brought up initially in a family. The relationships are also the most intimate and enduring.

According to Cooley, primary groups play crucial role in the formation of self and personality of an individual. Contacts with the members of secondary groups such as the work group also contribute to the development of self. For Cooley, however, their influence is of lesser significance than that of the primary groups.

The individual develops the idea of self through contact with the members of the family. He does this by becoming conscious of their attitudes towards him. In other words, the child gets his conception of his self and latter of the kind of person he is, by means of what he imagines others take him to be Cooley, therefore, called the child's idea of himself the looking glass self.

The child conceives of himself as better or worse in varying degrees, depending upon the attitudes of others towards him. Thus, the child's view of himself may be affected by the kind of name given by his family or friends. A child called 'angel' by his mother gets a notion of himself which differs from that of a child called 'rascal'.

The 'looking glass self assures the child which aspects of the assumed role will praise or blame, which ones are acceptable to others and which ones unacceptable. People normally have their own attitudes towards social roles and adopt the same. The child first tries out these on others and in turn adopts towards his self.

The self thus arises when the person becomes an 'object' to himself. He is now capable of taking the same view of himself that he infers others do. The moral order which governs the human society, in large measure, depends upon the looking glass self.

This concept of self is developed through a gradual and complicated process which continues throughout life. The concept is an image that one builds only with the help of others. A very ordinary child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self-confidence, while a truly brilliant child whose efforts are appreciated and rewarded will develop a feeling of acceptance and self – confidence, while a truly brilliant child whose efforts are frequently defined as failures will usually become obsessed with feelings of competence and its abilities can be paralyzed. Thus, a person's self image need bear no relation to the objective facts.

A critical but subtle aspect of Cooley's looking glass is that the self results from an individual's imagination of how others view him or her. As a result, we can develop self identities based on incorrect perceptions of how others see us. It is because people do not always

judge the reactions of others accurately, of course and therein arise complications.

Stages of Socialisation

G.H. Mead:

The American psychologist George Herbert Mead (1934) went further in analysing how the self develops. According to Mead, the self represents the sum total of people's conscious perception of their identity as distinct from others, just as it did for Cooley. However, Mead's theory of self was shaped by his overall view of socialisation as a lifelong process.

Like Cooley, he believed the self is a social product arising from relations with other people. At first, however, as babies and young children, we are unable to interpret the meaning of people's behaviour. When children learn to attach meanings to their behaviour, they have stepped outside themselves. Once children can think about themselves the same way they might think about someone else, they begin to gain a sense of self.

The process of forming the self, according to Mead, occurs in three distinct stages. The first is imitation. In this stage children copy the behaviour of adults without understanding it. A little boy might 'help' his parents vacuum the floor by pushing a toy vacuum cleaner or even a stick around the room.

During the play stage, children understand behaviours as actual roles- doctor, firefighter, and race-car driver and so on and begin to take on those roles in their play. In doll play little children frequently talk to the doll in both loving and scolding tones as if they were parents then answer for the doll the way a child answers his or her parents.

The shifting from one role to another builds children's ability to give the same meanings to their thoughts and actions that other members of society give them-another important step in the building of a self.

According to Mead, the self is compassed of two parts, the 'I' and the 'me' The 'I' is the person's response to other people and to society at large; the 'me' is a self-concept that consists of how significant others – that is, relatives and friends-see the person. The 'I' thinks about and reacts to the 'me' as well as to other people.

For instance, 'I' react to criticism by considering it carefully, sometimes changing and sometimes not, depending on whether I think the criticism is valid. I know that people consider 'me' a fair person

who's always willing to listen. As they trade off roles in their play, children gradually develop a 'me'. Each time they see themselves from someone else's viewpoint, they practise responding to that impression.

During Mead's third stage, the game stage, the child must learn what is expected not just by one other person but by a whole group. On a baseball team, for example, each player follows a set of rules and ideas that are common to the team and to baseball.

These attitudes of 'other' a faceless person "out there", children judge their behaviour by standards thought to be held by the "other out there". Following the rules of a game of baseball prepares children to follow the rules of the game of society as expressed in laws and norms. By this stage, children have gained a social identity.

Jean Piaget:

A view quite different from Freud's theory of personality has been proposed by Jean Piaget. Piaget's theory deals with cognitive development, or the process of learning how to think. According to Piaget, each stage of cognitive development involves new skills that define the limits of what can be learned. Children pass through these stages in a definite sequence, though not necessarily with the same stage or thoroughness.

The first stage, from birth to about age 2, is the "sensorimotor stage". During this period children develop the ability to hold an image in their minds permanently. Before they reach this stage, they might assume that an object ceases to exist when they don't see it. Any babysitter who has listened to small children screaming themselves to sleep after seeing their parents leave, and six months later seen them happily wave good-bye, can testify to this developmental stage.

The second stage, from about age 2 to age 7 is called the preoperational stage. During this period children learn to tell the difference between symbols and their meanings. At the beginning of this stage, children might be upset if someone stepped on a sand castle that represents their own home. By the end of the stage, children understand the difference between symbols and the object they represent.

From about age 7 to age 11, children learn to mentally perform certain tasks that they formerly did by hand. Piaget calls this the "concrete operations stage". For example, if children in this stage are shown a row of six sticks and are asked to get the same number from the nearby stack, they can choose six sticks without having to match

each stick in the row to one in the pile. Younger children, who haven't learned the concrete operation of counting, actually line up sticks from the pile next to the ones in the row in order to choose the correct number.

The last stage, from about age 12 to age 15, is the "stage of formal operations. Adolescents in this stage can consider abstract mathematical, logical and moral problems and reason about the future. Subsequent mental development builds on and elaborates the abilities and skills gained during this stage.

Sigmund Freud:

Sigmund Freud's theory of personality development is somewhat opposed to Mead's, since it is based on the belief that the individual is always in conflict with society. According to Freud, biological drives (especially sexual ones) are opposed to cultural norms, and socialization is the process of taming these drives.

The Three-part self:

Freud's theory is based on a three-part self; the id, the ego, and the superego. The id is the source of pleasure-seeking energy. When energy is discharged, tension is reduced and feelings of pleasure are produced, the id motivates us to have sex, eat and excrete, among other bodily functions.

The ego is the overseer of the personality, a sort of traffic light between the personality and the outside world. The ego is guided mainly by the reality principle. It will wait for the right object before discharging the id's tension. When the id registers, for example, the ego will block attempts to eat spare types or poisonous berries, postponing gratification until food is available.

The superego is an idealized parent: It performs a moral, judgemental function. The superego demands perfect behaviour according to the parents' standards, and later according to the standards of society at large.

All three of these parts are active in children's personalities. Children must obey the reality principle, waiting for the right time and place to give into the id. They must also obey the moral demands of parents and of their own developing super egos. The ego is held accountable for actions, and it is rewarded or punished by the superego with feelings of pride or guilt.

Stages of Sexual Development:

According to Freud, personality is formed in four stages. Each of the stages is linked to a specific area of the body an erogenous zone. During each stage, the desire for gratification comes into conflict with the limits set by the parents and latter by the superego.

The first erogenous zone is the mouth. All the infant's activities are focussed on getting satisfaction through the mouth not merely food, but the pleasure of sucking itself. This is termed the oral phase.

In the second stage, the oral phase, the anus becomes the primary erogenous zone. This, phase is marked by children's struggles for independence as parents try to toilet-train them. During this period, themes of keeping or letting go of one's stools become salient, as does the more important issue of who is in control of the world.

The third stage is known as the phallic phase. In this stage the child's main source of pleasure is the penis/ clitoris. At this point, Freud believed, boys and girls begin to develop in different directions.

After a period of latency, in which neither boys nor girls pay attention to sexual matters, adolescents enter the genital phase. In this stage some aspects of earlier stages are retained, but the primary source of pleasure is genital intercourse with a member of the opposite sex.

Agencies of Socialisation

Socialisation is a process by which culture is transmitted to the younger generation and men learn the rules and practices of social groups to which they belong, through it that a society maintains its social system. Personalities do not come ready-made. The process that transforms a child into a reasonably respectable human being is a long process.

Hence, every society builds an institutional framework within which socialisation of the child takes place. Culture is transmitted through the communication they have with one another and communication thus comes to be the essence of the process of culture transmission. In a society there exists a number of agencies to socialise the child.

To facilitate socialisation different agencies play important roles. These agencies are however interrelated.

1. Family:

The family plays an outstanding role in the socialisation process. In all societies other agencies besides the family contribute to socialisation such as educational institutions, the peer group etc. But

family plays the most important role in the formation of personality. By the time other agencies contribute to this process family has already left an imprint on the personality of the child. The parents use both reward and punishment to imbibe what is socially required from a child.

The family has informal control over its members. Family being a mini society acts as a transmission belt between the individual and society. It trains the younger generation in such a way that it can take the adult roles in proper manner. As family is primary and intimate group, it uses informal methods of social control to check the undesirable behaviour on the part of its members. The process of socialisation remains a process because of the interplay between individual life cycle and family life cycle.

According to Robert. K. Merton, “it is the family which is a major transmission belt for the diffusion of cultural standards to the oncoming generation”. The family serves as “the natural and convenient channel of social continuity.

2. Peer Group:

Peer Group means a group in which the members share some common characteristics such as age or sex etc. It is made up of the contemporaries of the child, his associates in school, in playground and in street. The growing child learns some very important lessons from his peer group. Since members of the peer group are at the same stage of socialisation, they freely and spontaneously interact with each other.

The members of peer groups have other sources of information about the culture and thus the acquisition of culture goes on. They view the world through the same eyes and share the same subjective attitudes. In order to be accepted by his peer group, the child must exhibit the characteristic attitudes, the likes and dislikes.

Conflict arises when standards of the peer group differ from the standards of the child’s family. He may consequently attempt to withdraw from the family environment. The peer group surpasses the parental influence as time goes on. This seems to be an inevitable occurrence in rapidly changing societies.

3. Religion:

Religion plays a very important role in socialisation. Religion instills the fear of hell in the individual so that he should refrain from bad and undesirable activities. Religion not only makes people religious but socialises them into the secular order.

4. Educational Institutions:

Parents and peer groups are not the only agencies of the socialisation in modern societies. Every civilised society therefore has developed a set of formalised agencies of education (schools, colleges and universities) which have a great bearing on the socialisation process. It is in the educational institutions that the culture is formally transmitted and acquired in which the science and the art of one generation is passed on to the next.

The educational institutions not only help the growing child in learning language and other subjects but also instill the concept of time, discipline, team work, cooperation and competition. Through the means of reward and punishment the desired behaviour pattern is reinforced whereas undesirable behaviour pattern meets with disapproval, ridicule and punishment.

In this way, the educational institutions come next to the family for the purpose of socialisation of the growing child. Educational institution is a very important socialiser and the means by which individual acquires social norms and values (values of achievement, civic ideals, solidarity and group loyalty etc) beyond those which are available for learning in the family and other groups.

5. Occupation:

In the occupational world the individual finds himself with new shared interests and goals. He makes adjustments with the position he holds and also learns to make adjustment with other workers who may occupy equal or higher or lower position.

While working, the individual enters into relations of cooperation, involving specialisation of tasks and at the same time learns the nature of class divisions. Work, for him, is a source of income but at the same time it gives identity and status within society as a whole.

Wilbert Moore has divided occupational socialisation into four phases:

- (a) Career choice,
- (b) Anticipatory socialisation,
- (c) Conditioning and commitment,
- (d) Continues commitment.

(a) *Career Choice:*

The first phase is career choice, which involves selection of academic or vocational training appropriate for the desired job.

(b) *Anticipatory Socialisation:*

The next phase is anticipatory socialisation, which may last only a few months or extend for years. Some children inherit their occupations. These young people experience anticipatory socialisation throughout childhood and adolescence as they observe their parents at work. Certain individuals decide on occupational goals at relatively early ages. The entire adolescent period for them may focus on training for that future.

(c) *Conditioning and Commitment:*

The third phase of occupational socialisation takes place while one actually performs the work-related Role. Conditioning consists of reluctantly adjusting to the more unpleasant aspects of one's job. Most people find that the novelty of new daily schedule quickly wears off and realise that the parts of the work experience are rather tedious. Moore uses the term commitment to refer to the enthusiastic acceptance of pleasurable duties that come as the recruit identifies the positive task of an occupation.

(d) *Continues Commitment:*

According to Moore, if a job proves to be satisfactory, the person will enter a fourth stage of socialisation. At this stage the job becomes an indispensable part of the person's self identity. Violation of proper conduct becomes unthinkable. A person may choose to join professional associations, unions or other groups which represent his or her occupation in the larger society.

6. Political Parties:

Political parties attempt to seize political power and maintain it. They try to win the support of the members of the society on the basis of a socio-economic policy and programme. In the process they disseminate political values and norms and socialise the citizen. The political parties socialise the citizen for stability and change of political system.

7. Mass Media:

The mass media of communication, particularly television, play an important role in the process of socialisation. The mass media of communication transmit information and messages which influence the personality of an individual to a great extent.

In addition to this, communication media has an important effect in encouraging individuals to support the existing norms and values or oppose or change them. They are the instrument of social power. They influence us with their messages. The words are always written by someone and these people too – authors and editors and advertisers – join the teachers, the peers and the parents in the socialisation process.

To conclude, environment stimuli often determine the growth of human personality. A proper environment may greatly determine whether the social or the self-centered forces will become supreme. Individual's social environment facilitates socialisation. If his mental and physical capacities are not good, he may not be able to make proper use of environment. However, the family plays perhaps the important part in the process of socialisation.

The child learns much from the family. After family his playmates and school wield influence on his socialisation. After his education is over, he enters into a profession. Marriage initiates a person into social responsibility, which is one of aims of socialisation. In short the socialisation is a process which begins at birth and a continues unceasingly until the death of individual.

Importance of Socialisation

The process of socialisation is important from the point of view of society as well as from the point of view of individual. Every society is faced with the necessity of making a responsible member out of each child born into it. The child must learn the expectations of the society so that his behaviour can be relied upon.

He must acquire the group norms in order to take the behaviour of others into account. Socialisation means transmission of culture, the process by which men learn the rules and practices of social groups to which belongs. It is through it that a society maintains its social system, transmits its culture from generation to generation.

From the point of view of the individual, socialisation is the process by which the individual learns social behaviour, develops his self. Socialisation plays a unique role in personality development of the individual.

It is the process by which the new born individual, as he grows up, acquires the values of the group and is moulded into a social being. Without this no individual could become a person, for if the values, sentiments and ideas of culture are not joined to the capacities and

needs of the human organism there could be no human mentality, no human personality.

The child has no self. The self emerges through the process of socialisation. The self, the core of personality, develops out of the child's interaction with others.

In the socialisation process the individual learns the culture as well as skills, ranging from language to manual dexterity which will enable him to become a participating member of human society.

Socialisation inculcates basic disciplines, ranging from toilet habits to method of science. In his early years, individual is also socialised with regard to sexual behaviour.

Society is also concerned with imparting the basic goals, aspirations and values to which the child is expected to direct his behaviour for the rest of his life. He learns the levels to which he is expected to aspire.

Socialisation teaches skills. Only by acquiring needed skills individual fit into a society. In simple societies, traditional practices are handed down from generation to generation and are usually learned by imitation and practice in the course of everyday life. Socialisation is indeed an intricate process in a complex society characterised by increasing specialisation and division of work. In these societies, inculcating the abstract skills of literacy through formal education is a central task of socialisation.

Another element in socialisation is the acquisition of the appropriate social roles that the individual is expected to play. He knows role expectations, that is what behaviour and values are a part of the role he will perform. He must desire to practise such behaviour and pursue such ends.

Role performance is very important in the process of socialisation. As males, females, husbands, wives, sons, daughters, parents, children, student's teachers and so on, accepted social roles must be learned if the individual is to play a functional and predictable part in social interaction.

In this way man becomes a person through the social influences which he shares with others and through his own ability to respond and weave his responses into a unified body of habits, attitudes and traits. But man is not the product of socialisation alone. He is also, in part, a product of heredity. He generally possesses the inherited potential that can make him a person under conditions of maturation and conditioning.

SOCIAL GROUP

Man's life is a group life to a large extent. If a person lives in society, he typically is also a member of a number of groups which may themselves be considered as existing in a society. A group is a number of people involved in a pattern of association with one another. Typical groups are a clique of friends, a political party, and a sports club.

The key to the nature of human grouping is the notion of association. Groups are created and maintained because they enable individual members to attain certain goals or interests which they hold in common. Our social behaviour and personalities are shaped by the groups to which we belong. Throughout his life, individual is a member of various groups, some are chosen by him, others are assigned to him at birth.

Groups constitute the complex pattern of the 'social structure'. Groups are a part of society.

Meaning of Social Groups

Two or more persons in interaction constitute a social group. It has common aim. In its strict sense, group is a collection of people interacting together in an orderly way on the basis of shared expectations about each other's behaviour. As a result of this interaction, the members of a group, feel a common sense of belonging.

A group is a collection of individuals but all collectivities do not constitute a social group. A group is distinct from an aggregate (people waiting at railway station or bus stand) member of which do not interact with one another. The essence of the social group is not physical closeness or contact between the individuals but a consciousness of joint interaction.

This consciousness of interaction may be present even there is no personal contact between individuals. For example, we are members of a national group and think ourselves as nationals even though we are acquainted with only few people. "A social group, remarks Williams, "is a given aggregate of people playing interrelated roles and recognized by themselves or others as a unit of interaction.

The Sociological conception of group has come to mean as indicated by Mckee, " a plurality of people as actors involved in a

pattern of social interaction, conscious of sharing common understanding and of accepting some rights and obligations that accrue only to members.

According to Green, “A group is an aggregate of individuals which persist in time, which has one or more interests and activities in common and which is organised.”

According to Maclver and Page “Any collection of human beings who are brought into social relationship with one another”. Social relationships involve some degree of reciprocity and mutual awareness among the members of the group.

Thus, a social group consists of such members as have reciprocal relations. The members are bound by a sense of unity. Their interest is common, behaviour is similar. They are bound by the common consciousness of interaction. Viewed in this way, a family, a village, a nation, a political party or a trade union is a social group.

In short, a group means a group of associated members, reciprocally interacting on one another. Viewed in this way, all old men between fifty and sixty or men belonging to a particular income level are regarded as ‘ aggregates’ or ‘quasi-groups’. They may become groups when they are in interaction with one another and have a common purpose. People belonging to a particular income level may constitute a social group when they consider themselves to be a distinct unit with special interest.

There are large numbers of groups such as primary and secondary, voluntary and involuntary groups and so on. Sociologists have classified social groups on the basis of size, local distribution, permanence, degree of intimacy, type of organisation and quality of social interaction etc.

Characteristics of Social Groups

Following are the important characteristics of social group:

1. *Mutual Awareness:*

The members of a social group must be mutually related to one another. A mere aggregate of individuals cannot constitute a social group unless reciprocal awareness exist among them. Mutual attachment, is therefore, regarded as its important and distinctive feature. It forms an essential feature of a group.

2. *One or more Common Interests:*

Groups are mostly formed for the fulfillment of certain interests. The individuals who form a group should possess one or more than

one common interests and ideals. It is for the realization of common interests that they meet together. Groups always originates, starts and proceed with a common interests.

3. *Sense of Unity:*

Each social group requires sense of unity and a feeling of sympathy for the development of a feeling or sense of belongingness. The members of a social group develop common loyalty or feeling of sympathy among themselves in all matters because of this sense of unity.

4. *We-feeling:*

A sense of we-feeling refers to the tendency on the part of the members to identify themselves with the group. They treat the members of their own group as friends and the members belonging to other groups as outsiders. They cooperate with those who belong to their groups and all of them protect their interests unitedly. We-feeling generates sympathy, loyalty and fosters cooperation among members.

5. *Similarity of Behaviour:*

For the fulfillment of common interest, the members of a group behave in a similar way. Social group represents collective behaviour. The-modes of behaviour of the members on a group are more or less similar.

6. *Group Norms:*

Each and every group has its own ideals and norms and the members are supposed to follow these. He who deviates from the existing group-norms is severely punished. These norms may be in the form of customs, folk ways, mores, traditions, laws etc. They may be written or unwritten. The group exercises some control over its members through the prevailing rules or norms.

Difference between Social Group and Quasi-group or Potential Group

A social group must be distinguished from a quasi-group or potential group. A social group is an aggregation of individual in which (a) definite relations exists between individuals composing it and (b) each individual is conscious of the group itself and its symbols. But a quasi-group may

be defined as an aggregate or portion of the community (a) which has no recognizable structure or organization, and (b) whose members may be unconscious or less conscious of the existence of the grouping.

In other words, a quasi-group means a number of individuals having certain characteristics in common but the body is devoid of any recognizable structure. For example, the students of a college or of university may form a quasi-group when they do not have the advantage of their own union or an organisation of some sort.

But once they organise themselves, their organisation, they become a social group. Bottomore refers to social classes, sex groups, age groups, income groups, status groups and the like as examples of quasi-groups. But at any time a quasi-group or potential group may become an organized social group. "The frontier between groups and quasi-groups is fluid and variable, since quasi-groups may give rise to organised social groups", says Bottomore.

Classification of Groups

Different sociologists have classified groups in different ways. Social groups are not only innumerable but also diverse. It is not possible to study all the groups. A systematic study of groups needs a classification. Various thinkers have chosen many criteria or bases for the classification of social groups such as size, kind of contact, nature of interests, degree of organisation and degree of permanence etc. Some of these bases have received more attention than others.

Dwight Sanderson has classified groups into three types on the bases of structure such as involuntary, voluntary and delegate groups. An involuntary group is that to which man has no choice, which is based on kinship such as the family, tribe or clan. A voluntary group is one which a man joins of his volition or wishes.

At any time he is free to withdraw his membership from this group. A delegate group is one to which a man joins as a representative of a number of people either elected or nominated by them. Parliament or Assembly is a delegate group.

P.A. Sorokin, an American sociologist, has divided groups into two major types – the vertical and the horizontal. The vertical group includes persons of different strata or statuses. But the horizontal group includes persons of the same status. A nation, for instance, is a vertical group, while a class represents horizontal grouping.

F.H. Giddings classifies groups into genetic and congregate. The genetic group is the family in which a man is born involuntarily. The congregate group is the voluntary group to which he joins voluntarily.

George Hasen has classified groups into four types on the basis of their relations to other groups. They are unsocial, pseudo-social, antisocial and pro-social groups. An unsocial group is one which largely lives to itself and for itself and does not participate in the larger society of which it is a part. It does not mix-up with other groups and remains aloof from them.

But it never goes against the interests of the larger group. A pseudo-social group participates in the larger group of which it is a part but mainly for its own gain and not for the greater good. An antisocial group is one, which acts against the interest of the larger group of which it is a part. A pro-social group is the reverse of the antisocial group. It works for the larger interest of the society of which it is a part.

C.H. Cooley classified groups on the basis of kind of contact into primary and secondary groups. In primary group, there is face-to-face, close and intimate relationship among the members such as in the family. But in a secondary group the relationship among the members are indirect, impersonal and superficial such as the political party, a city and trade union etc.

W.G. Sumner made a division of groups into in-group and out-group. The groups with which the individual identifies himself are his in-groups such as his family, tribe, college, occupation etc. All other groups to which he does not belong are his out-groups.

Besides these above, the groups can be classified further into following categories:

1. Disjunctive and overlapping groups.
2. Territorial and non-territorial groups.
3. Homogenous and Heterogeneous groups.
4. Permanent and Transitory groups.
5. Contractual and non-contractual groups.
6. Open groups and closed groups.

Thus, sociologists have classified groups into numerous categories according to their own way of looking at them.

In-group and Out-group

William Graham Sumner, an American Sociologist in his book "Folkways" made distinction between in-group and out-group from the individual point of view and it is based on preferential bonds (ethnocentrism) among the members of the groups.

According to Sumner, "The groups with which the individual identifies himself are his in-groups, his family or tribe or sex or college or occupation or religion, by virtue of his awareness of likeness or consciousness of kind". The individual belongs to a number of groups which are his in-groups; all other groups to which he does not belong are his out-groups.

In-groupness produces among the members the sense of belonging together which is the core of the group life. In-group attitudes contain some element of sympathy and a sense of attachment to the other members of the group. It embodies the collective pronoun 'we'. The members of the in-group display cooperation, goodwill, mutual help and respect for one another's rights.

They possess a sense of solidarity, a feeling of brotherhood and readiness to sacrifice them for the sake of the group. W.G. Sumner also said that ethnocentrism is a characteristic of the in-group. Ethnocentrism is that view of things in which one's own group is the centre of everything and others are scaled and rated with reference to it. It is an assumption that the values, the ways of life and the attitude of one's own group are superior to those of others.

An out-group, on the other hand, is defined by an individual with reference to his in-group. He uses the word 'they' or 'other' with reference to his out-group. Toward the members of out-group we feel a sense of indifference, avoidance, disgust, hostility, competition or outright conflict. The relationship of an individual to his out-group is marked by a sense of remoteness or detachment and sometimes even of hostility.

It is obvious that in-groups and out-group are not actual groups except in so far as people create them in their use of the pronouns 'we' and 'they' and develop a kind of attitude towards these groups. The distinction is nevertheless an important formal distinction because it enables us to construct two significant sociological principles. But the distinction between 'we' and 'they' is a matter of situational definition.

The individual belongs not to one group but to many groups, the membership of which are overlapping. As a member of a family, he is

'we' with the other members of that family, but when he meets in a club to which the other members of the family do not belong, these members become for him 'they' for limited purposes.

Mencius, the Chinese sage, said many years ago, "Brothers who may quarrel within the walls of their home, will bind themselves together to drive away any intruder". Likewise, a wife serving in a women's college becomes a member of the out-group for a husband serving in a men's college, though husband and wife in the family are members of the in-group.

Thus, the distinction between in-group and out-group are not only overlapping, they are often confusing and contradictory. In short, an individual's group identification changes in circumstances.

Primary Group

The concept of primary group was introduced by Charles Horton Cooley, in his book "Social Organisation" published in 1909. Though Cooley has never used the term 'secondary group', but while discussing the groups other than those of primary, some sociologists like K. Davis, Ogburn and Maclver have popularised other groups such as secondary groups. Hence, the classification of primary and secondary groups is made on the basis of the nature of social contact, the degree of intimacy, size and the degree of organisation etc.

The Primary group is the most simple and universal form of association. It is nucleus of all social organisations. It is a small group in which a small number of persons come into direct contact with one another. They meet "face to face" for mutual help, companionships and discussion of common questions. They live in the presence and thought of one another. The primary group is a small group in which the members live together.

In the words of C.H. Cooley "By primary groups I mean those characterized by intimate face to face association and cooperation. They are primary, in several senses, but chiefly in that they are fundamental in framing the social nature and ideal, of the individual". Such groups in Cooley's phrase are "the nursery of human nature" where the essential.

Sentiments of group loyalty and concern for others could be learned. C.H. Cooley regards certain face-to-face associations or groups like the family, tribe, clan, play groups, the gossip groups, kinship groups, the community groups, etc, as primary groups. These groups are

primary because they are always “first” from the point of view of time and importance. “It is the first and generally remains the chief focus of our social satisfactions”.

Characteristics of a Primary Group

Primary Group possesses certain essential traits. The following are the characteristics of Primary group.

1. Closeness or Physical Proximity:

Physical proximity or presence provides an opportunity for the development of intimate and close relations. In order that relations of the people may be close, it is necessary that their contacts also should be close.

Seeing and talking with each other makes exchange of ideas and thoughts easy. It is because the members of primary group meet and talk frequently that a good feeling and a sense of identify develop among them quickly. Prof. K. Davis remarked that physical proximity or face-to-face relation is not indispensable for establishing close contact or intimacy.

For example, we may have face-to-face relations with our barbers or laundrymen; there may not be intimacy or primary group relationship with them. On the other hand, we may establish contact with our close friends through the correspondence of letter even though we may not have seen for many years. Relationships among primary group members are based on intimacy not on contractual obligations.

2. Smallness:

Primary groups are smaller in size. The smaller the size of the group, the greater will be the intimacy among its members. Relationship can be intimate and personal only in a small group. It is a fact that intimacy declines as the size of the group increases. The limited size of the group facilitates the participation of all its members in its common activity. Better understanding and fellow feeling among the members can be possible only when the group is small in size.

3. Durability:

Primary group is relatively, a permanent group. Intimacy between the members becomes deeper because they meet frequently and are closely associated with one another. The longer duration of the acquaintance, the greater the intimacy, all the members of the primary group try to fulfill the condition of continuity or durability of relationship.

4. Identity of Ends:

Members of a primary group have similar attitudes, desires and objectives. They all work together for the fulfillment of their common end. Every member tries to promote the common welfare of his group. The experiences, pain and pleasure, success and failure, prosperity and adversity of an individual member are shared by all the members of the group.

The interests of one are the same as the interests of other. Kingsley Davis has rightly remarked "the child's needs become the mother's ends". Such a complete and mutual identity of ends is seldom found.

5. Relationship is an end in itself:

The Primary relationship is regarded not as a means to an end but rather as an end itself. If the people make friends for specific purpose or means, we cannot regard their friendship as genuine. A genuine friendship or true love is not formed for a purpose. It is above the consideration of any selfish interest or interests. Friendship is a source of pleasure, it is intrinsically enjoyable. The primary relations are voluntary and spontaneous because they possess intrinsic value.

6. Relationship is Personal:

The primary relationship is a matter of persons. It exists because of them and it is sustained by them. It should be noted that this relationship comes to an end as soon as one of the partners disappears from the primary group. The personal relationship is non transferable and irreplaceable.

One individual cannot be substituted by another individual in the same relationship, for example, no one can take the place of our dead friend. The vacuum created by his death cannot be filled in, nor can anybody establish and continue the same kind of relationship with us after his death. If the particular person in whom our interest is centered disappears, the relationships also disappear. Such are the relationships between friends, husband and wife.

7. Relationship is Inclusive:

In the primary group, we face our fellows as total human beings. A person comes to know his fellow in all the details of his life, as a whole being. A person in the primary group is not merely a legal entity, an economic cipher or a technological Cog. He is all of these rolled into one. He is the complete concrete person.

It thus becomes clear that primary relationships are non-contractual, non-economic, non-political and non-specialised; they are personal, spontaneous, sentimental and inclusive.

Importance of Primacy Group

The primary group is considered to be equally important both for the individual and society.

Individual point of view:

The primary group plays a commanding role in the development of human personality. It is fundamental in forming the social nature and ideal of the individual. It is regarded as a nursery of human nature. The development of “self” – the core of personality depends on close, intimate and personal contacts.

It is in the primary group – the family – that the individual in his formative stages identifies him with others and takes over their attitudes. In the family the child acquires all his fundamental habits-those of his bodily care, of speech, of obedience or disobedience, of right or wrong, of sympathy, of love and affection.

Similarly, in the primary group – the play group, the child learns to give and take with other children. The play group affords him early training in meeting his equals, learning to cooperate, to compete and to struggle. The primary groups, such as family or the play group, are preeminently the agencies of socialization. That is why the family is often said to be the foundation of society and the play group, the best school for the future citizen.

The primary groups not only satisfy the human needs but also provide a stimulus to each of its members in the pursuit of interest. The face-to-face association-ship or the close physical presence of others acts as a stimulus to each. One feels that he is not alone pursuing the interest but there are many others who along with him are devoted to the same pursuit. “Through participation of all, the interest gains a new objectivity”. This feeling stimulates one to keener efforts, by enlarging and enriching the character of the interest.

Societal point of view

Primary groups are important not only from the individual’s point of view, they are equally important from societal point of view. Primary group acts as an agency of social control. It not only provides security

to the members but also control their behaviour and regulate their relations.

The primary groups, such as the family or the play group, are preeminently the agencies of socialization. They transmit culture and in this respect they are irreplaceable. They help the individuals to acquire basic attitudes towards people, social institutions and the world around him.

The attitude of kindness, sympathy, love, tolerance, mutual help and sacrifice which provide the cementing force to social structure are developed in the primary groups. From such experiences and attitudes spring the desire for democracy and freedom.

The members are taught by the primary groups to work in the society according to their roles with efficiency. In this way, primary groups run the society smoothly and maintain its solidarity. "It is the first and generally remains the chief focus of our social satisfactions."

Secondary Group

The Secondary groups are of special significance in modern industrial society. They have become almost inevitable today. Their appearance is mainly due to the growing cultural complexity. Secondary groups may be defined as those associations which are characterized by impersonal or secondary relations and specialization of functions. K. Davis says that "The secondary groups can be roughly defined as the opposite of everything already said about primary groups."

They are also called "special interest groups" or "self-interest groups". The examples of secondary groups include a city, a nation, a political party, corporation, labour union, an army, a large crowd etc. These groups have no direct bearing on the members. Here members are too many and too scattered. Here human contacts are superficial, undefined and mechanical.

Different sociologists have defined secondary group in different ways. Some of the important definitions are given below.

According to C.H. Cooley, "Secondary groups are wholly lacking in intimacy of association and usually in most of the other primary and quasi-primary characteristics".

As Ogburn and Nimkoff say, "The groups which provide experience lacking in intimacy are called secondary groups".

According to Kingsley Davis, "Secondary groups can be roughly defined as the opposite of everything said about primary groups".

Robert Bierstedt says, “Secondary groups are all those that they are not primary”.

Characteristics

The characteristics of secondary group are as follows:

1. Large in size:

Secondary groups are relatively large in size. These groups comprise a very large number of persons. For example, a political party, a trade union, international associations, such as Rotary Club, Lions Club, the Red cross Society which consists of thousands of members scattered all over the world.

2. Formality:

The relations of members in a secondary group are of a formal type. It does not exercise primary influence over its members. Secondary groups exert influence on the members indirectly. They are controlled by formal rules and regulations. Informal means of social control are less effective in regulating the relation of members.

Formal social controls such as law, legislation, police, court etc. are very much important for the members. Moral control is only secondary. A formal authority is set up with designated powers in secondary groups. Here man is a legal and not a human entity.

3. Impersonality:

Secondary relations are impersonal in nature. In the large scale organisation, there are contacts and they may be face-to-face, but they are, as says K. Davis, of “the touch and go variety.” Here contacts are chiefly indirect. The two persons may never see each other. Relations among them are impersonal, because members are not very much interested in other members as ‘persons’.

They are more concerned with their self-centered goals than with other persons. There is no sentiment attaching to the contacts. It is not required that the parties know each other. For example, in the large scale factory organisation, the members are known to each other as the boss, the foreman, skilled workers, ordinary workers etc. The secondary relations are viewed as a means to an end and not an end in itself.

4. Indirect Cooperation:

Indirect cooperation is another characteristic of secondary groups. In it, members do different things interdependently. All contribute to the same result, but not in the same process. They do unlike things together. In the large scale organisation where division of labour is

complex, the members have not only different functions but different powers, different degrees of participation, different rights and obligations.

5. Voluntary Membership:

The membership of most of the secondary groups is not compulsory but voluntary. Individuals are at liberty to join or to go away from the groups. It is not essential to become the member of Rotary International or Red Cross Society. However, there are some secondary groups like nation or the State whose membership is almost involuntary.

6. Status depends upon Role:

In secondary groups the status or position of every member depends on his role. The determination of his status is not influenced by ascription or by his birth or personal qualities but by the achievement or the role he plays. For example, the status of the President in a trade union depends upon the role he plays in the union and not upon his birth.

Importance of Secondary Group

The secondary groups occupy a dominant place in modern civilised and industrial societies. Where life is relatively simple or where the number of people is small, the face to face group may be sufficient for most purposes. But as the society expands demanding more and more division of labour and specialization of functions, the large-scale secondary groups become necessary. The small communities have now given way to large communities.

In place of cottage industry we have now grant corporations employing thousands of people. Population has moved from the village to the city. The changing trends of modern society have swept away primary groups. Man now depends more on secondary groups for his needs. The child was formerly born in the warm atmosphere of the family, now he is born in the cold atmosphere of the hospital.

The followings are the advantages of secondary groups:

1. *Efficiency:*

The secondary group helps its member to improve their efficiency in their specific field of activity and in consequences, they become

experts. The emphasis is on getting the job done. Sentiment, emotion is subordinated to achievement. A formal authority is set up with the responsibility of managing the organisation efficiently. The secondary relationships are instrumental in accomplishing certain specific tasks. In this sense, they may be regarded as functional in character.

2. Wider Outlook:

The secondary group broadens the outlook of its members. It accommodates a large number of individuals and localities which widens the outlook of its members. It is more universal in its judgement than the primary group.

3. Wider Opportunities:

The secondary groups have opened channel, of opportunities. A large number of professions and occupations are opening the way for specialised careers. Secondary groups provide a greater chance to develop individual talents. The talented individual can now rise from an unknown background to the highest position in business, industry, civil and technical services.

The functions of secondary groups are essential for our society if we wish to enjoy our current life styles. The people are becoming more and more dependent on these groups. The tremendous advances in material comfort and in life expectancy in modern world would be impossible without the rise of goal-directed secondary groups.

Difference between Primary Group and Secondary Group

It is important to mention here that dichotomy between primary and secondary' groups were perceived by Cooley but it was not elaborated by him. However, the following are the chief points of difference between the primary group and secondary group.

1. Size:

A primary group is small in size as well as area. The membership is limited to a small area. It is not spread over the whole world. At the other end in a secondary group the membership is widespread. It may contain thousands of members scattered in different parts of the world as is the case with a corporation.

2. Physical Proximity:

Primary groups are based on close contacts. People in these groups do not merely know one another and interact frequently. But they know

one another well and have strong emotional ties. Secondary groups do not give its members feeling of close proximity that primary groups give. In primary group, one is concerned with the other person as a person, but as a functionary who is fitting a role.

3. *Duration:*

Primary groups exist for a longer period. Relationships in primary group are permanent in nature. Secondary groups, on the other hand are based on temporary relationship. For example, members of a club, infrequently meeting and only for a few hours at a time.

4. *Kinds of Cooperation:*

In a secondary group, the cooperation with the fellow members is direct. The members cooperate only to achieve the objective of the group. In a primary group, on the other hand, the members directly cooperate with each other participating in the same process. They sit together, discuss together play together.

5. *Types of Structures:*

Every secondary group is regulated by a set of formal rules. A formal authority is set up with designated powers and a clear cut division of labour in which the function of each is specified in relation to the function of all the rest fellows. The primary group is based on a informal structure. The members participate in the same process, the spontaneous adjustment in the working of the group. No formal and detail rules are drafted. The structure is simple.

6. *End in itself versus Means to an End:*

Primary groups are an end in themselves. Individuals enter into primary relations because such relations contribute to personal development, security and well-being. Secondary group on the other hand is goal oriented. Membership is for some limited and well-defined objective. For example, if marriage is done purely with an economic gain, it lacks warmth and quality which we think should go into marriage. On the other hand, members of the secondary group value extrinsic political, economic or other benefits of the relationship rather than relationship itself.

7. *Position:*

In primary groups, the position or status of a person is fixed according to his birth, age and sex. But in secondary groups, the position of a

person is determined by his roles. For example, in family, the position of father is based upon birth, whereas in a trade union the position of the president depends upon the roles he plays in the union.

8. *Difference in Development of Personality:*

Primary group is concerned with the total aspects personality of a person and it develops his whole personality. Secondary group, on the other hand, is concerned with a particular aspect of personality and it develops only that aspect. In this way, the qualities like love, sympathy, obligation, mutual help, and tolerance etc. flourish in primary groups, while secondary groups promote self-interest and individuality.

9. *Relationship:*

The relationship of members with each other in primary group is direct, intimate and personal. They meet face to face and develop direct contacts. A secondary group is based on impersonal relationships. It does not exercise a primary influence over its members because they do not live in presence and thought of one another.

They perform their jobs, carry out the orders, pay their dues and contribute to the group interest, still may never see each other. Paul Landis 'Says, "Secondary groups are those that are relatively casual and impersonal in their relationships – Relationships in them are usually competitive rather than mutually helpful.

People in primary group share their feelings, thoughts, fears and doubts without worrying that others will think less of them. On the other hand, in secondary group individual interact with part of their personality. There is a feeling of external constraints between members,

For example, the relations between a customer and waiter in a restaurant. Each member of a Secondary group is involved with only a segment of the other's lives and sometimes that segment is very small. The relations are unsentimental and limited in scope.

10. *Social Control:*

The mode of recruitment to the primary group is formal. Therefore, formal means of social control are more effective. As members have closeness and greater intimacy, there is great control over a member.

Neighborhood and family control is very complete control and the individual sometimes wishes to escape it by getting into more impersonal life of a larger setting such as a big city. Secondary group

on the other hand, uses formal means of checking deviation of violation of norms. Formal agencies of social control are more effective as formal relations exist between the members.

To conclude, terms 'Primary' and 'secondary' thus describe a type of relationship and do not imply that one is more important than the other.

Reference Group

The term 'reference group' was coined by Herbert Hyman (1942) to apply to the group against which an individual evaluates his or own situation or conduct. He distinguished between membership group to which people actually belong and a reference group which is used as a basis for comparison.

A reference group may or may not be a membership group. The term reference was introduced into the literature on small group by Muzaffar Sherif in his book "An Outline of Social Psychology". The concept was subsequently elaborated by R.K. Merton and Turner.

Strictly speaking, a reference group is one to which we do not actually belong but with which we identify ourselves or to which we would like to belong. We may actually belong to a group, yet we accept the norms of another group to which we refer but to which we do not actually belong. L Merton writes, individual in the society choose not only reference group but also reference individual. Reference individual has often been described as "role model". The person who identifies himself with a reference individual will seek to approximate the behaviour and value of that individual in his several roles.

According to Sherif, "A reference group is one to which the individual refers and with which he identifies himself, either consciously or sub-consciously. The central aspect of the reference group is psychological identification."

According to Shibutani, "A reference group is that group whose outlook is used by the act or as the frame of reference in the organization of his perceptual field.

As Horton and Hunt have pointed out, "A reference group is any group to which we refer when making judgements – any group whose value-judgements become our value-judgements". They have further said, "Groups which are important as models for one's ideas and conduct norms..." can be called reference groups.

Ogburn and Nimkoff say, "Groups which serve as points of comparison are known as reference groups". They have further added that the reference groups are those groups from which "we get our values or whose approval we seek".

An individual or a group regards some other group as worthy of imitating, such group is called a reference group and the behaviour it involves is called the reference group behaviour. It accepts the reference group as model or the ideal to imitate or to follow. Reference groups, therefore, can be numerous- some may begin imitating, other may be potential imitators and some others may be aspiring to imitate.

The importance of the reference group concept is highlighted by R. Moerton in his theory of "relative deprivation" and "reference group". He argues that we orient our behaviour in terms of both membership and non-membership, i.e. reference groups.

When our membership group does not match our reference group, we may experience a feeling of relative deprivation- discontent which arises from experiencing the gap between what we have (the circumstances of our membership group) and what we believe we should have (the circumstances of our reference group). Feelings of relative deprivation provide fertile soil for collective behaviour and social movements.

Reference groups serve as models for our behaviour. We assume perspectives of these groups and mould our behaviour accordingly. We adopt value judgements of these groups. Depending on what groups we select to compare ourselves with, we either feel deprived or privileged, satisfied or discontented, fortunate or unfortunate. For example, when a student gets 2nd Division in the examination, he or she can either feel terrific in comparison to 3rd Division students or inadequate/bad compared to 1st Division students.

The reference group is not synonymous with the membership group. The individual may identify himself with groups of which he is not a member, but of which he aspires to be a member. The ambitious clerk may identify himself with the board of directors of the bank. He interacts on a face-to-face basis with his fellow clerks, but he may think of himself in a more exalted company.

Identification with groups of which one is not a member is characteristic of a society where the opportunities for advancement are great and the choice of group participation is wide. In a simpler society, the individual rarely identifies himself with groups to which he

does not belong, but is content with his own position. The individual evaluates his own situation and behaves with respect to three reference group situations:

1. The group in which he is a member and has direct contact.
2. The group to which he aspires to be a member but does not yet have direct contact; and
3. A group in which he is not a member and does not aspire to membership.

The individual's social participation and functioning, then operates under a continuing series of adjustments depending on individual's perception of three kinds of reference groups.

Objectives of Reference Groups

Reference groups have two basic objectives:

Reference groups, as Felson and Reed have explained, neither perform both nor motive and comparative functions. As we aspire to membership of a certain group, we take on the group's norms and values. We cultivate its life styles, food habits, musical tastes, political attitudes, and marriage pattern in order to view ourselves as being members in good standing.

We also use the values or standards of our reference group to evaluate ourselves – as a comparative frame of reference against which we judge and evaluate our speech, dress, ranking and standards of Irving.

By making such comparison we may strive to be like the members of the reference group in some respect or to make our membership group like the reference in some respect. Or, as Johnson points out, we may simply appraise our membership group or ourselves using reference group as a standard for comparison, without aspiring to be like or unlike the reference group.

Types of Reference Group:

A reference group can be, but is not necessarily, one 'of a person's primary groups. At times the In-Group and the reference group may be the same, as when the teenager gives more importance to the opinions of the peer group than to those of his teachers. Sometimes an Out-Group is a reference group. Each sex dresses to impress the other sex.

Newcomb distinguishes between positive and negative reference groups. A positive reference group is "one in which a person is motivated

to be accepted and treated as a member (overtly or symbolically), whereas a negative reference group is one “which the person is motivated to oppose or in which he does not want to be treated as a member.”

By comparing ourselves with negative reference groups we emphasize the differences between ourselves and others. The significance of negative groups thus lies in strengthening social solidarity; the negative reference group is an instrument by which a community binds itself together. For example, Hindus constitute negative reference groups for Muslims and vice versa.

The reference group is, in summary, “a group with which the individual feels identified, the norms of which he shares and the objectives of which he accepts.” (Hartley and Hartley, 1952). The reference group provides many of the standards that guide behaviour, even when the standards are contrary to those of earlier membership groups.

The boy who identifies himself with a criminal gang will try to follow its standards, even when they conflict with those of his family. The delinquent boy “refers” himself to the gang, even though he “knows” that he is acting in conflict with the membership groups of his family, school and religious institution. To understand the behaviour of an individual, we must, therefore, refer to his reference group as it helps us in understanding the interaction between the individual and the group.

SOCIAL CONTROL

Society is a collectivity of groups and individuals. It exists for the welfare and advancement of the whole. The mutuality, on which it depends, is possible to sustain by adjustment of varied and contradictory interests. The structure pattern continues to exist because of its inbuilt mechanism and sanction system.

Social control which implies the social intercourse is regulated in accordance with established and recognised standards, is comprehensive, omnipotent and effective to stimulate order, discipline and mutuality; and to discourage, and if need be, to punish the deviance.

The aim of social order, Parsons has well said, is “nipping deviant tendencies in the bud”. If that be not done, social order would cease to exist; the law of the brute would prevail. The world would be that ‘brutish’ and ‘nasty’ state will prevail in society. Just the opposite is the process and influence that regulated social action.

The mechanics of socialisation, the process of internalization of values etc. and the bondage due to emotion – repulsion and attraction, that individuals, generally come up as conformists. Social control works always and all the time. But in view of the fact that society is subject to external impact, and internal revulsions, that continuity and change is the character of social system, the enforcement of social control is not simple.

Some may be dissatisfied with it and they may find satisfaction in deviance. The danger is always present, it cannot be eliminated. It is also not tolerable. The effectiveness of social control would therefore depend on the appropriate coordination of the accepted means of social control.

Meaning of Social Control

Generally speaking, social control is nothing but control of the society over individuals. In order to maintain the organisation and the order of the society, man has to be kept under some sort of control. This control is necessary in order to have desired behaviour from the individual and enable him to develop social qualities.

Society in order to exist and progress has to exercise a certain control over its members since any marked deviation from the established ways is considered a threat to its welfare. Such control has been termed by sociologists as social control.

Social control is the term sociologists apply to those mechanisms by which any society maintains a normative social system. It refers to all the ways and means by which society enforces conformity to its norms. The individual internalises social norms and these become part of his personality. In the process of socialisation the growing child learns the values of his own groups as well as of the larger society and the ways of doing and thinking that are deemed to be right and proper.

But every social group makes errors, great or small, in the socialising the young, says Lapiere. Even at best, the internalisation be so the social norms can scarcely of complete that a person's own desires exactly coincide with the social expectations of his group.

Hence, there is some deviations from group norms in every group. But any deviation beyond a certain degree of tolerance is met with resistance, for any marked deviation from the accepted norms is considered a threat to the welfare of the group.

Hence sanctions – the rewards or punishments- are applied to control the behaviour of the individual and to bring the nonconformists into line. All these efforts by the group are called social control, which is concerned with the failures in socialisation. Social control, as says Lapiere, is thus a corrective for inadequate socialisation.

According to E.A. Ross, the individual has deep-rooted sentiments that help him to cooperate with other fellow members to work for social welfare. These sentiments are sympathy, sociability and a sense of justice. But these sentiments by themselves are not enough to suppress the self-seeking impulses of the individual.

Society has to make use of its mechanism to accomplish the necessary order and discipline. This mechanism is called social control. As Ross defines, “Social control refers to the system of devices whereby society brings its members into conformity with the accepted standard of behaviour.

Ogburn and Nimkoff have said that social control refers to the patterns of pressure which society exerts to maintain order and established rules”.

As Gillin and Gillin say, “Social control is the system of measures, suggestions, persuasion, restrain and coercion by whatever means including physical force by which society brings into conformity to the approved pattern of behaviour, a subgroup or by which a group moulds into conformity its members”.

According to Maclver,” Social control is the way in which entire social order coheres and maintains itself – how it operates as a whole, as a changing equilibrium.”

In fact social control may be defined as any influence which the society exerts upon its members for the purpose of providing the welfare of the group. It is the way in which our social order coheres and maintains itself. It is that mechanism by which a community or group operates as a whole and maintains a changing equilibrium.

There are various means and agencies by which individuals are induced or compelled to conform to the norms of the society.

Need of Social Control

Social control is necessary for an orderly social life. The society has to regulate and pattern individual behaviour to maintain normative social order. Without social control the organisation of the society is about to get disturbed. If the individual is effectively socialised, he confirms to the accepted ways from force of habit as well as from his desire of being accepted and approved by other persons.

If he is inadequately socialised, he has a tendency to deviate from the accepted ways, but he is forced towards conformity by the pressures of social control. According to Kimball Young, it is necessary “to bring about conformity, solidarity and continuity of a particular group or society”. It is possible only through social control. Society has to make use of its mechanism to accomplish the necessary order and discipline.

Herbert Spencer has put forward the view that society is a collection of group of individuals. Man lives in society because it has a utility. Through society he is able to preserve his identity and views. In order to preserve his identity and characteristics, he has to exercise some control for which certain rules and institutions are created. These agencies of social control are helpful for preserving the identity of the individuals and society.

Various social thinkers have expressed their views in different ways about the need of social control which is discussed as under:

1. Reestablishing the Old Social System:

The main need of the social control is to keep the existing order intact. In other words it is the desire of the society to make its member to live in manner in which their forefathers have been living. Although enforcement of the old order in a changing society may hinder social progress, yet it is necessary to maintain continuity and uniformity in society.

2. Regulation of Individual Social Behaviour:

Social control is necessary in order to regulate the individual behaviour in accordance with the social objectives and social values. This helps to maintain the social order. Unless the individuals live up to the prescribed norms of conduct and unless their self-seeking impulses are subjugated to the welfare of the whole, it would be quite difficult to maintain social organisation effectively. Hence, social control is necessary for the society in order to exist and progress.

3. Obedience to Social Decisions:

Society takes certain decisions. These decisions are taken in order to maintain and upheld the values of the society. Through social control attempt is made to get the social decision obeyed.

4. To Establish Social Unity:

Unity is not possible without social control. Social control regulates the behaviour of individuals in accordance with established norms which brings uniformity of behaviour and brings unity among the individuals.

5. To bring Solidarity:

Social control is to create the feeling of solidarity in the minds of people. In the competitive world, the weaker group may be exploited by the stronger group or equally powerful groups may clash among themselves. This affects the harmony and order. Some groups may develop anti-social attitudes and pose danger to the organisation of the society. Therefore, there is necessity for the different groups and institutions.

6. To bring Conformity in Society:

Social control is intended to bring about uniformity in the behaviour of the individual members of the society and to bring about different types of conformities in their societies.

7. To Provide Social Sanction:

Any marked deviation from the accepted norms, is considered a threat to the welfare of the group as a whole. Hence, sanctions are used by the group to control the behaviour of the individuals.

8. To Check Cultural Maladjustment:

Society is continuously undergoing changes. The individual has to adjust his behaviour according to changes taking place in the society. But all the individuals cannot adjust themselves to new situations. Some may become deviants. Thus, social control is necessary to check maladjustment of individuals.

No doubt social control is needed to prevent the society from disintegration. The need is greater in modern society because of its highly complex character and disintegrating forces present in it, says Kimball Young. It has become the habit of the people to violate rules and social norms. If the agencies of social control do not act effectively society may suffer from chaos and disintegration.

Types or Forms of Social Control

Different social thinkers have categorised social control in different ways. A few classifications in regard to types and forms of social control are as follows:

(1) ***Forms of social control as given by Karl Mannheim:***

Karl Mannheim, the famous social thinker, has categorised social control under the following two heads:

- (a) Direct social control,
- (b) Indirect social control.

(a) Direct social control:

That type of social control which directly regulates and controls the behaviour of the individual is called Direct Social Control. This type of control is to be found in family, neighbourhood, play-groups and other types of primary groups. In these institutions, parents, neighbours, teachers, classmates etc., keep control over the behaviour of the individuals.

(b) Indirect social control:

In this type of social control distant factors keep control over the behaviour of the individual. Such a type of control is exercised by secondary groups through customs; traditions, rationalised behaviour etc. and public opinion are important forms of indirect social control.

(2) Forms of social control as given by Gurvitch:

According to Gurvitch social control is of the following four types:

(a) Organised social control:

In this type of social control, the behaviour of the individual is regulated either through voluntary means or through democratic ways. This is done through natural ways of social control.

b) Unorganised social control:

This social control is exercised by values of culture and usages, traditions, fashion, symbol etc. This is an elastic type of social control and is related to day-to-day life.

(c) Spontaneous social control:

This type of social control is exercised by ideas, rules and regulations, values, norms etc.

(d) More spontaneous social control:

Social control that is exercised by direct social and group experience, such as, aspirations, decisions, desires, etc., is called more spontaneous social control.

(3) Forms of social control as given by Kimball Young:

Well-known social thinker Kimball Young has categorised social control under the following two heads:

- (a) Positive social control, (b) Negative social control

(a) Positive social control:

In this type of social control positive steps such as reward, the policy of appreciation etc. are used for keeping the person under control. As a result of these steps man tries to behave in the best possible manner in the society.

(b) Negative social control:

This is just reverse of the positive form of social control. In this form of social control individual on the fear of punishment and derecognition by the society is made to behave in conformity with the values of the society.

(4) Hayes's classification of social control:

He has classified social control under the following two heads:

- (a) Control by sanction, (b) Control by socialisation and education.

(a) Control by sanction:

In this type of social control, those who act according to the values of the society are rewarded, while to those who act against the norms of the society are punished.

(b) Control by socialisation and education:

Through education and socialisation, the child is taught to act according to the norms of the society.

(5) Forms of social control as given by Lumbey:

The well-known social thinker Lumbey has classified social control under the following two categories:

- (a) Physical force method, (b) Human symbol method

Under the first form, man is made to behave in a particular manner by application of physical force, but in the second form, he is made to behave in conformity with the values of the society through language, traditions, customs, religion, rituals, etc.

(6) Forms of social control according to Cooley:

According to Cooley there are two forms of social control:

- (a) Conscious. (b) Unconscious.

Through conscious form or social control, society compels an individual to act according to its accepted objectives. Law, Propaganda, Education are such forms. Through unconscious method, social

institutions such as religion, customs, traditions, etc. keep control over the behaviour of the individual.

General views about forms of social control

Generally social control is classified under the following two forms:

(a) Formal social control, (b) Informal social control

(a) Formal social control:

This type of social control is exercised by known and deliberate agencies of social control, such as law, punishment, army, Constitution etc. Man is forced to accept these forms of social control. Generally these forms are exercised by secondary groups.

(b) Informal social control:

These agencies of Social Control have grown according to the needs of the society. Folk ways, mores, customs, social norms etc. fall under this category of social control. Generally primary institutions exercise this type of social control.

Means of Social Control

The workings of the means of social control have generated immense interest among the sociologists. Social control has always been there, though its operational character has changed from age to age. The norms, values etc. were always there, but their constituents have always been changing.

The present day industrialization, urbanization, quick means of transport and communication; desertion of the villages; mobility of the people; the rise of towns, cities and metropolitan areas; and the mixing of the people, like of which never had been before, has brought the old values to shambles. The emergence of new is stimulating the social process.

L. Burnard classified Means of social control as exploitative such as punishment and constructive such as education. He speaks of them as conscious and unconscious means. F.E. Lumley classifies them as based on symbols such as rewards and force such as punishment. Kimball Young analyses them as positive and negative and Karl Mannheim speaks of them as informal such as norms, values folk ways, mores customs, belief system, ideology and public opinion and, formal which includes among others education, law and coercion.

Social control becomes formal and institutional when any of the above process becomes structuralised into an institution. Social control is formalised and exerted by duly appointed functionaries and by formally approved methods.

Informal means of Social Control

1. Norms:

Norms are rooted in the institution. They provide the standard of behaviour and are regulatory in character. The choice of individual for striving towards the cultural goal is limited by institutional norms. These provide the guideline for action. The norms give cohesion to the society.

They influence attitude of individuals. Broom and Selznick described norms, as blueprint for behaviour, setting limits within which individuals may seek alternate ways to achieve their goals. A social norm operative in one social system is not equally operative in the other. Conformity to norms is qualified in view of the socially defined situation. Violator of norm may invite loss of prestige, social ridicule or even a more severe punishment.

2. Value:

It consists of culturally defined goals. It is held out as a legitimate object of realisation for all or for diversely located members of the society. It involves various degrees of “sentiments and significance”. These may consist of inspirational reference. Values are “goals worth striving for”. These are basic, though not exclusive.

3. Folk Ways:

Folk are a people with a community sense. They have a uniform and a common way of living. This constitutes the folkway. These are, according to F.B. Renter and C.W. Hart, “simple habits of action common to the members of the group; they are the ways of folk that are somewhat standardized and have some degree of traditional sanction for their persistence”. These in the interest of communal life and uniformity are accepted binding. Disregard shown to these brings forth disapprobation.

4. Mores:

Mores are such folkways as are based on value judgement and are deeply rooted in the community life. Any disregard shown to these

invokes sanction. According to Green, mores are “Common ways of acting which are more definitely regarded as right and proper than the folkways and which brings greater certainty and severity of punishment if violated...”

5. Custom:

Custom is “a rule or norm of action.” It is the result of some social expediency. It is followed as it involves sentiment based on some rational element. It is automatic in character; no special agency is required to enforce it. Any disregard shown to it invokes social censure; It is enforced as it is.

It cannot be stretched to meet the changing requirements. It may with the change of circumstances fade into nonexistence. It at a given time, is a force, and reflects the social consensus. A law maker has to take it into consideration. He cannot disregard it. Custom is the handiwork of time. As a blueprint for specific social purpose it develops over the time. It takes time to, evolve itself.

According to Manu, a king must inquire into the rules of families and “establish their particular law”. King, according to him, is merely a disperser of Justice”. He is no to make law. Law cannot be made in disregard of customs. Custom is still a strong force in group ways. But, in general, custom, as a social discipline is at vanishing point. It has not the automation to adjust to the requirements of the fast changing society.

6. Belief System:

Belief system has deeply influenced man’s behaviour. It has provided the sanction to the social norms and conditioned the growth of culture. It has worked as a means of informal social control. Some of the beliefs hold a significant place in the social system. Belief in the existence of the unseen power has been with man from the primitive age. The feeling of fear made him believe that he is being watched.

This seems to be the spirit behind the prayer and meditation. The raising of hands in supplication, the kneeling before the symbol of faith or such other practices and ceremonials are indicative of it. The belief in the theory of incarnation is motivated by the faith in the continuity of life. Birth and death as the endless scheme of things came to be accepted as the change from one body to another.

It motivated man's belief in goodness. Wrongful actions, he felt, were bound to have bad consequences. He, therefore avoided these as best as he could. The belief in the theory of Karma, for this has been accepted fundamental in all the Indian religious systems. The belief in the immortality of soul has largely motivated religious thinking and practices.

7. Ideology:

Social determination of thinking is ideology. Social thinking has always been influenced by ideology. Our social thinking has remained influenced by Varnashrama Dharma, Punarjanam and Dharma. Politically, unity of the country has been the ideology. In ancient texts, this land is described as devanirmitamsthanam – the land fashioned by the gods themselves.

One of the commonest prayers requires one "to recall and worship the image of his mother country as the land of seven sacred rivers, the Ganga, Yamuna, Godavari, Sraswati, Narmada, Sindhu and Kaveri, which between them covers its entire area.

8. Social Suggestions:

Social suggestions and ideas are an important method of social control. Through these suggestions and ideologies, the society controls the behaviour of its members. Society generally controls and regulates the behaviour of its members through many several ways such as through books, writings and spoken words inculcation of ideas etc.

9. Religion:

It includes those customs, rituals, prohibitions, standard of conduct and roles primarily concerned with or justified in terms of the supernatural and the sacred. Religion is powerful agency of social control. It controls man's relations to the forces of his physical and social environment. The extent to which religion controls the behaviour of men depends upon the degree to which its adherents accept its teachings.

10. Art:

It is a method of sublimation and redirection of the instinct of an individual. It is a combination of religion, morality, ideal and so many things. Art is an indirect and inadvertent manner which trains the child or an individual for either way of life.

Formal Means of Social Control

1. Education:

Education is a great vehicle of social control. After the family, it is the class room, the peer group and the leaders which exercise influence on a child by our ancients. The differences between-Dvija and Ekajaemphasised the importance of education in the social structure of the ancient society.

Education inculcates moral, intellectual and social values in individuals. It imparts a sense of continuity. It links one to one's heritage and sets a perspective before him. It gives the social vision of uniformity to the individual and fits him for social role.

The crisis of character that we experience today is no less due to the system of education, not rooted in our heritage, and is culturally alienating, socially non-collective, and politically factious. With the increase in the social role of education attention is being given to it at all levels – primary and adult, literary and technical.

2. Law:

Law is for all practical purposes, as observed by Professor Holland “a general rule of external action enforced by a sovereign political authority”. It is the general condition prescribed by the State, and the members of body politic are expected to follow it in given conditions. It is uniform and is meant for all.

Any disregard shown to it is bound to invite penalty. But as pointed out by Pollock it is bound to invite penalty. But as pointed out by Pollock it “existed before the state had any adequate means of compelling its observance and indeed before there was any regular process of enforcement at all”.

The earliest law was the custom which was enforced by the accepted authority. As a prescribed course of action, it developed out of the general usages of the family, tribe or clans. Some of these faded away with the change of circumstances, and those which were repeated generation after generation gained influence. Custom thus came to be an important source of law. The other sources of law are Religion, Equity, Scientific commentaries, judicial decisions and legislation.

Law is a comprehensive term and includes common law, which is mostly based on custom and is enforced like law by the courts and statutory law, which is made by the Parliament. Another branch of law is the Constitutional law, that is the law as provided in the Constitution.

The law of the Constitution determines the authority of the organs of the Governments in an appropriate manner.

3. Coercion:

Force as a means of social control is as ancient as the society itself. In varying degree, it has been used by all societies. Some societies even now resort to force against the deviants. Our society has not given it a high recognition. Traditionally, our political ethics is based on nonviolence or least violence.

The only state that gave up force and coercion as the instrument of State policy was the Asokan State. Gandhiji made nonviolence a weapon, against the strongest empire, the British. In all civilized societies, penal codes are reviewed to humanize the law of crime. Force breeds revenge, it does not reform.

Agencies of Social Control

There are various agencies through which social control is exercised. By 'agencies' of social control we mean those arrangements through which values and norms of society are communicated. They are definite entities through which the institutional norms can be operative in a society. They are 'executive' agencies through which norms function effectively. They are the institutions for procedural' operation. The family, the school, State, and Public opinion an important agencies of social control.

1. Family:

Family is a very important instrument agency of social control. On the one hand it socialises an individual and on the other it trains him about social behaviour. Family prescribes rules and regulations that the members have to follow. These rules and regulations form a part of social control. Family teaches the child to conform to the norms of the society. It exercises control over its members to bring about the desired action.

2. State:

The state, as the society's overall regulative system, is the chief agency of social; control. It exercises control over its members through legislations, the police, the armed forces and the prisons. Really speaking, emergence of secondary group is a gift of modern complicated social order.

In such a social order the State exercises control through rules and regulations in a more effective way. Law is the most important method of man-made social control. In the words of Maclver and Page “Law means the code upheld by the state, because of its inclusive applicability is thus guardian of society itself.

State is the agency of society that exercise its social control in the most effective manner.

3. Educational Institutions:

The educational institutions – schools are powerful agencies of social control and these institutions are committed to the moulding of citizens. Formal education in modern societies communicate ideas and values which play a larger part in regulating behaviour. Education teaches to conform to the norms of the society. Education provides a conscious teaching programme that assist society in socialising children so that they will absorb its values, beliefs and norms.

As Gillin and Gillin say, “The only sense, therefore, in which education can be used as a means of social control is that in teaching people how to arrive at truth, it trains them in the use of their intelligence and thus enlarges the scope of control through feelings, customs and traditions”.

4. Neighbourhood:

The neighbourhoods reinforce the individual family as an agency of social control. In the neighbourhood group controls traditionally take the form of mores. They are kept alive and enforced by the older members of the locality.

5. Public Opinion:

Opinion of the people is the most important method of social control in a democratic set up. Every man tries to escape from the criticism and condemnation by the society. He therefore, tries to act according to public opinion and public sentiments. In a democratic set up, public opinion is more effective and important than any other agency.

6. Propaganda and Press:

Propaganda is the deliberate effort to control the behaviour and relationships of social groups through the use of methods which affect the feelings and attitudes of the individuals who make up the group. Radio, television, press and literature not only influence the ideas of the

people but also bring about the changes in the way of life and way of thinking.

7. Economic Organisation:

With the rise of modern industrial organisation, the increase in the size of communities, a shift in the distribution of social control among the major institutions has occurred. The agencies which have risen to the forefront of social control are economic organisation, education and Government. The fear of losing a job compels an individual to follow the rules and regulations of the industry.

SOCIAL STRATIFICATION

In all societies people differ from each other on the basis of their age, sex and personal characteristics. Human society is not homogeneous but heterogeneous. Apart from the natural differences, human beings are also differentiated according to socially approved criteria. Socially differentiated men are treated as socially unequal from the point of view of enjoyment of social rewards like status, power, income etc that may be called social inequality. The term social inequality simply refers to the existence of socially created inequalities.

Meanings

Social stratification is a particular form of social inequality. All societies arrange their members in terms of superiority, inferiority and equality. Stratification is a process of interaction or differentiation whereby some people come to rank higher than others.

In one word, when individuals and groups are ranked, according to some commonly accepted basis of valuation in a hierarchy of status levels based upon the inequality of social positions, social stratification occurs. Social stratification means division of society into different strata or layers. It involves a hierarchy of social groups. A member of a particular lay The Indian Caste system provides an example of stratification system. The society in which divisions of social classes exist is known as a stratified society. Modern stratification fundamentally differs from stratification of primitive societies. Social stratification involves two phenomena (i) differentiation of individuals or groups on the basis of possession of certain characteristics whereby some individuals or groups come to rank higher than others, (ii) the ranking of individuals according to some basis of evaluation.

Sociologists are concerned not merely with the facts of social differences but also with their social evaluation.

Definitions

1. Ogburn and Nimkoff:

“The process by which individuals and groups are ranked in more or less enduring hierarchy of status is known as stratification”

2. Lundberg:

“A stratified society is one marked by inequality, by differences among people that are evaluated by them as being “lower” and “higher”.

3. Gisbert:

“Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordinations”.

4. Williams:

Social Stratification refers to “The ranking of individuals on a scale of superiority-inferiority-equality, according to some commonly accepted basis of valuation.

5. Raymond W. Murray:

Social stratification is horizontal division of society into “higher” and “lower” social units.”

6. Melvin M Tumin:

“Social stratification refers to “arrangement of any social group or society into hierarchy of positions that are unequal with regard to power, property, social evaluation and psychic gratification”.

Origin of Stratification

Regarding the origin of stratification many views have been given.

- (i) According to Davis, social stratification has come into being due to the functional necessity of the social system.
- (ii) Professor Sorokin attributed social stratification mainly to inherited difference in environmental conditions.
- (iii) According to Karl Marx, social factors are responsible for the emergence of different social strata, i.e. social stratification.

- (iv) Gumplovioz and other contended that the origin of social stratification is to be found in the conquest of one group by another.
- (v) According to Spengler, social stratification is founded upon scarcity which is created whenever society differentiates positive in terms of functions and powers.
- (vi) Racial differences accompanied by dissimilarity also leads to stratification.

Types of Social Stratification

Social stratification is based upon a variety of principles. So we find different type of stratification.

The major types of stratification are

- (i) Caste
- (ii) Class
- (iii) Estate
- (iv) Slavery

(i) *Caste* is a hereditary endogamous social group in which a person's rank and its accompanying rights and obligations are ascribed on the basis of his birth into a particular group. For example-Brahmins, Kshyatriyas, Vaishyas and Sudra Caste.

(ii) *Class*-Stratification on the basis of class is dominant in modern society. In this, a person's position depends to a very great extent upon achievement and his ability to use to advantage the inborn characteristics and wealth that he may possess.

(iii) *Estate system* of medieval Europe provides another system of stratification which gave much emphasis to birth as well as to wealth and possessions. Each estate had a state.

(iv) *Slavery* had economic basis. In slavery, every slave had his master to whom he was subjected. The master's power over the slave was unlimited.

Characteristics of Social Stratification

On the basis of the analysis of the different definitions given by eminent scholars, social stratification may have the following characteristics.

(a) *Social stratification is universal:*

There is no society on this world which is free from stratification. Modern stratification differs from stratification of primitive societies. It is a worldwide phenomenon. According to Sorokin “all permanently organized groups are stratified.”

(b) *Stratification is social:*

It is true that biological qualities do not determine one's superiority and inferiority. Factors like age, sex, intelligence as well as strength often contribute as the basis on which statuses are distinguished. But one's education, property, power, experience, character, personality etc. are found to be more important than biological qualities. Hence, stratification is social by nature.

(c) *It is ancient:*

Stratification system is very old. It was present even in the small wondering bonds. In almost all the ancient civilizations, the differences between the rich and poor, humble and powerful existed. During the period of Plato and Kautilya even emphasis was given to political, social and economic inequalities.

(d) *It is in diverse forms:*

The forms of stratification is not uniform in all the societies. In the modern world class, caste and estate are the general forms of stratification. In India a special type of stratification in the form of caste is found. The ancient Aryas were divided into four varnas: the Brahmins, Kshatriyas, Vaishyas and Sudras. The ancient Greeks were divided into freemen and slaves and the ancient Romans were divided into the patricians and the plebians. So every society, past or present, big or small is characterized by diversified forms of social stratification.

(e) *Social stratification is Consequential:*

Social stratification has two important consequences one is “life chances” and the other one is “life style”. A class system not only affects the “life- chances” of the individuals but also their “life style”.

The members of a class have similar social chances but the social chances vary in every society. It includes chances of survival and of good physical and mental health, opportunities for education, chances of obtaining justice, marital conflict, separation and divorce etc.

Life style denotes a style of life which is distinctive of a particular social status. Life-styles include such matters like the residential areas in every community which have gradations of prestige-ranking, mode of housing, means of recreation, the kinds of dress, the kinds of books, TV shows to which one is exposed and so on. Life-style may be viewed as a sub-culture in which one stratum differs from another within the frame work of a commonly shared over-all culture.

Social Stratification and Social Mobility

Social mobility refers to the movement within the social structure, from one social position to another. It means a change in social status. All societies provide some opportunity for social mobility. But the societies differ from each other to extent in which individuals can move from one class or status level to another.

It is said that the greater the amount of social mobility, the more open the class structure. The concept of social mobility has fundamental importance in ascertaining the relative “openness” of a social structure. The nature, forms, direction and magnitude of social mobility depends on the nature and types of social stratification. Sociologists study social mobility in order to find out the relative ‘openness’ of a social structure.

Any group that improves its standard will also improve its social status. But the rate of social mobility is not uniform in all the countries. It differs from society to society from time to time. In India the rate of mobility is naturally low because of agriculture being the predominant occupation and the continuity of caste system as compared to the other countries of the world.

Types of Social Mobility

In social stratification the movement occurs in three directions.

- (a) From lower to higher
- (b) From higher to lower
- (c) Between two positions at the same level.

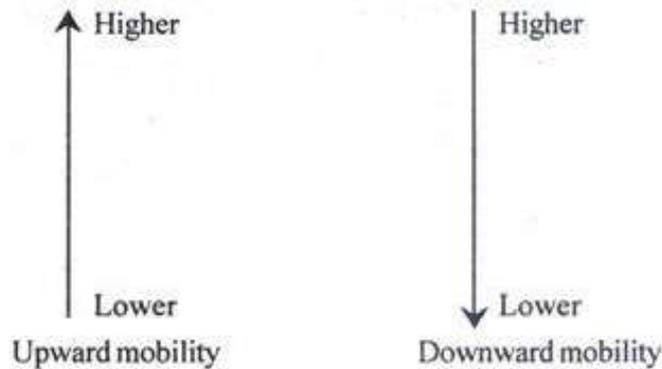
Social mobility is of two types:

- (i) Vertical mobility
- (ii) Horizontal mobility

(i) Vertical mobility:

It refers to the movement of people from one stratum to another or from one status to another. It brings changes in class, occupation

and power. It involves movement from lower to higher or higher to lower. There are two types of vertical mobility. One is upward and other is downward mobility.



When an individual moves from lower status to higher status, it is called upward mobility. For example, if the son of a peon joins a bank as an officer, it is said to be upward social mobility but if he loses the job due to any other reason or inefficiency, he is downwardly mobile from his previous job. So downward mobility takes place when a person moves down from one position to another and change his status.

(ii) Horizontal Mobility:

It refers to the movement of people from one social group to another situated on the same level. It means that the ranks of these two groups are not different. It indicates change in position without the change in status. For example, if a teacher leaves one school and joins another school or a bank officer leaves one branch to work in another or change of residence are the horizontal mobility.

Horizontal mobility

Apart from the above two broad types of social stratification, there are two other types of social stratification in terms of dimension of time. They are:

(i) *Inter-generational mobility:*

When changes in status occur from one generation to another, it is called intergenerational mobility. For example, if the son changes his

status either by taking upon occupation of higher or lower rank with that of his father, there inter-generational mobility takes place.

(ii) *Intra-generational mobility:*

When changes in status occur within one generation, it is called intra-generational mobility. For example, the rise and fall in the occupational structure of a family which leads to change in its social status within one generation is called intra-generational mobility.

Stratification and Caste:

Under the caste system status is hereditary. It is based on birth, it is purely an ascribed status. Once such positions are assigned, they can not advance and improve their social status in any way. Hence, caste as a major type of social stratification does not facilitate vertical social mobility.

Social Stratification and Class:

Class is an "open" system. Under this system vertical mobility is absolutely free. Movement from one status to another has no barrier. Status is based on achievement. It is determined by the talents, wealth, money, intelligence, power, education, income, etc. of a person. There is no inheritance of parental status.

Gender:

Like caste and class gender is another kind of social stratification system. Gender, perhaps is the oldest and permanent source of social differentiation. But within the broad hierarchy of caste and class, gender cuts across caste and class. In present day Indian society caste, class and gender are dynamic phenomena which vary between groups, communities and regions. Recent years have witnessed a thorough and widespread discussion on gender. It has claimed critical address within gender as a concept and as a set of practices has occurred during the last three decades.

The origin of the concept gender can be traced to the 19th century women's movement and in Marxism. But it seems to have first appeared among American Feminists who wanted to reject biological determinism. Feminists prefer the term gender than sex.

But the term gender means much more than sex and more inclusive than sex. It is a socially constructed category rather than biologically

determined. The gender of a man is masculine and a woman is feminine. Neither a man nor a woman is sex alone. Gender refers to the socially constructed and culturally determined role that men and women play in their day-to-day lives. Gender is the most potent significant and enormously useful analytical concept used by the feminists.

It is a matter of social ascription, a socio-cultural construction and provided a deeper analysis of inequalities existing between male and female. It refers to the social institutionalization of sexual difference. In feminist literature gender is not a value free concept rather a value loaded term and has acquired new dimensions. It is a conceptual tool for analysis and is used to highlight different structural relationships of inequality between men and women. As a socially constructed differences and relations between males and females it vary from time to time and from place to place.

Gender is defined as the social construction of relations between women and men and among various groups of women and men. Feminist consider gender as the socio-cultural manifestation of being a man or a woman.

- (1) According to N. Kabeer “Gender is seen as the process by which individuals who are born into biological categories of male or female become the social categories of men and women through the acquisition of locally defined attributes of masculinity and femininity.”
- (2) According to A. Masefield—”Gender can be defined as a notion that offers a set of frameworks within which the social and ideological construction and representation of differences between sexes are explained.”
- (3) According to ILO, “Gender refers to the social differences and relations between men and women, which are learned, which vary widely among societies and cultures and change over time.”

Thus, gender involves power structure and economic relationships. It is used to analyze the role, responsibilities, constraints, needs of men and women in all areas. It encompasses the social division and cultural distinctions between women and men. It plays an important role in shaping institutions and practices in every society.

Gender and Sex:

The term gender does not replace the term sex. It is necessary to distinguish between sex and gender. The distinction between sex and gender is fundamental, since many differences between males and

females are not biological in origin. Sex refers to the physical differences of body where as gender refers to social, cultural and psychological differences between males and females.

Sex refers to biological differences between male and female which are much more the same over time and space where as gender refers to socially and culturally constructed differences and relations between males and females which vary from place to place and from time to time. Sex refers to male and female where as gender refers to masculinity and femininity. Gender is a structural feature of a society.

Social Processes

Social processes are the ways in which individuals and groups interact, adjust and readjust and establish relationships and pattern of behaviour which are again modified through social interactions.

The concept of social process refers to some of the general and recurrent forms that social interaction may take. The interaction or mutual activity is the essence of social life. Interaction between individuals and groups occurs in the form of social process. Social processes refers to forms of social interaction that occur again and again.

Let us discuss social interaction in order to have an understanding of social process.

Meaning of Social Interaction

Man is a social animal. It is difficult for him to live in isolation. They always live in groups. As members of these groups they act in a certain manner. Their behaviour is mutually affected. This interaction or mutual activity is the essence of social life. Social life is not possible without interactions.

Social interactions are reciprocal relationships which not only influence the interacting individuals but also the quality of relationships. According to Gillin and Gillin, "By social interaction we refer to social relations of all sorts in functions – dynamic social relations of all kinds – whether such relations exist between individual and individual, between group and group and group and individual, as the case may be".

Eldredge and Merrill say, "Social interaction is thus the general process whereby two or more persons are in meaningful contact-as a result of which their behaviour is modified, however, slightly". The mere placing of individuals in physical proximity, although it usually

results in at least a medium of interaction, does not weld them into a social unit or group.

When the interacting individuals or groups influence the behaviour of each other it is called social interaction. People in action with one another means interaction of some kind. But not every kind of action is social.

When people and their attitudes are involved the process become social. Social interaction may then be defined as that dynamic interplay of forces in which contact between persons and groups result in a modifications of the attitudes and behaviour of the participants.

The two basic condition of social interaction are (i) social contact and (ii) communication. In the words of Gillin and Gillin, “social contact is the first phase of interaction”. Social contacts are always established through the medium of someone causes sense organ.

An object can be perceived by the sense organ only when that object causes communication with that sense organ. Hence the means of communication are essential adjuncts of social contact. Communication may be the form of direct person to person or it may take place through some medium of long-range contact such as the telephone, telegraph, television etc.

Social interaction usually takes place in the forms of cooperation’s, competition, conflict, accommodation and assimilation. These forms of social interaction are called “social processes”.

Meaning of Social Process

Social processes refer to forms of social interaction that occur repeatedly. By social processes we mean those ways in which individuals and groups interact and establish social relationships. There are various of forms of social interaction such as cooperation, conflict, competition and accommodation etc. According to Maclver, “Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character”.

As Ginsberg says, “Social processes mean the various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest and decay”.

According to Horton and Hunt, “The term social process refers to the repetitive form of **behaviour which are commonly found in social life**”.

Types of Social Processes

There are hundreds of social processes. But we find some fundamental social processes that are found to appear repeatedly in society. These fundamental processes are socialisation, cooperation, conflict, competition, accommodation, acculturation and assimilation etc. Loomis classified social processes into two categories; the elemental and the comprehensive or master processes.

He describes elemental processes are those by which the separate elements of the social system are articulated and comprehensive processes are those by which several or all of the elements are articulated or involved. These elements are beliefs (knowledge), sentiment, end or goal, norm, status-role (position), rank, power, sanction, and facility.

The elemental process are (1) Cognitive mapping and validation, (2) Tension management and communication of sentiment, (3) Goal attaining and concomitant 'latent' activity, (4) Evaluation, (5) Status-role performance, (6) evaluation of actors and Allocation of status-roles, (7) Decision-making and initiation of action (8) Application of sanctions, (9) Utilisation of facilities. The comprehensive or master processes are (1) Communication, (2) Boundary maintenance, (3) System linkage, (4) Social control, (5) Socialisation and (6) Institutionalisation.

Social process can be positive or negative. Accordingly, social process have been classified into two broad categories, variously entitled 'conjunctive and disjunctive, 'associative and dissociative'.

Associative Process

The associative or conjunctive social processes are positive. These social processes work for the solidarity and benefit of society. This category of social processes includes cooperation, accommodation, assimilation and acculturation etc. Three major social processes such as cooperation, accommodation and assimilation are discussed below.

1. Cooperation:

Cooperation is one of fundamental processes of social life. It is a form of social process in which two or more individuals or groups work together jointly to achieve common goals. Cooperation is the form of social interaction in which all participants benefit by attaining their goals.

Cooperation permeates all aspects of social organisation from the maintenance of personal friendships to the successful operation of international programmes. The struggle for existence forces the human beings not only to form groups but also to cooperate with each other.

The term 'cooperation' has been derived from two Latin words – 'Co' meaning 'together' and Operary meaning 'to work'. Hence, cooperation means working together for the achievement of a common goal or goals. When two or more persons work together to gain a common goal, this is called cooperation. Boys cooperate in games, men in business, workers in production, and public officials in community controls and so on, in an endless variety of beneficial activities that make possible an integrated social life.

Co-operation means working together in the pursuit of like or common interests. It is defined by Green as "the continuous and common Endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.

According to Merrill and Eldregde, "Cooperation is a form of social interaction wherein two or more persons work together to gain a common end".

In the words of Fairchild, "Cooperation is the process by which the individuals or groups combine their effort in a more or less organised way for the attainment of common objective", Cooperation involves two elements: (i) Common end and (ii) Organised effort. When different persons have the same goals and also realise that individually they cannot achieve these goals, they work jointly for the fulfillment of these goals.

The impossibility of solving many of our personal problems alone cause to work with others. Cooperation also results from necessity. It would be impossible to operate a modern factory, a large department store, or an educational system if the divisions and branches in each do not work together.

Characteristics

Following are the important characteristics of cooperation:

1. Cooperation is an associative process of social interaction which takes place between two or more individuals or groups.
2. Cooperation is a conscious process in which individuals or groups have to work consciously.
3. Cooperation is a personal process in which individuals and groups personally meet and work together for a common objective.

4. Cooperation is a continuous process. There is continuity in the collective efforts in cooperation.
5. Cooperation is a universal process which is found in all groups, societies and nations.
6. Cooperation is based upon two elements such as common end and organised effort.
7. Common ends can be better achieved by cooperation and it is necessary for the progress of individual as well as society.

Types of Cooperation

Cooperation is of different types. Maclver and Page have divided cooperation into two main types namely, (i) Direct Cooperation (ii) Indirect Cooperation.

(i) Direct Cooperation:

Under direct cooperation may be included all those activities in which people do like things together. For example, plying together, working together, carrying a load together or pulling the car out of mud together. The essential character of this kind of cooperation is that people do such identical function which they can also do separately. This type of cooperation is voluntary e.g., cooperation between husband and wife, teacher and student, master and servant etc.

(ii) Indirect Cooperation:

Under indirect cooperation are included those activities in which people do unlike tasks together towards a common end. For example, when carpenters, plumbers and masons cooperate to build a house. This cooperation is based on the principle of the division of labour.

In it people perform different functions but for the attainment of the common objective. In the modern technological age, specialisation of skills and function are more required for which indirect cooperation is rapidly replacing direct cooperation.

A.W. Green has classified cooperation into three main categories such as (i) Primary cooperation (ii) Secondary cooperation (iii) Tertiary cooperation.

(i) Primary Cooperation:

This type of cooperation is found in primary groups such as the family. In this form, there is an identify of interests between the individuals and the group. The achievement of the interests of the group includes the realization of the individual's interests.

(ii) **Secondary Cooperation:**

Secondary cooperation is found in secondary groups such as Government, industry, trade union and church etc. For example, in an industry, each may work in cooperation with others for his own wages, salaries, promotion, profits and in some cases prestige and power. In this form of cooperation there is disparity of interests between the individuals.

(iii) **Tertiary Cooperation:**

This type of cooperation is ground in the interaction between the various big and small groups to meet a particular situation. In it, the attitudes of the cooperating parties are purely opportunistic; the organisation of their cooperation is both loose and fragile. For example, two political parties with different ideologies may get united to defeat their rival party in an election.

Ogburn and Nimikoff divided cooperation into three main types:

i. **General Cooperation:**

When some people cooperate for the common goals then there is cooperation, which is known as general cooperation e.g. cooperation found in cultural functions is the general cooperation.

ii. **Friendly Cooperation:**

When we want to attain the happiness and contentment of our group we give cooperation to each other, then this type of cooperation is known as friendly cooperation e.g. dancing, singing, dating etc.

iii. **Helping Cooperation:**

When some people work for the victims of famine or flood then this type of cooperation is known as helping cooperation.

Role of Cooperation

Cooperation is the most elementary form of social process without which society cannot exist. According to Kropotkin, it is so important in the life of an individual is that it is difficult to survive without it. Even among the lowest animals such as ants and termites, cooperation is evident for survival.

Cooperation is the foundation of our social life. The continuation of the human race requires the cooperation of male and female for

reproduction and upbringing of children. Cooperation for human beings is both a psychological and social necessity. It is needed at every step in our life.

If one does not cooperate with others, he is left to live a solitary life. The physical mental and even the spiritual needs of the individual remain unsatisfied if he does not agree to cooperate with his fellow-members. It is very difficult for a man to lead a happily conjugal life without the active cooperation of his wife and via-versa.

Cooperation helps society to progress. Progress can better be achieved through united action. The outstanding progress in science and technology, agriculture and industry, transport and communication would not have been possible without Cooperation.

All the progress that mankind has made in the various fields is to be attributed to the cooperating spirit of the people. Cooperation is an urgent need of the present- day world. It is not only needed among the individuals and groups but also among the nations. It provides solutions for many international problems and disputes.

Accommodation

Adjustment is the way of life. It can take place in two ways such as adaptation and accommodation. Adaptation refers to the process of biological adjustment. Accommodation, on the other hand, implies the process of social adjustment. "Accommodation is the achievement of adjustment between people that permits harmonious acting together in social situation. It is achieved by an individual through the acquisition of behaviour patterns, habits and attitudes which are transmitted to him socially.

It is a process through which individuals or groups make adjustment to the changed situation to overcome difficulties faced by them. Sometimes new conditions and circumstances arise in the society. Individuals have learned to make adjustment to the new situation. Thus, accommodation means adjusting oneself to the new environment.

According to Park and Burgess, human social organisation is fundamentally the result of an accommodation of conflicting elements. Conflicts are bound to be there in life. Since conflict cannot continue indefinitely, the conflicting individuals or groups reach an agreement and understanding and conflict comes to an end.

Adjustment and agreement reached by the conflicting individuals and groups called accommodation. Accommodation is a process by

which those once in conflict can work together in common enterprises. As end-result of a conflict there emerge arrangements, agreements, treaties and laws which define relationships, rights, obligations and methods of cooperation.

As Maclver and Page say, “the term accommodation refers particularly to the process in which man attains sense of harmony with his environment”.

According to Ogburn and Nimkoff, “Accommodation is a term used by sociologist to describe the adjustment of hostile individuals or groups.”

As Horton and Hunt defines “Accommodation Is a process of developing temporary working agreements between conflicting individuals or groups”.

In the words of Gillin and Gillin “Accommodation is the process by which competing and conflicting individuals and groups adjust their relationship to each other in order to overcome the difficulties which arise in competition, contravention or conflict”.

It is the termination of competing or conflicting relations between individuals, groups and other human relationship structures. It is a way of inventing social arrangement which enable people to work together whether they like it or not. This led Sumner to refer to accommodation as ‘antagonistic cooperation’.

Characteristics

Characteristics of accommodation are discussed below:

(i) *It is the End-result of Conflict:*

The involvement of hostile individuals or groups in conflict makes them realize the importance of accommodation. Since conflict cannot take place continuously, they make room for accommodation. It is the natural result of conflict. If there were no conflict, there would be no need of accommodation.

(ii) *It is both Conscious and Unconscious Process:*

Accommodation is mainly an unconscious activity because a newborn individual accommodates himself with his family, caste, play-group, school, and neighbourhood or with the total environment unconsciously. Sometimes, individuals and groups make deliberate and open attempt to stop fighting and start working together. For example,

warring groups enter into pacts to stop war. Striking workers stop strike after having an understanding with the management.

(iii) *It is a Universal Activity:*

Human society is composed of antagonistic elements and hence conflicts are inevitable. No society can function smoothly if the individuals and groups are always engaged in conflict. They must have to make efforts to resolve conflicts, so accommodation is very much necessary. It is found in some degree or other in every society all the time.

(iv) *It is a Continuous Process:*

Accommodation is not confined to any particular stage or to any fixed social situation. Throughout the life, one has to accommodate oneself with various situations. The continuity of the process of accommodation does not break at all. It is as continuous as man's breathing.

(v) *It is a Mixture of both Love and Hatred:*

In the words of Ogburn and Nimkoff, accommodation is the combination of two kinds of attitude love and hatred. The attitude of love makes people to cooperate with one another but it is the hate which leads them to create conflicts and to get involved in them and then to accommodate with one another.

Forms or Methods of Accommodation

Accommodation or resolution of conflicts may be brought about in many ways and accordingly may assume various forms, the most important of them being the following:

1. *Admission of one's Defeat:*

This method of accommodation is applicable between the conflicting parties of unequal strength. The stronger group can pressurize the weaker group by its strength. The weaker party submits to the stronger one out of fear or because of fear of being over-powered.

For example, in war, the victorious nation imposes its will on the vanquished and the war comes to close when the stronger party achieves a clear-cut victory over the other. The loser has to choose whether it will admit one's own defeat or continue the conflict with the risk of being eliminated together.

2. *Compromise:*

This method is applicable when the combatants are of equal strength. In compromise, each party to the dispute makes some concessions and yields to some demand of the other. The “all or nothing” attitude gives way to a willingness to yield certain points in order to gain others.

In other words, it can be said that this method is based on the principle of give and take. Both the combatants should make some concessions or sacrifices voluntarily for each other because they know that conflict would cause the sheer waste of their energy and resources.

3. *Arbitration and Conciliation:*

Accommodation is also achieved by means of arbitration and conciliation which involves attempts of the third party to resolve the conflict between the contending parties. For example, the conflict between the employer and the employee, husband and wife, two friends, labour and management are resolved through- the intervention of an arbitrator or a conciliator or a mediator. Difference should, however, be noted between conciliation and arbitration.

The conciliator offers only suggestions in order to terminate a conflict. The acceptance of these suggestions is up to the discretion of the contending parties. It has no binding force upon them. Arbitration differs from conciliation in that the decision of the arbitrator is binding on the parties concerned.

4. *Toleration:*

Toleration is the method of accommodation in which there is no settlement of dispute but there is only the avoidance of overt conflict or open conflict. Toleration is found in the field of religion where different religious groups exist side by side, having different policies and ideologies.

For example, the co-existence of States with radically different economic and social system such as communist and capitalist systems are the examples of toleration. Similarly, at many places we find temples, churches, mosques etc. standing in close proximity to each other for centuries. After many years of religious conflict this kind of religious toleration has been possible.

5. *Conversion:*

Conversion is a method of accommodation in which one of the contending parties tries to convert his opponents to his view of point by proving that he is right and they are wrong. As a result, the party

which has been convinced is likely to accept the view point of other party. For example, the conversion of a large number of Hindus to Islam and Christianity was owing to their inability to tolerate the sufferings of caste-restriction in India. This method may also occur in politics, economics and other fields.

6. *Rationalisation:*

Accommodation can be achieved by rationalisation. It is a method which involves the withdrawal of contending party from the conflict on the basis of some imaginary explanations to justify his action. In other words it means an individual or a group rationalises his behaviour by plausible exercises and explanations.

For example, the poor people, attributes their poverty to the will of God. Sometimes, students believe that their failure in the examination is due to the defects in the valuation of their answer scripts by examiners, they do not see the fact that their preparation for examination is quite inadequate.

7. *Superordination and Subordination:*

The most common method of accommodation which is found in each and every society is superordination and subordination. In the family the relationships among parents and children are based on this method. In larger groupings whether social or economic the relationships are fixed on the same basis.

Even under a democratic order there are leaders who give order and the followers who obey order. A caste society, for example, is a stratified society in which groups have accommodated to a low or high position. When individuals or groups ordinarily accept their relative positions as a matter of fact, accommodation is said to have reached a state of perfection.

Importance of Accommodation

Accommodation is the way which enable people to work together whether they like it or not. Society can hardly go on without accommodation. Since conflict disturbs social integration, disrupts social order and damages social stability, accommodation is essentially essential to check conflict and to maintain cooperation which is the sine qua non of social life.

It not only reduces or controls conflict but also enables the individuals and groups to adjust themselves to changed conditions. It is the basis of social organisation. As Burgess remarks: "Social organisation is the sum total of accommodation to past and present situations. All the social heritages, traditions, sentiments, culture, techniques are accommodations..... "

Accommodation makes for group life. It is indispensable in modern complex society. In accommodation the barriers between the parties have been partially broken down, social distance weakened and formal relations established whereby groups can work together.

Thus, accommodation is essential for social harmony. It is close to cooperation and conflict and thus must take trends on both fields into consideration.

Assimilation

Assimilation is a fundamental social process; it is that process by which individuals belonging to different cultures are united into one. Successful accommodation sets the stage for additional consequences of human interactions, namely assimilation. This implies the complete merging and fusion of two or more bodies into a single common body, a process analogous to digestion, in which we say that food is assimilated.

Assimilation in social relationships means that the cultural differences between divergent groupings of people disappear. Thus, they come to feel; think and act similarly as they absorb new common traditions, attitudes and consequently take on a new cultural identity. We see the process operating among ethnic groups which enter a society with their own society's culture.

For instance, American Indians adopted cultural elements of whites abandoning their own culture. But assimilation is not limited to this single field only. For example, husbands and wives with dissimilar background often develop a surprising unity of interest and purpose.

The term is usually applied to an immigrant or ethnic minority in process of being absorbed socially into a receiving society, e.g. the assimilation of African Negroes as immigrants in American society. But this does not mean that the immigrants have abandoned everything of their culture and that they have not contributed anything to the host country. The assimilation of Negroes has contributed much to American cultural store in the form of Jazz music.

Assimilation is a slow and gradual process. It takes quite some time before individuals or groups once dissimilar becomes similar. Acculturation is the first step to assimilation. Acculturation is the name given to the stage when the cultural group which is in contact with another borrows from it certain cultural elements and incorporates them into its own culture.

The contact between the two groups inevitably affects both; though it is natural that culturally weaker group would do more of the borrowing from and would give very little to the culturally stronger group. When two cultures meet, the dominant culture becomes the common culture of the two interacting cultures. For example, before Muslim rule Malaya had the influence of native culture and Buddhism. But subsequently, Muslim culture prevailed upon the local culture.

Some of its definitions of assimilation are given below:

According to Biesanz and Biesanz, “Assimilation is the social process whereby individuals or groups come to share the same sentiments and goals”.

“Assimilation”, says E.S. Bogardus, “is a process whereby attitudes of many persons are united, and thus, develop into a united group”.

As Ogburn and Nimkoff define, “Assimilation is the process whereby individuals or groups once dissimilar become similar, that it become identified in the interests and outlook”.

According to Park and Burgess, “Assimilation is a process of interpenetration and fusion in which individuals and groups acquire the attitudes and values of other persons or groups, and by sharing their experience and history, are incorporated with them in a common cultural life”.

Characteristics of Assimilation

1. *Assimilation is an associative process.*
2. *Assimilation is a universal process.* It is found in every place and at all times.
3. Assimilation is a slow and gradual process. It is gradual as the individual comes to share the expectations of another group and slowly acquires a new set of values. The process cannot take place overnight. The assimilation of the Anglo-Saxon and Norman cultures has taken more than two centuries in Britain.

4. *Assimilation is a unconscious process.* Individuals are not conscious that they discard their own values and acquire new set of values.
5. *Assimilation is a two-way process.* It is based on the principle of give and take. Assimilation takes place when groups of individuals borrow cultural elements from each other and incorporate them to their own culture. Contact between two groups essentially affects both. Both the groups discard their cultural element and substitute them with new ones.

Factors Conducive for Assimilation

Assimilation is a complex process. There are certain factors which facilitate assimilation and other which hinder or retard it. The rate of assimilation depends upon whether facilitating or regarding factors predominate. Assimilation occurs most readily when social contacts are those of primary group – that is when they are intimate, personal and face to face.

According to Gillin and Gillin, factors favouring assimilation are toleration, equal economic opportunity, sympathetic attitude on the part of the dominating groups towards the minority group, exposure to the dominant culture, similarity between the cultures of the minority and dominant groups, and amalgamation or intermarriage. On the other hand, factors hindering assimilation are isolating conditions of life, attitude of superiority on the part of the dominant group, excessive cultural and social difference etc.

The following factors may account for the ready occurrence of assimilation:

1. Toleration:

Toleration is an important factor which facilitates the process of assimilation. Tolerance helps people to come together, to develop contacts and to participate in common cultural and social activities. When the dominant group is hospitable and tolerant towards differences, the minority groups have a greater opportunity to participate in the total community life.

2. Close Social Contact:

Close social contact is another leading factor which promotes the process of assimilation in a greater way. When the people or group of different cultures comes into close proximity with each other, the assimilation process takes place very easily. The close social contact

creates a good understanding among the people and the group and this creates a healthy atmosphere in which people exchange their views in a better way.

For instance, in India the assimilation between Hinduism and Buddhism is possible due to the close social contact among the members of these two religious groups. Thus, the close physical proximity plays a vital role in promoting the assimilation process.

3. *Amalgamation:*

Amalgamation is another promoting factor of assimilation. By amalgamation we mean, individuals or groups come into close contact to one another. It occurs when two different cultural groups establish matrimonial relationship among themselves.

For example, the marital relations among the Hindus and non-Hindus facilitate the process of assimilation. The marital relationship brings the people of different culture very close to one another. Thus, amalgamation is an important factor which promotes assimilation process through matrimonial contacts or alliances.

4. *Equal Economic Opportunity:*

The inequality of economic status among the people of different cultural groups hinders the process of assimilation. But the equal economic opportunities facilitate assimilation process. The people or groups having equal economic position become more easily intimate. Thus, intimate relationship promotes assimilation.

5. *Common Physical Traits:*

Common physical traits or qualities of the people of different cultures also promote the process of assimilation. The foreign immigrants of the same race can more easily assimilate than those with different races. For instance, the Indians who live in America permanently can easily assimilate with the Indian culture.

6. *Cultural similarity:*

Cultural similarities between two groups of individuals promote assimilation. If there are similarities between culture groups, assimilation is quick to take place. Similarly, assimilation occurs most readily when two culture groups have common language. Without knowledge of

language, the individual remains outside the adopted society. The first step in assimilation into a new society is, therefore, to learn language.

In reality, assimilation is a part of life itself, as the individual slowly learns to participate in the symbols and expectations of another group. Assimilation can be hastened by such devices as learning of language, getting a job and joining a union. But these things all take time.

Factors Hindering Assimilation

Merely bringing persons of different backgrounds together does not assure that a fusion of cultures and personalities take place. Sometimes it results in conflict rather than fusion between the contiguous groups. There are various factors that retard assimilation. These factors are discussed below.

1. Physical Differences:

Differences in features, complexion of skin and other physical trait may also help or hinder in assimilation. Generally the adjustment problems are the easiest for those immigrants who in appearance are supposedly most like the people of the new land.

It may be pointed out that physical differences in themselves may not produce antagonisms or prejudice between peoples as is the case in South Eastern, Asia and Latin America, but when other factors operate to produce group frictions, physical differences give rise to inferiority and undesirability.

2. Cultural Differences:

Language and religion are usually considered to be main constituents of culture, Immigrants having the same religion and language can easily adjust themselves in other area or country. In America for example English speaking Protestants are assimilated with the great speed and ease whereas non-Christians who do not speak English, have the greatest difficulty in being assimilated there. Customs and belief are other cultural characteristics who can aid or hinder assimilation.

3. Prejudice:

Prejudice is a barrier to assimilation. Prejudice is the attitude on which segregation depends for its success. As long as the dominant group prejudices those who have been set apart, neither they as a group nor their individual members can easily become assimilated to the general

culture. Prejudice also impedes assimilation between constituent elements within a given society.

Religious groups often allow the social distance created by prejudice to maintain their separateness when both would benefit by a cooperative effort in community undertakings. Prejudice within a community, within a family or within any group plays into the hands of factions who prefer disunity to a fusion of interests.

Not all prejudice is negative; however, when groups prejudice one another with unusually favourable attitudes, the process of assimilation is speeded, just as it is retarded by negative attitudes.

4. *Sense of superiority and inferiority:*

Assimilation is hindered by the feelings of superiority and inferiority. The people who have strong feelings of superiority, generally hate the people who suffer from a sense of inferiority. Due to this reason intimate relationship between two groups of people become difficult. Hence, assimilation is retarded.

5. *Domination and subordination:*

Assimilation between two groups of people is almost impossible where one group dominates the other. In this case social relation which is essential for assimilation does not develop among the people of dominant and subordinate groups. The dominant group always considers the people of subordinate group as inferior and exercises its power over them. As a result jealousy, hatred, suspicion and conflict etc. develop among them. All these hinder the process of assimilation.

6. *Isolation:*

Isolation also hinders assimilation. People who live in isolation fail to establish social contacts with others. The isolated people cut off entire social relationship with other people in society. Therefore, the process of assimilation becomes very difficult.

In short, it can be summed up that assimilation is a slow process of adoption and adjustment on the part of individuals. There is no abrupt change in the way of life. In short, assimilation is a process of cultural adoption and adjustment.

Dissociative Processes:

Social process which leads to negative results is called dissociative processes. These social processes result in disintegration of society. These also known disjunctive social processes. Competition and conflict etc. are examples of dissociative social processes.

Competition

Competition is one of the dissociative form of social processes. It is actually the most fundamental form of social struggle. It occurs whenever there is an insufficient supply of anything that human beings desire, in sufficient in the sense that all cannot have as much of it as they wish. Ogburn and Nimkoff say that competition occurs when demand out turns supply. People do not compete for sunshine, air and gifts of nature because they are abundant in supply.

But people compete for power, name, fame, glory, status, money, luxuries and other things which are not easily available. Since scarcity is in a sense an inevitable condition of social life, competition of some sort or the other is found in all the societies.

In any society, for example, there are normally more people who want jobs than there are jobs available; hence there is competition for them. Among those who are already employed, there is likewise competition for better jobs. There is thus competition not only for bread but for luxuries, power, social, position, mates, fame and all other things not available for one's asking.

According to, Sutherland, Woodward and Maxwell. "Competition is an impersonal, unconscious, continuous straggle between individuals and groups for satisfaction which, because of their limited supply, all may not have".

As E.S. Bogardus says. "Competition is a contest to obtain something which does not exist in quantity sufficient to meet the demand."

According to Biesanz and Biesanz, "Competition is the striving of two or more persons for the same goal with is limited so that all cannot share it".

Park and Burgess write, "Competition is an interaction without social contract".

Characteristics:

By analyzing various definitions, the following characteristics of competition can be drawn:

(i) *It is Universal:*

Competition is found in every society and in every age. It is found in every group. It is one aspect of struggle which is universal not only in human society but also in the plant and animal worlds. It is the natural result of the universal struggle for existence.

(ii) *It is Impersonal:*

Competition is not a personal action. It is an 'interaction without social contact.' The competitors are not in contact and do not know one another. They do not compete with each other on a personal level. The attention of all the competitors is fixed on the goal or the reward they aim at. Due to this reason competition is known as an impersonal affair.

(iii) *It is an Unconscious Activity:*

Competition takes place on the unconscious level. Achievement of goal or the reward is regarded as the main object of competitors. Rarely they do know about other competitors. For example, the students of a particular class get engaged to secure the highest marks in the final- examination. They do not conceive of their classmates as competitors. Students may, no doubt, be conscious of the competition and much concerned about marks. Their attention is focused on the reward or goals rather on the competitors.

(iv) *It is Continuous Process:*

Competition never comes to an end. It is not an intermittent process. It is continuous. As goods are short in supply there must be competition among the people for their procurement. The desire for status, name, fame, glory, power and wealth in an ever increasing degree makes competition a continuous process in human society.

Forms of Competition

Competition can be divided into many categories or forms. They are economic competition, cultural competition, social competition, racial competition, political competition etc. It exists everywhere but appears in many forms.

1. Economic Competition:

Generally, economic competition is found in the field of economic activities. It means a race between the individuals and groups to achieve

certain material goods. Thus economic competition takes place in the field of production, consumption, distribution and exchange of wealth. For example, competition between two industrial sectors for the production of goods. In modern industrial society, the materialistic tendency of people has led to economic competition to a great extent.

2. *Cultural Competition:*

Cultural competition is found among different cultures: It occurs when two or more cultures try to establish their superiority over others. This type of competition leads to cultural diversities in society. When one culture tries to establish its supremacy over other cultures, it gives birth to cultural competition.

In ancient times, it was found that there was a strong competition between the Aryans and non-Aryans and sometimes it led to conflict. The religious competition between the Hindus and Muslims in present day is a bright example of cultural competition.

3. *Social Competition:*

Social competition is mainly found in modern societies. It is the basic feature of present day world. For acquiring a high status, popularity, name and fame in society people compete with each other. Social competition plays a vital role in the determination of individual's status in society.

4. *Racial Competition:*

Racial competition is found among different races of the world. It takes place when one race tries to establish its superiority over the other. The whole human society is divided into a number of races and there always arises an intense competition among them. The competition between the Indo-Aryan race and Dravidian race in India is example of racial competition. Similarly, in South Africa, there is a competition between the white and black races.

5. *Political Competition:*

Political takes place in the political field. In all democratic countries, competition is inevitable among the various political parties and even between the different members of a political party to obtain political power. Similarly, at the international level, there is always diplomatic competition between different nations. In India, competition between

Congress (I) and B.J.P. for political power is a bright example of political competition.

Besides the above types, there are two other types, of competition such as personal and impersonal competitions. Personal competition means the rivalry between the people. It occurs among the two opponents on their personal level.

In this competition, the competitions are well known to each other personally. Competition between the two students in a class-room or competition between two players in a particular game is the bright example of personal competition.

Impersonal competition, on the other hand, takes place among the groups not among the individuals. In this competition, the competitors compete with one another not one personal level but as members of groups such as business, social and cultural groups. In India, competition between the various religious groups like Hindus, Muslims, Christians, Sikhs etc. is an example of impersonal competition.

Role of Competition

Competition is considered to be very healthy and a necessary social process. It is indispensable in social life. It has played a major role in the survival of human beings. It is the basic law of life. It is extremely dynamic. It performs many useful functions in society, According to H.T. Mazumdar; it performs both positive and negative functions. They are briefly mentioned below:

(i) *Assignment of right individual to proper place:*

Competition assigns right individual to a place in the social system. It provides the individuals better opportunities to satisfy their desires for new experiences and recognition. It believes in achieved status. It spurs individuals and groups on to exert their best efforts. Competition determines who is to perform what function. The division of labour and specialisation of function in modern life are the products of competition. It fulfills one's desire for higher status, which one can achieve by struggling and competing.

(ii) *Source of motivation:*

Competition motivates others to excel or to obtain recognition or to win an award. The practice of awarding prizes and scholarships to those who occupy the few top position on the merit is designed to

foster creativity and promote striving excellence. Competition stimulates achievement by lifting the levels of aspiration for which some individuals work harder for success.

(iii) *Conducive to progress:*

Healthy and fair competition is considered essential for economic, social as well as technological and scientific progress. Through competition a proper man is selected and placed in the proper place. It is obvious that when a proper man is in the proper place the technological and general progress of the society cannot be hampered. People make their best efforts when they find themselves in competition. It is competition which has made inventions and discoveries in different fields possible.

Besides the above positive functions, competition also performs a few negative functions as well.

(i) *Competition may lead to frustration:*

Competition may create emotional disturbances. It may develop unfriendly and unfavourable attitudes among the persons or groups toward one another. Unfair and unhealthy competition has the most disintegrating effects. It may lead to neurosis through frustration and to violation of the rules by those who fail in the struggle for status according to "the rules of the game".

(ii) *Competition may lead to monopoly:*

Unlimited competition in a capitalist economy gives rise to monopoly. It throws the real needs of the people into waste and causes starvation in the midst of plenty. It may cause fear, insecurity, instability and panic.

For example, in the economic field, businessmen seek to protect themselves against competition that is, by erecting tariff barriers against foreign competition by agreeing upon prices. Labourers unite for protecting their wages and bureaucrats protect themselves through their associations.

(iii) *Competition may lead to conflict:*

Competition, if it is uncontrolled, may lead to conflicts which are considered inimical to group solidarity or cohesion. Sometimes it may become violent involving unethical and unfair means to divert the

competitors' attention from sportsmanship which is outcome of fair competition. Therefore, competition should always be healthy and fair.

Conflict

Conflict is one of the dissociative or disintegrative social processes. It is a universal and fundamental social process in human relations. Conflict arises only when the attention of the competitors is diverted from the object of competition to themselves.

As a process, it is the anti-thesis of cooperation. It is a process of seeking to obtain rewards by eliminating or weakening the competitors. It is a deliberate attempt to oppose, resist or coerce the will of another or others. Conflict is a competition in its occasional, personal and hostile forms.

Conflict is also goal oriented. But unlike cooperation and competition, it seeks to capture its goal by making ineffective the others who also seek them.

According to J.H. Fitcher, "Conflict is the social process in which individual or groups seek their ends by directly challenging the antagonist by violence or threat of violence". As K. Davis defines, "Conflict is a codified form of struggle".

According to A.W. Green, "Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others".

Gillin and Gillin say, "Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence".

Characteristics:

Conflict is an important form of social process. It is a part of human society. The main characteristics of conflict are as follows:

(i) *It is a Universal Process:*

Conflict is an ever-present process. It exists at all places and all times. It has been in existence since time immemorial. The cause of the universality of conflict is the increase of man's selfishness and his materialist tendency. Karl Marx has rightly mentioned, that 'violence is the mid-wife of history'.

(ii) *It is a Personal Activity:*

Conflict is personal and its aim is to eliminate the opposite party. The defeat of the opponent is the main objective in conflict. When

competition is personalised it becomes conflict. The parties, locked in conflict, lose sight of their definite goal or objective and try to defeat one another.

(iii) *It is a Conscious Activity:*

Conflict is a deliberate attempt to oppose or resist the will of another. It aims at causing loss or injury to persons or groups. The attention of every party is fixed on the rival rather than on the reward or goal, they seek for. So consciously, knowingly or deliberately the parties make struggle with each other in conflict.

(iv) *It is an Intermittent Process:*

There is no continuity in conflict. It is occasional. It lacks continuity. It is not as continuous as competition and cooperation. It may take place all of a sudden and may come to an end after sometime. If the conflict becomes continuous, no society can sustain itself. So it is an intermittent process.

Causes of Conflict

Conflict is universal. It cannot be definitely said when conflict came into existence or there is no definite cause for its emergence. Still then a number of thinkers have pointed out the valid causes of conflict.

Malthus an eminent economist and mathematician says that conflict arises only when there is shortage of food or means of subsistence. According to him, the increase of population in geometrical progression and the means of subsistence in arithmetical progression is the main cause of conflict between the people.

According to C. Darwin, an eminent biologist, the principle of struggle for existence and survival of the fittest are the main causes of conflict.

According to Frued and some other psychologists, the cause of conflict lies in man's innate or inborn aggressive tendency.

Some thinkers point out that the differences in attitudes, aspirations; ideals and interest of individuals give rise to conflicts. No two men are exactly alike. On account of the differences they fail to adjust themselves which may lead to conflict among them.

Social change becomes cause of conflict. When a part of society does not change along with changes in the other parts, cultural lag

occurs which leads to conflict. The old generation and new generation conflict is the result of social change.

The rate of change in the moral norms of a society and in man's hopes, demands, and desires is also responsible for the emergence of conflict. For example, the moral norm that children should obey their parents have persisted in our country since time immemorial but now the younger generation wants to go in its own way. In consequence, there is more parent-youth conflict than before.

Type of Conflict:

Conflict expresses itself in thousands of ways and various degrees and over every range of human contact. Maclver and Page have distinguished two fundamental types of conflict. Direct and Indirect conflict.

(i) *Direct Conflict:*

When a person or a group injures, thwarts or destroys the opponent in order to secure a goal or reward, direct conflict occurs; such as litigation, revolution and war.

(ii) *Indirect Conflict:*

In indirect conflict, attempts are made by individuals or groups to frustrate the efforts of their opponents in an indirect manner. For example, when two manufacturers go on lowering the prices of their commodities till both of them are declared insolvent, indirect conflict in that case take place.

George Simmel has also distinguished four types of conflict. These are:

(i) *War:*

When all the efforts to resolve the conflict between two States fail, war finally breaks out as it is the only alternative to the peaceful means of solution. War provides only means of contact between alien groups. Though it is dissociative in character but it has a definitely associative effect.

(ii) *Feud:*

Feud or factional strife does not take place among the states or nations. It usually occurs among the members of the society. This kind of strife is known as intra-group but not the inter-group conflict.

(iii) Litigation:

Litigation is a form of conflict which is judicial in nature. To redress their grievances and to get justice people take recourse to legal means in the court of law.

(iv) Conflict of Impersonal ideals:

It is a conflict carried on by the individuals not for themselves but for an ideal. For example, the conflict carried on by the communists and capitalists to prove that their own system can bring in a better world order.

Another eminent sociologist, Gillin and Gillin has mentioned five types of conflict: personal, racial, class, political and international conflict.

Personal conflict is a conflict between two persons within the same group. Racial conflict is conflict between the two races-whites and Negroes in South Africa. The class conflict is a conflict between two class such as poor and rich or the exploiters and the exploited. Conflict between the two political parties for power is the political conflict. International conflict is the conflict between two nations such as between India and Pakistan over Kashmir issue.

Besides the above, conflict can also be of the following types:**(i) Latent and Overt Conflict:**

Sometimes individuals or groups do not want to express their feeling of conflict due to some reasons. The unexpressed or hidden conflict is known as the latent conflict. When the individuals or groups feel bold enough to take advantage of a particular situation, they express their feeling of conflict openly. Such open conflict is known as overt conflict. For example, the latent conflict between India and Pakistan may become overt in the form of war over Kashmir issue.

(ii) Personal and Corporate Conflict:

Personal conflict arises among people within a group. It occurs due to various personal motives like hostility, envy, treachery etc. Corporate conflict, on the other hand, arises among groups within a society or between two societies. It is both inter-group and intra-group conflict. For example, racial riots, communal riots, war between nations, labour-management conflict etc.

Role of Conflict

At the outset, it may be said that conflict causes social disorder, chaos and confusion. It may disrupt social unity but like competition,

conflict performs some positive functions. Conflict is both harmful as well as useful for the society.

Positive Functions:

Following are the positive functions of conflict.

(i) *It promotes the solidarity and fellow-feeling:*

The conflict which promotes the solidarity and fellow-feeling within the groups and societies is known as corporate conflict. This conflict tends to increase the moral and promote the solidarity of the in-group, threatened by the out-group. For example, in war time cooperation and patriotism among the citizens of a nation are more perfect than in peace time. "Inter-group conflict", to quote Ogburn and Nimkoff is a potent factor in promoting inter-group cooperation."

(ii) *It enlarges the victorious group:*

The victory won through the process of conflict enlarges the victorious group. The victorious group either increases its power or incorporates new territory and population. In this way conflict makes possible the emergence of a larger group.

(iii) *It leads to redefinition of value system:*

Conflict may lead to a redefinition of the situation by the contesting parties. Generally, the parties which are in conflict with each other give up the old value system and accept new ones when the conflict is over. In this way conflict may give rise to new types of cooperation and accommodation.

(iv) *It acts as a cementing factor in the establishment of intimate relations:*

Conflict in certain cases acts as a cementing factor in the establishment of intimate and friendly relations among people or parties that were involved in it until a short time ago. For example, the end of the verbal conflict between lovers, friends and married couples leads to the establishment of relations which are now more intimate than before.

(v) *It changes the relative status of the conflicting parties:*

Conflict changes the relative status of the contestants and of the non-contestants as well. For example, after the Second World War,

both Germany and Japan lost their status as great powers. China today has become a leading Asian power; United States has merged as a super-power.

Negative Functions:

The negative functions of conflict are mentioned below:

(i) *It causes social disorder, chaos and confusion:*

War, a type of conflict, may destroy the lives and properties of which are involved in it. It may bring incalculable damage and immeasurable suffering to a number of people. The warring parties generally incur great losses. They gain nothing in comparison with the loss incurred. The modern mode of warfare which can destroy million of people and vast amount of properties within a few minute, has brought new fears and anxieties for the mankind.

(ii) *It disrupts social unity and cohesion:*

Conflict is regarded as anti-thesis to cooperation. It disrupts normal channels of cooperation. It is a costly way of settling disputes. The results of intergroup conflict are largely negative. Conflict weakens the solidarity of the group by diverting members' attention from group objectives. It violates the national integration in a greater way which may lead to the disorganisation of the society.

(iii) *It causes a lot of psychological and moral damage:*

The morale of individuals touches a new low in conflict on a personal level. It makes people psychologically weak. It spoils the mental peace of man. It may even make the people to become inhuman. In case, conflict does not come to quick end, it makes the conflicting individuals very weak and apprehensive about losing something. Therefore, it is quite likely that- it may lead to their moral deterioration.

Distinction between competition and Conflict:

To clarify the distinction between conflict and competition the following points may be noted:

- i. Conflict takes place on a conscious level, competition is unconscious.
- ii. Conflict involves contact, competition does not.
- iii. Conflict may involve violence, competition is non-violent.
- iv. Conflict is personal, competition is impersonal activity.

- v. Conflict lacks continuity, competition is a continuous process.
- vi. Conflict disregards social norms, competition does care for norms.
- vii. Conflict diverts members attention from group objectives, competition keeps members alert to the goal or objective.

Cooperation, Conflict and Competition: Interrelations:

Cooperation is the basic form of human interaction in which men strive jointly with each other for a good goal. Competition as a form of interaction occurs when two or more persons or groups struggle for some goal. Conflict takes the form of emotionalised and violent opposition in which the major concern is to overcome the opponent as a means of securing a given goal or reward.

It is direct and openly antagonistic struggle of persons or groups for the same object or end, cooperation is an associative process, while competition and conflict are dissociative processes. Competition and conflict divide men. But competition differs from conflict in that the former is impersonal, while the latter is personalised competition in a less violent form of struggle than conflict.

The three forms of interaction thus appear to be distinct and separate. In reality, however, cooperation, conflict and competition are interrelated. They are ever-present processes in human relations. They are not separable things but phases of one process which involves something of each.

According to Cooley, conflict and cooperation are not separable things, but phases of one process which always involves something of both. Even in the friendliest relations and in the most intimate associations there is some point where interest diverge. They cannot therefore cooperate beyond that point and conflict is inevitable. The closest cooperation, for instance, within the family does not prevent the occurrence of quarrels.

Cooperation exists between men when their interests remain harmonious. But according to Davis, there is no group whether family or the friendly group which will not contain the seeds of suppressed conflict. Elements of conflict exist in all situations, because the ends which different individuals try to attain are always to some extent mutually exclusive.

Conflict also involves cooperation. In very conflict, there is some hidden basis of compromise or adjustment. For example, enemies in wartime cooperate under certain rules while they proceed to annihilate

each other with the accepted modes and weapons of war. As end-result of conflict, there emerge arrangements and agreements which give rise to cooperation.

Regarding the end of a conflict Mack and Young comment, "At its most rudimentary level, conflict results in the elimination or annihilation of the opponent. In human society, however, most conflict ends in some sort of arrangement or accommodation or in the fusion of the two opposing elements".

There is no competition which will not contain the seeds of conflict. As competition becomes more personal, it shades into conflict. Conflict does not always occurs when competition become acute. It only happens if attitudes of the competitors become personal and hostile toward one another.

But every competition will contain such attitudes, though suppressed. An individual wishes not only to win the prize but beat another individual. Each knows that he can win the prize only by defeating the other. When competition becomes personalised in this way and becomes keener, hostility between the competitors easily develops.

Competition also involves cooperation. A competitive struggle implies some agreement among the competitors. Members of football teams compete according to rules prescribed for them.

The interrelation between three processes has been stated by Giddings in following ways. In a given region, with specific physiographic characteristics, including food supplies, an 'area of characterization' is formed ; and human being dwelling intend to become increasingly alike', and to develop solidarity on the basis of 'consciousness of kind'. In this way, says Giddings, The first two conditions of social life... namely grouping and substantial resemblance are provided.

But since they are alike, individuals living together in one habitat compete with each other in obtaining things which each is able to get by his own effort, and they combine their effort obtain things that no one can get without the help of others.

Whatever happens, their interests and activities are not wholly harmonious and easily become antagonistic. Competition tends to endanger conflict inimical to group solidarity. Eventually, says Giddings, equilibrium of 'live and let live' is arrived at, which makes conscious association possible for human beings.

Social Change

Social change is a concept in sociology which talks about a change in the established patterns of social relations, or change in social values or change in structures and subsystems operating in the society. The term social change is used to indicate the changes that take place in human interactions and interrelations.

Auguste Comte the father of Sociology has posed two problems—the question of social statics and the question of social dynamics, what is and how it changes. The sociologists not only outline the structure of the society but also seek to know its causes also.

According to Morris Ginsberg social change is a change in the social structure.

Definition of Social Change

Social change may be defined as the process which is discernible in the alteration of the structure and functioning of a particular social system. It is a term used to describe variation in, modifications of, any aspect of social processes, social patterns, and social interaction within a social organisation.

Usually social change refers to a significant change in social behaviour or a change in social system rather than minor changes within a small group.

Lundberg, “Social change refers to any modifications in the established patterns of inter-human relationship and standard of conduct.”

Morris Ginsberg, “By social change, I understand a change in social structure, e.g., the size of the society, the composition or the balance of its parts or the type of its organization”.

Gillin and Gillin, “Social changes are variations from the accepted modes of life; whether due to alternation in geographical conditions, in cultural equipment, composition of the population or ideologies and brought about by diffusion, or inventions within the group.

It has been understood that social change as a term shall signify such changes as affect the nature and structure of social groups and institutions and the social relations between the individual, the group and the institutions in a society.

‘Development’, ‘evolution’ and ‘progress’ are the different modes of change and whenever we speak of social change the importance of

each of these modes has to be assessed, for the changes brought about by each of these processes will have distinct impressions upon the functioning's of social phenomena.

Social change can originate from either within a society, or from outside of a society.

Internal sources of social change are those factors that originate within a specific society that singly or in combination with other factors produce alterations in social institutions and social structure.

External sources of social change are events that originate outside of a society to bring about change to social institutions or structures

Characteristics of Social Change

Change is Social: Social change means a change in the system of social relationship. Social relationship is understood in terms of social process, social interactions and social organizations. In any variation of social process, social interactions and social organizations social change-takes place. In another instance it is found that society is like an organization, which never dies. New civilizations and societies come up by replacing old societies and thereby retaining some of its elements in its change. Thus social change is different from individual change. Its cause and consequences are always social which make it social.

Universal: Social change is universal. Because it is present in all societies and at all times. No society remains completely static. The society may be primitive or modern, rural or urban, simple or complex, agrarian or industrial, it is constantly undergoing change. The rate or the degree of change may vary from society to society from time to time but every society keeps on changing. A changeless society is an unreality.

Continuous: Social change is a continuous process but not an intermittent process. Because the changes are neither stopped nor the societies are kept in museum to save them from change. It is an on-going process without any break. In the process of change every society grows and decays, where it finds renewal and accommodates itself to various changing conditions. The sources, direction, rate and forms of change may vary time to time but it is always continuous.

Inevitable: Change is inevitable. It is the human nature that desires change and also it is his tendency to bring change and to oppose or accept change. Human wants are unlimited which always keep on changing.

To satisfy these wants social change has become a necessity not only to him but also to the society.

Temporal: Social change is temporal. Change in anything or any object or in a situation takes place through time. Sometimes some social changes may bring about immediate results while some others may take years to produce results. Similarly, some social changes spread rapidly and also disappear rapidly. Movements, style, fashion and cults are the examples of this type.

Degree or rate of change is not uniform: Though social change is an ever-present phenomenon, its degree or rate or what we call the speed is not uniform. It varies from society to society and even in the same society from time to time. Sometimes the degree of change is high and sometimes low depending upon the nature of society like open and close, rural and urban and traditional and modern etc. For example, in the rural social structure the rate of change is slower because the rate of change is not governed by any universal law, whereas it is quick in the urban societies.

Social Change may be planned or unplanned: Social change takes place sometimes with planning and sometimes without planning. Social change which occurs in the natural course is called the unplanned change. The unplanned changes are spontaneous, accidental or the product of sudden decision. Usually the change resulting from natural calamities like flood; drought, famines, volcanic eruption, etc. are the instances of unplanned changes. Here in this unplanned change there is no control on the degree and direction of social change. It is the inborn tendency of human beings that they desire change.

So sometimes plans, programmes and projects are made effective by them to bring change in the society. This is called planned change. As it is consciously and deliberately made, there is every possibility to have control on the speed and direction of change. For example, the five years plan made by the government.

Social change is multi-causal: A single factor may cause a particular change but it is always associated with a number of factors. The physical, biological, demographical, cultural, technological and many other factors interact to generate change. This is due to mutual interdependence of social phenomenon.

Social change creates chain-reactions: Social change produces not a single reaction but chain-reactions as all the parts of the society are inter-related and interdependent. For example, the economic independence of women has brought changes not only in their status but also a series of changes in home, family relationship and marriages etc.

Prediction is uncertain: We can see some elements for prediction in social change. But the prediction we make is uncertain. It is because of three reasons. They are:

There is no inherent law of social change, (b) The forces of social change may not remain on the scene for all times to come, and (c) The process of social change does not remain uniform.

Apart from the above characteristic features it may be said that social change can be qualitative or quantitative. It is a value free term as it does imply any sense of good or bad, desirable or undesirable. It is a concept distinct from evolution, process and development which are regarded as key concepts in the literature of social change.

Types of social change

According to cultural anthropologist David F. Aberle, the four types of social change include:

- Alternative
- Redemptive
- Reformative and Revolutionary

These different movements are distinguished by how much change they advocate and whether they target individuals or the entirety of a society.

Alternative social change operates at the individual level and seeks to change minor aspects of behaviour. Campaigns against texting and driving are an example of alternative social change in the sense that they advocate a small change in behaviour and advocate this change on a fairly small scale.

Redemptive social change functions on the individual level but advocates a dramatic change within the individual. The spread of religion

is an example of redemptive social change. Recovery programs like Alcoholics Anonymous are also examples of redemptive social change as they advocate dramatic personal change for a specific portion of the population. Reformatory social change seeks to enact a specific change on a broad scale. The movement to obtain marriage rights for same-sex couples is an example of reformatory social change. This movement seeks a very specific set of changes but desires these changes on a wide scale.

Revolutionary social change indicates dramatic change on a large scale. Revolutionary movements seek to fundamentally restructure society. Examples of revolutionary social change include the American Civil Rights Movement and the Russian Revolution of the early-20th century.

Main factors of Social Change

- Demographic Factors
- Biological Factors
- Cultural Factors
- Technological Factors
- Environmental factors
- Psychological factors
- Other factors

Demographic Factors: Demography plays an important role in the process of social change. The term “demography” has been derived from two Greek words, ‘Demos’ and ‘Graphs’ meaning the “people” and to “draw” or “write” respectively which means scientific study of human population, primarily with respect to their size, structure and their development. In the study of social change demographic factors have been viewed from two different angles. They are the qualitative and quantitative.

Qualitatively speaking it refers to physical potentialities, mental abilities etc. that are determined by genetic order, though the hereditary quality of successive generation play some role in cultural determination, it cannot be ascribed the place of a deterministic cause of social change. But the demographic factor in its quantitative aspect has been playing the most decisive role in causing social change.

Biological Factors: Accordingly biological factor plays an important role in the causation of social change. An ordinarily biological factor refers to those which are concerned with the genetic constitution of the human beings. Human beings use animals, birds, plants and herbs according to the direction of his own culture. At the same time human beings protect themselves from different harmful elements. If there is increase or decrease of these animals, birds, plants etc. it will bring a number of changes in human society.

Rapid population growth influences our environment causes poverty, food shortage and multiple health problems and thereby brings changes in society. Migration accelerates the process of urbanization. Urbanization creates multiple problems like slum, quality of health and life style. Similarly the nature and quality of human beings in a society influences the rate of social change.

Cultural Factors: In sociology the word 'Culture' denotes acquired behavior which are shared by and transmitted among the members of the society. Man learns his behavior and behavior which is learnt is called culture. Singing, dancing, eating, playing belong to the category of culture. It includes all that man has acquired in the mental and intellectual sphere of his individual and social life. It is the expression of our nature, in our modes of living and thinking, in art, in literature, in recreation and enjoyment.

The basic elements of culture like language, religion, philosophy, literature, faith and values will take long time to change due to the influence of another culture. The co-existence of two different cultures for a long period can cause cultural diffusion leading to changes in both. India, for example, discarded age long customs like Sati and Child marriage because of her contact with the Europeans.

Technological Factors: The technological factors also play important role in causing social change. It implies an appropriate organization and systematic application of scientific knowledge to meet the human requirements. Technology is a product of utilization. When the scientific knowledge is applied to the problems of life, it becomes technology. Technology is fast growing. Modern age is the "Age of Technology". Technology changes society by changing our environments to which we in turn adopt. This change is usually in the material environment and the adjustment that we make with these

changes often modifies customs and social institution initiates a corresponding social change.

Developments in the field of transportation and communication reduced the social distance which gave momentum to cultural diffusion and thereby to social change.

Environmental Factor: Due to floods, earthquake, excessive rain, drought, change of season etc.. We can find imbalance in population which directly affects the social relationship and these are modified by such natural occurrences. Variation in the availability of water resources and mineral resources can also affect social change.

If we think about a person or an individual who is growing under the roof of a particular society and he lives among different kinds of people. So, the environment of society affects himself and as we know that an individual is a part of society who brings social change. Thus environment factor bring social change.

Psychological factors: Some writers notice a psychological process in the formation of society and, according to them, human relations based on the considerations of the individual mind and the group mind shape and mould social systems. Therefore, when physical forces like floods, earthquakes and epidemics are considered as factors causing social change, the importance of the psychological factor in that regard cannot be ignored.

Change in attitude of society towards family planning, dowry, caste system, women's education etc. which brought about radical changes in society are primarily psychological in nature.

Other factors: In addition to above mentioned factors other elements such as wars, ethnic tensions, competition for resources, trade unionism, banking system, human rights movement, enhanced environmental awareness etc. have resulted in wide spread social variation and modification.

Necessity of Social Change

In a rapidly changing world there is a growing awareness that we are facing fundamental problems. In spite of all the economic growth of the last forty years, the gap between the richest 1.5 billion and the majority of the world's people is actually growing, with over a billion

people in deep poverty and many hundreds of millions more living on the margins.

In such an era of an increasingly constrained and divided world the need for progressive social change is obvious. Indeed, unless we can adapt creatively and compassionately, then prospects for a peaceful and stable world will rapidly fade.

CULTURE, PERSONALITY AND SOCIETY

Meaning of Culture

The study of human society immediately and necessarily leads us to the study of this culture. The study of society or any aspect of it's become incomplete without a proper understanding of the culture of that society. Culture is a unique possession of man. It is one of the distinguishing traits of human society. Every man is born into a society is the same as saying that every man is born into a culture. Culture is the unique quality of man which separates him from the lower animals.

Culture includes all that man has acquired in his individual and social life. In the words of MacIver and page, culture is "the realm of styles, of values, of emotional attachments, of intellectual adventures". It is the entire 'social heritage' which the individual receives from the group.

Definition of Culture :

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

Edward B Tyler, a famous English anthropologist, has defined culture as 'that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society'.

Tyler's definition is widely quoted and used today.

Characterstics of Culture

1. *Culture is a Learnt* Culture is not inherited biologically, but learnt socially by man

2. *Culture is social* It is a product of society. It originates and develops through social interactions. It is shared by the members of society.
3. *Culture is shared* Culture is something adopted, used, believed, practiced, or possessed by more than one person.
4. Culture is transmissive Parents pass on culture traits to their children and they in turn to their Children and so on. Culture is transmitted not through genes but by Means of languages. Language is the main vehicle of culture.
5. Culture is continuous and cumulative Culture exists as a continuous process. In its historical growth it tends to become cumulative.
6. Culture is consistent and integrated Culture, in its development has revealed a tendency to be consistent. At the same time different parts of culture are interconnected. For example, the value system of society is closely connected with its other aspects such as morality, religion, customs, traditions, belief, and so on.
7. Culture is Dynamic and Adaptive Thought culture is relatively stable, but is not altogether static. It subjects to slow but constant changes. Change and growth are latent in culture.
8. Culture is Gratifying: Culture provides proper opportunities and prescribes means for the satisfaction of our needs and desires.
9. Culture Varies from society to society: Every society has a culture of its own. It differs from society to society.
10. Culture is super organic and ideational Culture is sometimes called 'super organic'.

Culture and society

Culture and society are not one and the same. A culture is system of behavior shared by the members of a society. A society is a group of people who share a common culture. As Lalph Linton puts it, 'a society is an organized group of individuals. A culture is an organized group of leaned responses characteristic of a particular society'.

Culture Contents

A number of sociologists have classified the content of culture into large components 'material culture' and 'non-material culture. Ogburn has even used this distinction as the basis for a theory of cultural change.

Material and Non-material Culture

Material Culture

Material culture consists of man-made objects such as tools, implements, furniture, automobiles

Non-Material culture

Non-material culture consists of the words the people use or the language they speak, the beliefs they hold, values and virtues they cherish, habits they follow. It also includes our customs and tastes, attitudes and outlook.

Cultural Lag

Ogburn, in his famous book, 'Social Change' has formulated the hypothesis of 'Cultural Lag'. He classified the content of culture into 'material culture' and 'non-material culture'. According to him, 'Cultural Lag' refers to the imbalance in the rate and speed of change between these two parts of culture. In his view, changes are quick to take place in the material culture. These in turn stimulate changes in the non material aspects, but in slow rate. He defines 'Cultural Lag' as that "the strain that exists between two correlated parts of culture that change at unequal rates of speed may be interpreted as a lag in the part that is changing at the slowest rate for the one lags behind the other".

Culture, Socialisation and Personality

Culture and socialisation are very much interrelated. Culture refers to the social heritage of a group of people. It consists of the shared behavior, beliefs, and material object belonging to a society or a part of society. Every human infant is not only exposed to a culture, but assimilates it and in its turn transmits it. Culture not only conditions the process of socialisation but also has an impact on the formation of personality. In fact, it is mainly through the process of socialisation that a child develops a personality in a cultural context. It is interesting to note that different cultures provide for different ways of socialisation. These ways of socialisation have their own impact in the formation of personality

The meaning of personality

Personality is the product of culture. It is through the process of socialization that the child develops a personality according to the cultural

expectations of his society. According to the social psychologist G.M. Allport, personality is – a person’s pattern of habits, attitudes, and traits which determine his adjustment to his environment. According to sociologist Kimball Young, personality “consists of habit, attitudes, and ideas which are built up around both people and things”. No man is born with a personality but everyone develops it through socialisation. Culture provides the limit within which personality will develop; through socialisation each culture places its distinctive work of human personality. The more homogeneous the culture the more likely it is to produce a characteristic type of person who refers the dominant ethos or culture themes.

Rules Benedict’s Classification of Cultures

An American anthropologist Ruth Benedict in her “patterns of culture” published in 1935 has classified culture into two broad types on the basis of their ‘ethos’ or distinctive feeling tones. She has made a comparison of three tribal cultures- the Zuni, the Dobuan and the Kwakiuti Indian-and shown how each has its own unique impact on personality. The two types of cultures which she has mentioned are (i) The Apollonian Culture, and (ii) The Dionysian Culture.

The Apollonian Culture is characterized by Qualities such as self-control, even-temperedness, moderation, mutual understanding, mutual assistance and co-cooperativeness.

On the other hand the Dionysian Culture is marked by high emotionalism, aggressiveness, individualism, superficiality, prestige and competitiveness. As Ruth Benedict has pointed out the

Zuni tribe of the south Western U.S.A represents the Apollonian Culture whereas the Dobuans of Melanesia and the Kwakiutl Indians represent the Dionysian Culture.

In the Zuni tribe or society which represents the Apollonian Culture, the members reveal characteristics which are peculiar to their culture. The Zuni people dislike individualism, violence and power. They respect moderation and modesty, co-operation and mutual understanding. They are emotionally undisturbed. The spirit of competition is virtually absent in them. The mountain dwellers New Guinea, called Arapesh who are mild, gentle, claim and quiet also represent the Apollonian culture.

In the Dobuan and Kwakiuti societies, which are Dionysian in character, members exhibit traits common on their culture. The Dobuans make virtues of ill-will and treachery. They fight against one

another for the possession of good things in life. Suspicion, cruelty, animosity, and malignancy are traits of almost all Dobuans. The Kwakiuti Indians of the Pacific Northwest Coast define everything that happens in term of triumph or shame. For them, life is a constant struggle to put one's rivals to shame. They destroy the material possessions of the defeated.

In her study Benedict has tried to show that it is possible to identify the influence of the total culture of personality. She has tried to establish that each culture will produce its special type or types of personality. It is true that her study reveals the mutual interplay of culture and socialisation in conditioning personality. Culture provides for the way in which personality is to be developed. But personality as such is developed through the process of socialisation. It may also be argued that different ways and means of socialisation may produce different personalities. Individuals try to develop their personalities in accordance with their culture ideals and expectations. If the people of three tribal communities develop different types of personality it is because their cultural ideals, values and expectations differ significantly.

Can Culture Determine Personality

Some writers have popularized the idea that personality and culture are two sides of the same coin, and that culture determines personality. Ralph Linton has pointed out that personality traits differ within any culture. Hence within the same culture some are found to be more aggressive than others, some are more submissive, kind, benevolent, competitive and so forth. It is because culture is only one determinant of personality among others.

INDIAN SOCIETY

Features of Indian Society- Rural

Among the earliest human groups, gathering was the main source of food. Gradually man acquired the skill and knowledge in agriculture. With the development of agriculture, people began to lead a settled life and human communities became more stationary. The emergence of village signified that man has passed from nomadic mode of collective

life to the settled one. India is a land of villages. A great majority of villages are small with only around five hundred population each. Mahatma Gandhi's view that India lives in villages still holds good, at least from the demographic point of view.

The village social life has its own peculiar characteristics. The village social life norms strengthen the authoritarian and hierarchical norms in administration. The village social life, which is based on the hierarchical exchange relations greatly influence the behavior of civil servants in public organizations. Sociologists think that for defining an Indian village, its population, physical structure, and modes of production are definitely important. Usually, a village has less than five thousand individuals.

It is rightly said 'India is a country of villages'. Agriculture is the main occupation of the Indians and majority of people in India live in the villages. Our villages help in strengthening our social bonds and bringing stability to our society in many ways. Our villages also help our society in another way namely that of preserving our culture.

The Indian rural society has undergone considerable change in the recent past, particularly since the Independence as a result of a series of the land reform legislations that have accelerated the pace of this change. India has a rich cultural heritage and is a land of diversities. The diversity in social life is reflected in multi-social, multi-lingual, multi-religious and multi-caste nature of the society. The important features of the Indian social structure are- predominant rural habitation in small villages; multi-religious and multi-caste social identities and important role of family in the social life.

In recent years, the communal organisations have become very active in social life resulting in communal clashes in different parts of the country. The villages form the units of the Rural Society. These rural societies have their own structure. The structure formed out of the following units:- 1) Family 2) Caste System 3) Internal Organisation 4) Religion 5) Economic System.

Major Features of Rural Society

The village is the oldest permanent community of man. All early communities were basically rural in character. Bogardus says, "Human society has been cradled in the rural group".

The rural community is simply means a community that consists of people living in a limited physical area and who have common interests

and common ways of satisfying them. Each society consists of different parts, such as individuals, groups, institutions, associations, and communities. The simplest analogy one can think of at this point is that of an organism that has different components working together as a whole. Society is a system like any other system, such as the solar system.

According to A.W. Green, "A rural community is a cluster of people living within a narrow territorial radius who share a common way of life".

The major features of rural society are given below:

1. Small size of village community, 2. Intimate relations, 3. Jajmani System, 4. Isolation, 5. Social homogeneity, 6. Informal Social Control, 7. Dominance of Joint Family, 8. Status of Rural Women, 9. Occupation, 10. Role of neighborhood, 11. Faith in religion, 12. Self Sufficiency, 13. Widespread caste system, 14. Simplicity, 15. Feelings, 16. Fellow feelings, 17. Conservatism, 18. Observance of moral norms, 19. Poverty, 20. Illiteracy, 21. Desire for Independence, 22. Dominance of primary relations, 23. Social Homogeneity, 24. Occupations, 25. Preservers of the Ancient culture of the society, 26. Legal Self Government, 27. Change in the Villages.

In our social set-up an Indian village plays not only a prominent but also a predominant role because about 87% of our total population resides in villages. In the primitive village community there are two peculiar features first, the part played by kinship and second its collectivist basis. The bond of kinship and close ties of the inhabitants with the land developed a high sense of community feeling in the primitive village community.

Features of Indian Society- Urban

The nature of urban society as represented in thoughts of urban theorists of modern city greatly has contrasting differences in their views. Every place has its distinctive urban characteristic determined by variables as mix of power, space, market and cultural practices.

As a result of development in science and technology, there has been industrial development. Due to industrial development there is urbanization as a result of which urban societies created. Every country has its own urban society. Every village possesses some elements of the city while every city carries some feature of the villages. Different

criteria are used to decide a community as urban. Some of them are, for example, population, legal limits, types of occupations, social organizations. The city in the words of Louis Wirth refers to “a relatively large, dense and permanent settlement of socially heterogeneous individuals.”

Meaning of Urban Society

An urban area is characterized by higher population density and vast human feature in comparison to area surrounding it. Urban areas are created and further developed by the process of urbanization.

Urban areas are places which satisfied the following criteria:

A minimum population of 5,000

At least 75% of the male main working population engaged in non agricultural pursuits.

A density of population of a least 400 persons per sq.km

The growth of large cities that contain the bulk of a society's population is very recent development. Urbanization is a part of development process.

Major Features of Urban Society

The major features of urban society are given below:

1. Social Heterogeneity, 2. Secondary Relations, 3. Anonymity, 4. Secondary Control, 5. Large-scale Division of Labour and Specialization, 6. Large-scale social mobility, 7. Individuation, 8. Voluntary Association, 9. Social Reference 10. Unstable Family, 11. Special Segregation, 12. Lack of community feeling, 13. Lack of unity in family, 14. Moral Laxity, 15. Unbalanced personality, 16. High incidence of crime, 17. Social disorganization, 18. Peculiarities of marital life, 19. Dynamic life, 20. Voluntary associations are formed quickly, 21. Artificial life.

Urban contrasts with the rural. It refers to a process which envisages land settlement, agglomeration of diversities, complete transformation of economy from agricultural to industrial, commercial sectors and a wider politico-civic life dependent on institutions of modern living. The urban society is heterogeneous. It is known for its diversity and complexity. It is dominated by secondary relations. Urban society is far away from the nature and natural environment. Mass education is widespread in city. It is a “Complex Multi-Group Society”.

Forms of Diversity in India

Unity implies oneness or a sense of 'we', it holds tightly together the various relationships of ethnic groups or institutions in a dovetailed manner through the bonds of contrived structures, norms and values. The sources of diversity in India may be traced through a variety of ways, the most obvious being the ethnic origins, religions, castes, tribes, languages, social customs, cultural and sub cultural beliefs, political philosophies and ideologies, geographical variations etc.

Religious Diversity & Linguistic Diversity

A. LINGUISTIC DIVERSITY

The high degree of large diversity found in India is due to the existence of diverse population groups. The greatest variety in languages can be found in the one of the biggest democracies in the world. Most of these languages are distinct and have their own distinct form of writing and speech. The dictionary defines 'Diversity', as variety or different. Languages are defined as a system of arbitrary vocal symbols used for human communication.

In India, the tribal communities are smallest in geographical spread and in population strength. They cover only 8.8% (1991 census) of the Indian population. Not only we should consider linguistic diversity as a resource of human kind but also should conceive both the decline in the number of languages and the emerging trend in having mono linguistic dominance over small languages as a threat to our plural existence. It is to be accepted that even in the very ecological sense, like bio-diversity, linguistic diversity should also need to maintain.

Development of Languages during the British rule in India

The British Government was cautious and well planned in all its moves. The British Raj was keen on developing the regional languages, however, for the purpose of administration, they needed a common language. The major cause for the slow paced development of the nationalistic movement was mainly due to the diversity in languages. After Independence, the country was in its worst state. There was chaos and confusion everywhere. It was now time to choose a national language. But there were at least a hundred languages that were spoken in India.

Post Independence Period

After India obtained its independence, policies had to be formulated for the administration of the newly born nation. While forming the constitution of India, the leaders of the nation had to come up with a national language. They decided on Hindi as the national language and the use of English for official purposes.

The Present situation

Though the situation has improved from the early fifties, there has not been a significant development. India still faces the problems due to the diversity in languages. One of the foremost problems is the lack of a unified language system. Though a national language was chosen among

RELIGIOUS DIVERSITY

Religion is a major concern of man. Religion is universal, permanent, pervasive and perennial interests of man. The institution of religion is universal. It is found in all the societies, past and present. Religious beliefs and practices are, however, far from being uniform. Religious dogmas have influenced and conditioned economic endeavors, political movements, properly dealings, and educational tasks. The major religions in India are following: Hinduism, Buddhism, Sikhism, Jainism, Christianity, Islam, Parsi, The basic ideas and faith of the each religion differs But they co existently stood in Indian society.

Definitions of Religions

Though religion is a universal phenomenon it is understood differently by different people.

Durkheim – religion as a “unified system of beliefs and practices relative to sacred things that is to way, things set apart and forbidden.”

MacIver and page – “religion as we understand the term implies a relationship not merely between man and some higher power.”

Ogburn – “religion is an attitude towards superhuman powers”

Religious Diversity in India

The preamble of the Constitution of India proclaims India to be a secular republic where citizens may freely worship and propagate any religion of their choice. The right to freedom of religion is also declared

as a fundamental right by the Constitution of India. Indian religions have exerted significant influence all over the world.

The major Negative impact of religions is follows:

Groupism—religion divides people such divisions may come in the way of development of the country

Frequent conflicts—people belonging to different religions feel that their religion is superior. They even try to impose their religious practices on others which would lead to conflict situations. In India communal conflict has become a common feature.

Dogmatism—every religion has a set of beliefs which may be superstitious quite often. Such ideas block the development of society and the progress of individuals. e.g. in some communities there is no improvement of status of women on account of religious attitude.

Block social change—it is highly challenging to transform the attitude

Unity and diversity of India is unique. It presents endless varieties of physical, social and cultural patterns. It is probably in India that one can find confessing all the major religions of the world. These are strong unifying factors which bind the nation as a homogeneous socio-cultural entity.

RACIAL DIVERSITY

Race is a concept. The term race is used in various senses, even by human biologists, not to speak of politicians, historians and others who have little interest in biological races. The racial classifications are made on the basis of certain genetic traits. Such types of traits used in classification of races are referred to as racial criteria. The racial criteria should fulfill certain requirements. Bodley suggested a few conditions which should be satisfied by criteria chosen for racial classification. Most contemporary anthropologists classify Indians as belonging to one of four major ethno-racial groups, which often overlap with each other because of a continuous process of racial admixture: Caucasoid, Mongoloids and Negritos. Mongoloids are largely confined to the Northeastern region of the country and for the most part, speak Tibeto-Burman languages; and Negritos are found on the Andaman Islands located on the southeastern side of the country.

Horton has defined race as a “great division of mankind, the members

of which, through individually varying are characterized as a group by certain combinations of morphological and metrical features, principally, non-adaptive, which have been derived from their common descent.”

Racial Diversity in India

It is an arduous task to construct a systematic ethnography of the teeming millions of Indian population. As per the 1901 census the following eight different ethnic groups are found here. 1. Pre-Dravidian 2. Dravidian 3. Indo-Aryan 4. Turko-Iranian 5. Scytho-Dravidian 6. Arya-Dravidian 7. Mongoloid 8. Mongoloid-Dravidian. India has been described as an ethnological museum. Race formation is a dynamic process and environmental stimuli have caused many changes in the ethnic types. There is a wide variety of differences in physical features, complexion and even in language. Often linguistic terms like Aryan and Dravidian have been applied to ethnic units.

It is difficult to assume that this vast subcontinent was once a vacuum and the races have migrated into this ethnological paradise from faraway places. There have never been attempts to ascertain how far India bred her own races. According to some scholars, the Indian race had been classified in seven different categories in earlier age among which the Turko-Iranian, Indo-Aryan, Scytho-Dravidian type, Aryo-Dravidian type, Mongolo-Dravidian type, Mongoloid type and Dravidian type were in the list.

ETHNIC DIVERSITY

Unity holds tightly together the various relationships of ethnic groups or institution in a detailed manner through the bonds of contrived structures, norms and values. It has also been described as a social psychological condition. However, unity does not mean uniformity which implies similarity unity may be born out of similarity. Macionis John, define as “ethnos in the narrow meaning of word in the most general form can be defined as a historically formed community of the people possessing common relatively stable, specific features of culture as well being aware of their unity and difference from their communities”. Ethnic group is a social category of people who shared common culture, common language or dialect, a common religion, a common norm, practices, customs and history. Ethnic group have a consciousness of their own culture bound. India is an ethnological museum. The waves

of immigration have drawn the ancestors of the majority of present population into India from the surrounding territories across the Himalayas. 1. The Negrito, 2. Proto – Austroloid, 3. Mongoloids, 4. Mediterranean or Dravidian, 5. Western Brachycephals, 6. Nordic Aryans.

BONDS OF UNITY IN INDIA

Unity implies oneness or a sense oneness meaning integration. However, unity does not mean uniformity which implies similarity. Unity may be born into similarity. “M.N.Srinivas observes that the unity of India is essentially a religious one. People may worship different deities but the religious scriptures – Puranas, Brahmanas, Epics and Vedas – knit the numerous heterogeneous groups together into one religious society and give them the sense that their country is sacred.

The bond of unity in relation to India heritage in a certain underlying uniformity of life, have been reflected in the observations of many foreigners also. Unity amidst diversity is visualized in the geo-political sphere, institution of pilgrimage, tradition of accommodation, tradition of interdependence, emotional bond etc. One feature that is most often noticed about India is its unity in diversity. The various diversities evidenced in India, there are the bonds of unity which are located in a certain underlying uniformity of life as well as in certain mechanisms of integration. Notwithstanding the various diversities evidenced in India, there are the bonds of unity which are located in a certain underlying uniformity of life as well as in certain Mechanisms of integration.

That is the unity of common culture and tradition, common historical growth, common fight for freedom against the British rule, common allegiance to India and common loyalty to the Indian national flag. Thus national unity of India had its first upsurge in 1857 A.D. in the first Indian war of independence known as Sepoy Mutiny. In the independent India, this unity of the Indians proved its might during the wars with Pakistan and China. All the people of Indian soil, sinking down all their differences, stood as one integrated whole against the Chinese and the Pakistani aggressors.

GEOGRAPHICAL UNITY

The natural boundaries provide India a geographical unity, a unity which surprises the European scholars who themselves live in small

countries and find it difficult to comprehend how such a vast country which varieties of nature can be united. India is most popularly called by the name "bharatvarsha". In the name 'bharatvarsha' lies the historical significance which symbolizes unity.

Nature has bestowed on India its gift through natural boundaries to maintain her unity. In the Himalayas stands the great mountain the Himalayas and the sea washes her feet in all other directions. The concept of mother India also indicates the realization of geographical unity. The boundaries of India vary from Kashmir to Kanyakumari. Climate conditions vary to a large extent in different parts of India. The geography of India plays a crucial role in India's unity and the sense of oneness. India is a vast country having diverse geographical features. Even then India looks like a single geographical entity. India is known for its geographical unity marked by the Mountain ranges in the north and the oceans on the other sides. The abundant natural resources in the country also promote unity in India.

India absorbed and assimilated different cultures. People of different cultures such as the Aryans and the Dravidians lived here together. Hindus, Christians, Muslims, Jains, Buddhists, Sikhs all lived in close proximity and participate together in government, trade, industry, commerce and other activities. According to M.N.Srinivas, the unity of India is essentially a religious one. Religious centers of all the religions spread though out the country are powerful factors of unity. India like every other country has its own fixed boundaries that are natural. India is limited within boundaries that are evidence of a geographical unity, a unity which baffles the scholars who themselves live in small European countries and find it difficult to comprehend how such a large country with so much variety of nature can be united.

RELIGIOUS UNITY

Although the various groups in India present elements of external difference, it is not impossible to trace elements of external difference, it is not impossible to trace elements common to all. Each religious group exhibits one single feeling; each accepts the truth of immortality of soul, temporary nature of world, rebirth, the law of karma, manism, salvation, nirvana, contemplation and all the other things that go to make up the religious paraphernalia. Each religion preaches fundamentally single religious faith, and shares a belief in the purity and

value of life, faith in a invisible power, benevolence, piety, honesty and liberality, with every form of religion in the country.

Religious unity in India finds its expression through the place of worship scattered all over the country. Such religious places of Hindus as Badrainarayan in the North, Dwarika in the west and Ramashwaram in the south and Puri in the east represent the religious unity of this vast country. It has been considered obligatory for every Indian to visit each of these holy places. But this pilgrimage comprehends the feeling of patriotism and a feeling for the unity his country also. The Hinduism being the major religion of people in India provides the basis of unity. People have worshipped god and goddesses in temples everywhere in India. The great epics like the Ramayana and the Mahabharata are devotionally read by people throughout the country. The legends of Rama and Krishna are sung and repeated with equal fervor among people despite their differences in languages.

ROLE OF RELIGION IN SOCIAL INTEGRATION

M.N.Srinivas examines the role of the religion in social integration as a binding force amongst individuals and groups. He refers to three points (1) the relations between different castes and religious groups at the village and other local levels (2) the general role of religion in the economic development of the country ; and (3) religion and socio – economic privileges. In cities Hindus and Muslims have been greeting each other on their festive occasions. There is an association between religious communities and specific economic functions they perform. The spread of various communities all over the country and diversification of their economic activities have strengthened the process of social integration.

RELIGIOUS INFLUENCE IN INDIA

The overwhelming impact of Hinduism on the Indian minds can be considered as the single most important unifying factor. India is a land of diverse religious faiths. But the influence of Hinduism easily transcends that of any other religion. It is mainly due to the all-comprehensive and all-embracing pervasiveness of Hinduism. Like Christianity in Europe, Hinduism in India has provided an attitude and way of thinking, which is shared and cherished even by the people of other religions. Religious concepts like monotheism, immortality of the

soul, re-incarnation, karma, nirvana, moksha etc. inspire people all over the country. Religious rites and rituals have uniformity throughout the country. Sages and saints, religious preachers and the pilgrims have never differentiated between the north and south. If Shankaracharya carried the message from the south to the north, Buddhism and Jainism spread from the north to the south. Chitanya, Kabir and Nanak formed the connecting link among various regions of the country.

All religions have one common ideal worship of the Lord, and all of them proclaim that there is but one God. This one God accepts your devotion irrespective of the manner of your worship, whether it is according to this or that religion. So there is no need to abandon the religion of your birth and embrace another. One big difference between Hinduism and other faiths is that it does not proclaim that it alone shows the path to liberation. Our Vedic religion alone has not practiced conversion and the reason for it is that our forefathers were well aware that all religions are nothing but different paths to realize the one and only Paramatman. Our long history is sufficient proof of this. All historians accept the fact of our religious tolerance.

That the beliefs and customs of the various religions are different cannot be a cause for complaint. Nor is there any need to make all of them similar. The important thing is for the followers of the various faiths to live in harmony with one another. The goal must be unity, not uniformity. Various religious groups are found in India. The feelings of each religious group are the same; each accepts the truth of immortality of soul, temporary nature of world, belief in rebirth, the doctrine of karma, salvation, contemplation etc. The religious texts provide much satisfaction and solace to the people. Religious unity in India finds its expression through the places of worship scattered all over the country. The prayer is intended not merely to remind the mortal of the vast size of the country but also of the religious and cultural unity that exists between Indians belonging different part.

POLITICAL UNITY

India is a plural society both in letter and spirit. It is rightly characterized by its unity and diversity. National unity and integrity have been maintained even though sharp economic and social inequalities have obstructed the emergence of egalitarian from other parts of the world and the existence of diverse language, cultures and religions have made India's culture tolerance. Past independent India is a nation

united against several ads and obstacles'. The country is inhabited by People belonging to all socio-economic strata. The five year plans and several others Developmental schemes are geared to the upliftment of the poor and weaker sections of society. the reason for it is that our forefathers were well aware that all religions are nothing but different paths to realize the one and only Paramatman. Our long history is sufficient proof of this. All historians accept the fact of our religious tolerance.

India's political unity is an off shoot of the religious and cultural unity. The very name 'chakravarti' clearly revealed political unification of India under one central authority. They also released horses to gain the title. The main motive behind such was the desire to unite the country under one central authority. The Indian ruler did not even attack any external power, with any expansionist ambition. The important marked tendencies of the rulers within the country had always been to acquire the largest tract of land to establish as large a political unity as possible. Even after achieving her political freedom, India has shown her oneness at the attack of china and three attack of Pakistan.

Political unity is an outcome of the religious and cultural unity. In history many kings rebelled against the central authority. No single instance is there to show that any Indian king ever tries to annex the territory of foreign ruler but they wanted to expand kingdom in Indian territory to become a sole monarch under a single control which is good for the people. Aswamedhayaga was performed by many kings like Chandragupta, Ashoka and Samudragupta to become universal lord or chakravarthy. Our political unity is no gift of british. Its origin falls far beyond the apparent. We ignored the political idea of the Indus valley people, though the extent of their civilization is highly impressive.

The main motive behind wars was the desire to unite the country under the central authority. The Indian ruler did not even attach any external power, with any expansionist ambitions. The important marked tendencies of the all rulers with in the country have always been to acquire the largest tract of land and to established as large a political unit as possible. The traditional political culture which cherishes the value of self sacrifices and social service is also a part of the political culture of India. Even after achieving her political freedom, India has shown her oneness at the attack of China and three attacks of Pakistan and the recently concluded Kargil war.

All the rulers in the past tried their best to ensure India under their domination and control. There have been many dynasties and kingdoms which were in rule, which had made many cultural impositions on the society. India has never been a single political unity. The British India consisted of six hundred states. India in the past and even today is a land of political diversity is found even today. The typical feature of Indian democracy is the existence of multi party system. Different states may have different government. But all the states are controlled by central government. Fundamental rights granted to all the citizens of India. Universal adult franchise is a typical feature which promotes a strong sense of unity.

Forces of unity in modern India

M.N.Sreenivas noted that India, as a secular state, tolerate diversity. The five year plans the spread of egalitarian ideals, a single government and a common body of civil and criminal laws are enough evidence of India's plural character and oneness. The constitution of independent India has established the "rule of law" throughout the entire country. All citizens are equal and subject to the same authority. Religion, language, region, caste or community is no longer the basis of special powers and privileges. The weaker sections of society the scheduled casts the scheduled tribes and the other backward classes have been given special concessions to bridge the gap between them and the upper casts and classes. Today no caste or social group suffers from any kind of social disability. Women enjoy equal rights with men in all respects. The policy of divide and rule adopted by the British to rule this country is no more in operation. Colonial exploitation has been replaced by processes of development and egalitarian ideology. The political thinkers, the state mans and the kings had always show the all India Picture of Unity in their mind.

FAMILY, MARRIAGE AND KINSHIP

Family in Indian Society

The family is the basic unit of society. It is the first and the most immediate social environment to which a child is exposed. It is in the family a child learns language, the behavioral Patterns and social norms in his childhood. In some way or the other the family is a universal group. It exists in tribal, rural and urban communities and among the followers of all religious and cultures. It provides the most enduring

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

Definition of family

While defining the term family some social scientists have seen the family as a universal institution.

Others have used the terms to refer to a distinctive characteristic of the social life.

Functionalist perspective defined family in terms of activity and their effect on society. Marxist perspective explains the family as the basic unit of oppression and to envisage its eventual abolition. Some of the major definitions of family are as follows:

The word 'family' is derived from Latin Word "Famulus" which means a servant. In Roman law the word denotes a group of producers and slaves and other servants as well as members connected by common descent or marriage. Thus originally, family consisted of a man and woman with a child or children and servants. Sociologists have defined the family in a number of ways. MacIver and Page defined "family is a group defined by a sex relationship sufficiently precise and enduring to provide for procreation and upbringing of children". According to M.F. Nimkoff; "Family is a more or less durable association of Husband and Wife with or without child, or of a man or women alone, with children".

Burgess and Locke "Family is a group of persons united by ties of marriage, blood or adoption constituting a single household interacting and intercommunicating with each other in their respective social roles of Husband and wife father and Mother, son and daughter, brother and sister, creating a common culture".

Eliot and Mervill "Family is a biological social unit composed of husband, wife and children".

Elements of Family

1. The above given definitions reveal certain elements of family which are as follows:
2. The family is a basic, definite and enduring group.
3. Family is formed by the relatively durable companionship of husband, wife.
4. Family procreates and bringing up children.
5. The Family can also be large in size in which persons belonging to several generations may live together.
6. The family may be limited to husband, wife or only the father and his children or only the mother and her children.

Characteristics of the Family

Living together of man and women, reproducing and bringing up children alone does not form family. Marriage plays an important role in changing the man-women relationship into the permanent relationship of husband and wife. Along with sexual relationship and procreation psychological attachment is also necessary. No other organization of society can be compared with the family where sociological understanding is concerned. According to Mack Iver and Page the Family has the following features:

1. Universality
2. Social environment which influences the individual's early life.
3. Affective basis, emotionality
4. Limited size
5. Central position in social structure
6. Sense of responsibility among the members.
7. Social regulation of behavior
8. Permanent or temporary in nature

The definitions and characteristics of family show that on one hand it has a biological aspect in which man and women become husband and wife by certain institutional modes. Sexual and affective relationship exists between them. They procreate and bring up children. On the other hand, it has a social aspect in which the family members have responsibilities towards each other. In a social-cultural sphere the family influences its members by the process of socialization. It also regulates the behaviour of its members.

The family is generally smaller in size compared to other social groups, organizations and associations. Hence it must be remembered that the size of the family is agrarian and tribal communities sometimes can be large. The nature of the family is universal because it exists in all societies. As an institution the family's existence is enduring. The nature of a particular family may be permanent or temporary.

The family has passed through many stages to reach its modern form. The family, marriage, economic system and succession are inter related. The structure behavioural patterns and functions of the family have been changing with the changes in socio economic order.

Anthropological studies of tribal societies, and particularly Malinowski's researches have proved that even in the tribal societies the institution of the family existed in some form or the other. Primitive social and economic systems, especially agrarian systems, require more of human labour. Therefore, the size of the family in these societies is generally large. Polygeny was also prevalent in these societies. This was also a reason of the large size of the family. The industrial - urban systems has reduced the size of the family. In this system the family generally means husband, wife and their children. There are certain social and economic factors behind this. In a system which is based on labour and wages the individual is responsible for his work. The individual goes from the village to the city in search of employment. On account of small accommodation, he is forced to follow the small family norm. In the modern urban industrial system the basis of marriage is love and personal liking. This has also contributed towards the small size of the family in urban societies

Structure of the Family

The structure of the family can be understood on the basis of these characteristics. The structure of the family is mainly based on the husband-wife relationship. Another basis of the familial structure is procreation. The third basis of this structure is common residence.

The structure of the Family is also related to economic system. The present urban industrial system and the occupations have encouraged the structure of nuclear and individualistic family. In the tribal, agrarian and rural system of economy where family is still a unit of production, we generally find large and joint families, apart from husband, wife and their procreations. These families generally include

father, mother, brothers, their wives, unmarried sisters and others. The Indian joint family is the best example of this type.

The family cannot be understood through clusters of members such as husband, wife, their children and relatives. These members develop affective relationship and perform their roles through social values, customs and traditions. The structure of family possess following features.

1. Nature of family - Nuclear, Joint or extended.
2. Members and ancestors.
3. Institution of Marriage,
4. Differentiation of the roles of the family members
5. Origin and succession
6. Property of family
7. Family occupation
8. Nomenclature
9. Residence
10. Customs, traditions, patterns
11. Authority

Functions of the family

The family as a social institution performs several functions. Different thinkers of the world expressed different opinion regarding the functions of the family.

Kingsley Davis speaks of four main functions of the family:

- (i) Reproduction (ii) Maintenance, (iii) Placement, and (iv) Socialization

On burn and Nimkoff have mentioned six major functions of the family (i) Affectional (ii) Economic (iii) Recreational (iv) protective, (v) Religious, and (vi) Educational

According to Goode the family has the following functions : (i) procreation, (ii) Socio-economic security to family members (iii) Determination of status of family members (iv) socialization and emotional support (v) social control

Primary and secondary functions of Family

The primary functions

Some of the functions of family are basic to its continued existence. They are referred to as essential functions by Maclver. They may also be regarded as primary functions of family. They are –

- Stable satisfaction of sex need
- Reproduction or procreation
- Production and rearing of the child
- Provision of Home
- Family - An instrument of culture transmission and an Agent of Socialization
- Status ascribing function
- Affectional function

1. *Stable satisfaction of Sex Need*

Sex drive is powerful in human beings. Man is susceptible to sexual stimulation throughout his life. The sex need is irresistible also. It motivates man to seek an established basis of its satisfaction. Family regulates the sexual behaviour of man by its agent, the marriage. The Hindu Law gives Manu, and Vatsyayana, the author of Kamasutra, have stated that sexual satisfaction is one of the main aims of family life.

2. *Reproduction or Procreation*

Reproductive activity is carried on by all lower and higher animals. But it is an activity that needs control or regulation. The result of sexual satisfaction is reproduction. The process of reproduction is institutionalized in the family. Hence it assumes a regularity and stability that all societies recognize as desirable. By fulfilling its reproductive function family has made it possible to have the propagation of species and the perpetuation of the human race.

3. *Production and Rearing of the child*

The family gives the individual his life and a chance to survive. We owe our life to the family. The human infancy is a prolonged one. The child which is helpless at the time of birth is given the needed protection of the family. Family is an institution; no other institution can as efficiently bring up the child as can the family. This can be referred to as the function of 'maintenance' also.

4. *Provision of Home*

Family provides the home for its members. The desire for home is strongly felt in men and women. Children are born and brought up in Homes only. Even the; parents who work outside are dependent on home for comfort, protection and peace. Home remains still the 'Sweet' home.

5. Family an Instrument of Culture Transmission and An Agent of Socialization

The family guarantees not only the biological continuity of the human race but also the cultural continuity of the society of which it is a part. It transmits ideas and ideologies, folkways and mores, customs and traditions, beliefs and values from one generation to the next.

The family is an agent of socialisation also. Socialisation is its service to the individual. The family indoctrinates the child with the values, the morals, beliefs and ideals of society. It prepares its children for participation in larger world and acquaints them with a large culture. It is a chief agency which prepares the new generation for life in community. It emotionally conditions the child. It lays down the basic plan of personality. Indeed, it shapes the personality of the child. Family is a mechanism for disciplining the child in terms of cultural goals. In short, it transforms the infant barbarian into the civilized adult.

6. Status ascribing function

The family also performs a pair of function. (i) Status ascription for the individual and (ii) Societal identification for the individual. Statuses are divided in to “Ascribed and Achieved”.

The family provides the ascribed statuses. Two of these, age and sex are biological ascriptions. Others, however, are social ascriptions. It is the family that serves almost exclusively as the conferring agency or institution.

People recognize us by our names, and our names are given to us by our family. Here, the family is the source of our social identification. Various statuses are initially ascribed by our families. Our ethnic status, our nationality status, our religious status or residential status, or class status sometimes our political status and our educational statuses well are all conferred upon us by our families. Of course, these may be changed later. Wherever statuses are inherited as in the case of royalty and mobility it is the family that serves as the controlling mechanism. Status ascription and social identification are two faces of the same process. The importance of family in this regard can hardly be exaggerated.

7. Affectional Function

Man has his physical, as well as mental needs. He requires the fulfillment of both of these needs. Family is an institution which provides

the mental or emotional satisfaction and security to its individual members. It is the family which provides the most intimate and the dearest relationship for all its members. The individual first experiences affection in his parental family as parents and siblings offer him love, sympathy and affection. Lack of affection actually damages an infant's ability to thrive. A person who has never been loved is seldom happy.

Secondary Functions of Family

In addition to the above described essential or Primary Functions the family performs some secondary or non-essential functions in some way or the other. Of these, the following may be noted

- Economic Functions
- Educational Functions
- Religious Functions
- The Re-creational functions

Economic Function:

The family fulfils the economic needs of its members. This has been the traditional function of family. Previously, the family was an economic unit. Goods were produced in the family. Men used to work in family or in farms for the production of goods. Family members used to work together for this purpose. It was to a great extent self-sufficient. But today the situation has changed. The family members do not work together at home. They are engaged in different economic activities outside the same. They are no longer held together by division of labour.

The economic role of modern family is considerably modified. The process of industrialization has affected family. The centre of production has moved from home to the factory. the factory is given job only to the individual worker and not to the entire family. The factory is producing goods which are consumed with in the family. Thus, family has become more a consuming unit than a producing one. Its members are busy with "earning wages" rather than with "making a living". Family is thus slowly transferring its economic functions to the external agencies. Still, the institution of property is embedded with the family

Educational Functions: The family provides the basis for the child's formal learning.

In spite of great changes, the family still gives the child his basic training in the social attitudes and habits important to adult participation in social life. When the child grows up, he learns to manage situations outside the home and family. He extends his interests to other groups. With all this his intelligences his emotions, and his social habits develop until he weans himself from the original dependence on the mother, father and other family members

Religious functions: The family is a centre for the religious training of the children. The children learn from their parents various religious virtues. Previously, the home was also centers of religious quest. The family used to teach the children the religious values, moral precepts, way to worshipping God, etc. The family meets the spiritual needs of its members. It is through the family that the religious inheritance is passed on to the next generation.

The Recreational Functions: AT one time, recreation was largely family based. It fostered a close solidarity. Reading aloud, Hoisting relatives, family reunions, church socials, singing, dancing, playing indoor games etc., brought together the entire family. Elders would organise social gathering among themselves in each other's homes. Children would organise their own recreations among themselves or together with other children. Often parents and children would join together in the same recreational activities. The effect of this on the cohesion of the family was considerable. Recreation is now increasingly orgnaizedout side the family. Modern recreation is not designed for family - wide participation. Whether in the form of movies, sports events, plays, cricket, 'Kabaddi', Tennies, dinner parties or Yakshagana, it is designed for the couple or individual participation.

Types or Forms of the family

Sociologists have classified the family on the basis of the following factors:

1. Size
2. Residence
3. Ancestors
4. Power and authority; and
5. Marriage

Before considering these factors it can be accepted that there are other bases also for classifying the family on the basis of historical chronological it is classified as ancient, medieval and modern families. On the basis of social ecology the family can be divided into rural and urban families. On the basis of structure, it is divided into primitive agrarian and industrial families. After these indications, we can examine in detail this typology.

1 Size: A threefold classification can be discussed on the basis of size.

- a. Nuclear families
- b. Extended families
- c. Joint families

In nuclear family husband, wife and their children live together. According to Murdock the nuclear family may be further divided into two types.

- a) The family of orientation
- b) The family of procreation:

By the family of orientation, is meant the family in which the individual is born and in which his parents, brothers and sisters reside. After marriage, the individual forms the family of procreation he lives with his wife and children.

Generally extended families are found in tribal societies. In an extended family individuals live in different households but close to each other and engage in common profession.

Joint families are generally big in size. Such families include many families and people of many generations. A joint family is a closely related kin's group which is subject to same household and same authority. It possesses following features.

- c) At least three generations living together.
- d) Common ancestors
- e) Common duties
- f) Common residence
- g) Common property
- h) Common kitchen
- i) A traditional occupation
- j) Head of the family and his authority over family members and property

Industrialization, urbanization, occupational mobility, wage-based livelihood, modern education and individualistic ideology have been instrumental in diminishing the size, functions and importance of the joint family.

Residence: On the basis of residence family is divided into patrilocal and matrilocal families. In patrilocal families the bride resides with the husband's family. Majority of the families in the world belong to this type. In the matrilocal families the bride groom resides with the family of his wife.

Ancestors: On the basis of ancestors the family is classified into patrilineal and matrilineal families. In the patrilineal families the ancestors are men while in the matrilineal families the ancestors are women. Most of the families in the world belong to the patrilineal system.

Power and authority: On the basis of power and authority families can be divided into patriarchal and matriarchal categories. In the first type the father is the head of the family and the familial power and authority rests in the father. In the second type of family and familial authority lies with the mother and she is the head of the family.

Marriage: Sociologists have divided family on the basis of marriage also. On the basis of marriage family has been classified into three types:

- Polygamous or Polygynous family
- Polyandrous family
- Monogamous family

Structural and functional changes system of family

The system of family has undergone qualitative changes because of industrialization, urbanization, migration, revolution in the field of transport and communication, increasing influence of the state and the influence of the individualization philosophy of life. The changes have been so fast in some parts of the world. With the advent of industrial civilization with modern technology the structure and functions of the family have changed.

Today most of the traditional activities of the family were transferred to outside agencies; this further weakened the bonds that in the past kept the family together. There occurred a reduction in the educational, recreational, religious and protective functions of the family.

which have been more or less taken over by various institutions and agencies created for that purpose. The school, the commercial and communal, recreational facilities, church, hospitals etc. are performing many tasks earlier performed by the family. Some of the major changes in the family are discussed below.

a) *Changes in family*

The family which was a principal unit of production has been transformed in the consumption unit. Instead of all members working together in an integrated economic enterprise, a few male members go out of the home to earn the family's living. These affected family relations.

b) *Factory employment*

Factory employment has freed young adults from direct dependence upon their families. This functional independence of the youngsters has weakened the authority of the head of the household over those earning members. In many cities even women too joined men in working outside the families on salary basis.

c) *Changes in social situation*

In the changed social situation children have ceased to be economic assets and have become liabilities. Children's educational requirements have increased. They are to be supported for long time till they get into some good job.

d) *Industrialization*

Industrialization separated the home from the work. This had made the working members to bear themselves all the burden and headache connected with their job. Their families can hardly lend support in this regard.

e) *Influence of urbanization.*

The phenomenon of urbanization has become now widespread. The studies made by Aileen Ross, M.S. Gone, Milton Singer and others have revealed that the city life is more favorable to small nuclear families than to big joint families. On the basis of the studies made, it could be said that the urban living weakens joint family pattern and strengthens nuclear family patterns.

f) *Changes in Marriage System.*

Changes in the age of marriage, freedom in mate-selection and change in the attitude towards marriage have also affected our family system parents' role in mate-selection has diminished marriage is not very much considered a religious affair but only a social ceremony. Modern marriage does not symbolize the superior authority of the family head over other members.

g) *Legislative Measures.*

The impact of legislative measures on the family system cannot be ignored. Prohibition of early marriage and fixing the minimum age of marriage by the child marriage Restraint Act, 1929, and the Hindu Marriage Act, 1955 have lengthened the period of education. The freedom of mate-selection and marriage in any caste and religion without the Parent's consent after certain age permitted through by the special Marriage Act, 1954. Other legislations such as the Widow Remarriage Act, 1856, Hindu Marriage Act, 1955, Hindu succession Act, 1956, all have modified inter personal relations within the family, the composition of the family and the stability of the joint family.

h) *Other causes.*

Influence of western values: Influence of western values relating to modern science, rationalism, individualism, equality, free life, democracy, freedom of women etc. have exerted a tremendous change on the joint family system.

Awareness among women: Increasing female education, employment opportunities for women created awareness among the women. They also sought chance of becoming "free" from the authoritarian hold of the joint family.

Factors affected the family

A) *The consanguine Family declines:*

The consanguineous or joint family tended to disappear especially in the western world and conjugal or nuclear family has become predominant with the increasing urbanization and industrialization people are less subject to Parental control which lessens social control. Women have attained a new legal status in which there is less discrimination between them and men.

B) Increasing Rate of Divorce: Divorce is the most obvious symptom of family disintegration. Economic freedom, new life style, new idealities together create an idea of free life.

The traditional joint family system in India has under gone vast changes. They have definitely affected its structure and functions. Milton singer has identified most there are; Education, Industrialization, Urbanization, changes in the institution of marriage.

C. Influence of education

Modern education affected joint family in several ways. It has brought about a change in the attitude, beliefs, values and ideologies of the people. Education which is spreading even amongst the females has created and aroused the individualistic feelings.

The increasing education not only brings changes in the philosophy of life of men and women, but also provides new opportunities of employment to the women. After becoming economically independent, women demand more freedom in family affairs. they refuse to accept anybody's domination over them. Education in this way brings changes in relations in the family.

Impact of Industrialization

New system of production based on factory and new joint families have disintegrated considerably.

The impact of Economic and Technological changes: Industrial development and application of new advanced techniques reduced the economic functions of family. The technological changes took both the work and workers out of the home.

E. Changes in the position of women:

The chief factor causing changes in the position of women in our society lie in her changing economic role. New economic rule provided a new position in society and especially in their relation to men.

The crumbling patriarchal foundation

The foundations of the patriarchal system have crumbled considerably. The cultural conditions grew less in harmony with the attitudes and the prerogatives of the patriarchal system.

The Reduction in the size of the family

One important change which has occurred in modern times in the size of the household, the family is now shaped more closely than ever before around marital pair.

Changes in the Central Social Functions of the Family

Various social organizations have been developed to aid the family in the fulfillment of its principal functions. This includes the maternity hospitals, crèches and kindergarten etc.

Romantic love as a Basis Marriage

It is to be expected that in marriage today the emotional element should be emphasized. No doubt romantic love is emphasized. Nowadays marriage and family is more based on love and affection than the traditional rules of marriage.

Decreased control of the Marriage

The marriage contract today is entered into more autonomously by both men and women. Organizations and management completely changed traditional occupational system existed in India. Many of the traditional skills, crafts and household industries associated with the joint family have declined because of the onslaught of factory system.

Marriage in Indian Society

Introduction:

Marriage is an important social institution. It is a relationship, which is socially approved. The relationship is defined and sanctioned by custom and law. The definition of the relationship includes not only guidelines for behaviour relating to sex but also regarding things like the particular way labour is to be divided and other duties and privileges. Children born of marriage are considered the legitimate offspring of the married couple. This legitimacy is important in the matter of inheritance and succession. Thus marriage is not only a means of sexual gratification but also a set of cultural mechanisms to ensure the continuation of the family. It is more or less a universal social institution in India.

The religious texts of many communities in India have outlined the purpose, rights and duties involved in marriage. Among the Hindus,

for instance, marriage is regarded as a socio-religious duty. Ancient Hindu texts point out three main aims of marriage. These are dharma (Duty), praja (progeny) and rati (sensual pleasure) That is to say that marriage is significant from both the societal as well as the individual's point of view. Marriage is significant in that it provides children especially sons who would not only carry on the family name but also perform periodic rituals including the annual "shraddha" to propitiate the dead ancestors. Majority of the Hindus look upon son(s) as a support in old age to parents and as the most important source of economic enrichment to the family. Marriage, in the Hindu system, enables a man to enter into the stage of a householder. Both a man and a woman are regarded incomplete without marriage.

Even among other communities in India, marriage is regarded as an essential obligation. Islam looks upon marriage as "sunnah" (an obligation) which must be fulfilled by every Muslim. Christianity holds marriage as crucial to life and lays emphasis on the establishment of a mutual relationship between husband and wife and on their duty to each other. The significance attached to marriage is reflected in the fact that only a very small percentage of men and women remain unmarried. The Report of the Committee on the Status of Women in India has indicated that only 0.5 percent of women never marry in India. By and large girls are brought up to believe that marriage is a woman's destiny; married state is desirable and motherhood is a cherished achievement. Only a very small percentage of men and women remain unmarried by choice.

Today, marriage is still considered important and necessary, and only few individuals remain unmarried by choice. Goals of marriage are, however, undergoing changes especially for the urban and educated sections of the population. The older notions regarding large size family are being replaced by preference for small size family. Marriage for self-fulfillment rather than primarily for procreation or societal welfare is also becoming prevalent.

Definition of marriage

There is no definition which adequately covers all type of human marriage. It has given a number of definitions and explanations among which the following may be noted.

Edward Westmark in his 'History of Marriage' defines Marriage as "the more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of offspring".

Malinowski says that marriage is a “contract for the production and maintenance of children”.

According to Robert H. Lowie, “Marriage is a relatively permanent bond between permissible mates”.

Alfred Mc Clung Lee writes “Marriage is the public joining together, under socially specified regulations of a man and women as husband and wife”.

Characteristics of Marriage

1. **Universality:** Marriage is more or less a universal institution. It is found among the preliterate as well as literate peoples. It is enforced as a social rule in some of the societies. According to Chinese philosopher Confucius, an individual who remains unmarried throughout his life commits a great crime.
2. **Relationship between Man and Women:** Marriage is a union of men and women. It indicates relation between one or more men to one or more women.
3. **Marriage Bond is Enduring:** Marriage indicates a long lasting bond between the husband and wife. Hence it is not coextensive with sexual life. It lasts even after the sexual satisfaction is obtained. The Hindus believe that marriage is a sacred bond between the husband and wife which even the death cannot break.
4. **Marriage requires social Approval:** union between men and women becomes a marital bond only when the society gives its approval.
5. **Marriage is Associated with some Civil or Religious Ceremony:** Marriage gets its social recognition through some ceremony. This ceremony may have its own customs, rites, and rituals etc. It means marriage has to be concluded in a public and solemn manner.
6. **Marriage creates Mutual Obligation:** Marriage imposes certain rights and duties on both the husband and wife. Both are required to support each other and their children.

FORMS OF MARRIAGE

The main forms of marriage are: Polygyny, polyandry, Monogamy and Group Marriage. Let us discuss one by one.

Polygyny:

It is a form of marriage in which one man marries more than one woman at a given time. Polygyny is more popular than polyandry. 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. The Latin word soror stands for sisters. When several sisters are simultaneously, or potentially the spouses of the men, the practice is called 'sororate'.

Non-sororal polygyny:

It is a type of marriage in which the wives are not related as sisters. For social, economic, political and other reasons, both the types are practiced by some people.

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.

Straight monogamy: In this remarriage is not allowed.

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.

Rules of Marriage

No society gives absolute freedom for its members to select their life partners. Rules regarding who should marry whom always govern such selection. Endogamy and Exogamy are the two main rules that condition the marital choice.

No society gives absolute freedom to its members to select their partners. Endogamy and exogamy are the two main rules that condition marital choice.

Endogamy:

It is a rule of marriage in which the life-partners are to be selected within the group. It is marriage within the group and the group may be caste, class, tribe, race, village, religious group etc. We have caste endogamy, class endogamy, sub caste endogamy, race endogamy and tribal endogamy etc. In caste endogamy marriage has to take place within the caste. Brahmin has to marry a Brahmin. In sub caste endogamy it is limited to the sub caste groups.

Exogamy:

It is a rule of marriage in which an individual has to marry outside his own group. It prohibits marrying within the group. The so-called blood relatives shall neither have marital connections nor sexual contacts among themselves.

Forms of exogamy:

Gotra Exogamy: The Hindu practice of one marrying outside one's own gotra.

Pravara Exogamy: Those who belong to the same pravara cannot marry among themselves.

Village Exogamy: Many Indian tribes like Naga, Garo, Munda etc have the practice of marrying outside their village.

Pinda Exogamy: Those who belong to the same panda or sapinda (common parentage) cannot marry within themselves.

Isogamy: It is the marriage between two equals (status)

Anisogamy: It is an asymmetric marriage alliance between two individuals belonging to different social statuses. It is of two forms - Hypergamy and Hypogamy.

Hypergamy: It is the marriage of a woman with a man of higher Varna or superior caste or family.

Hypogamy: It is the marriage of high caste man with a low caste woman.

Anuloma marriage: It is a marriage under which a man can marry from his own caste or from those below, but a woman can marry only in her caste or above.

Pratiloma marriage: It is a marriage of a woman to a man from a lower caste which is not permitted.

Forms of Marriage in India

All the commonly listed forms of marriage, namely, monogamy (marriage of a man to a woman at a time), and polygamy (marriage of a man or woman to more than one spouse) are found in India. The latter, that is polygamy, has two forms, namely, polygyny (marriage of a man to several women at a time) and polyandry (marriage of a woman to several men at a time).

Monogamy: Among the Hindus, until the passing of the Hindu Marriage Act of 1955, a Hindu man was permitted to marry more than one woman at a time. Although permitted, polygyny has not been common among the Hindus. Only limited sections of the population like kings, chieftains, headmen of villages, members of the landed aristocracy actually practiced polygyny. We may say that those who had the means and the power to acquire more than one wife at a time were polygynous. The other important reasons for polygyny were the barrenness of the wife and or her prolonged sickness. Among some occupational groups like the agriculturists and artisans, polygyny prevailed because of an economic gain involved in it. Where women are self supporting and contribute substantially to the productive activity a man can gain by having more than one wife. Concerted efforts to remove this practice were made in the nineteenth century Ishwar Chandra Vidyasagar, Dayanand Saraswati and others. After Independence, the

Hindu Marriage Act of 1955 established monogamy for all Hindus and others who came to be governed by this Act. Some of the 'other' communities covered by this Act are the Sikhs, Jains and

Buddhists. Strict monogamy is prescribed in Christian and Parsi communities.

Polygyny: Islam, on the other hand, has allowed polygyny. A Muslim man can have as many as four wives at a time, provided all are treated as equals. However, it seems that polygynous unions have been restricted to a small percentage of Muslims, namely the rich and the powerful. With regard to the tribal population, we find that the customary law of the tribals in general (except a few) has not forbidden polygyny. Polygyny is more widespread among the tribes of north and central India.

Polyandry: Polyandry is even less common than polygyny. A few Kerala castes practised polyandry until recently. The Toda of the Nilgiris in Tamilnadu, the Khasa of JaunsarBawar in Dehradun district of Uttaranchal and some North Indian castes practise polyandry. In the fraternal form of polyandry, the husbands are brothers. In 1958, C.M. Abraham (1958: 107-8) has reported that in Central Travancore fraternal polyandry was practised by large number of groups like the Irava, Kaniyan, the Vellan and the Asari.

The factors that are related to the prevalence of polyandry are a) desire to prevent division of property within a family (especially in fraternal polyandry) b) desire to preserve the unity and solidarity of the sibling group (in fraternal polyandry) c) the need for more than one husband in a society where men are away on a commercial or military journey d) a difficult economy, especially an unfertile soil, which does not favour division of land and belongings (Peter 1968).

Prevailing Patterns

What is the position today regarding these forms of marriage? Monogamy is the most prevalent form of marriage in India. However, bigamous (having two spouses at a time) marriages have been reported among the Hindus in many parts of India. It is the man who very often commits bigamy and escapes punishment by turning the loopholes of the law to his advantage. It is the wife who is often unaware of his second marriage, and even if she is aware of it, is unaware of her legal

rights and accepts her fate. Social and economic dependence on husband and inadequate social condemnation of the man's actions are some of the reasons for the wife's acceptance of the husband's second marriage. Among the Muslims it is the man who is allowed to have four wives.

Among them men enjoy greater privileges than women. A Muslim woman cannot marry a second time when her first husband is alive or if she has not been divorced by him.

Marriage Structural –Functional Changes

The marriage system had undergone radical changes especially after independence. Even though the basic religious beliefs associated with marriage have not crumbled down, many of the practices, customs, and forms have changed. The recent changes in the marriage system are briefly discussed here.

1. *Changes in the Form of Marriage:* the traditional forms of marriages like polygamy polygyny are not found any were, and they are legally prohibited in India. Only monogamous marriages are universally practiced.
2. *Changes in the Aim and purpose of Marriage:* In traditional societies the primary objective of marriage is 'dharma' or duty; especially among Hindus. But today the modern objective of marriage is more related to 'life-long companionship' between husband and wife.
3. *Changes in the Processes of mate selection*
4. The following areas of mate selection we can see significant changes today
 - (i) Field of selection has become very wide. It is wide enough to include inter religious and inter-caste marriages.
 - (ii) Party to selection. Parents do not take an active role in the selection of life partners of their children. The practice of young men and women selecting their life partners by themselves is becoming popular today.
5. *Criteria of selection.* Much importance is given to individual interests, preferring and considering rather than to family considerations. This trend is reflected in the increase in the instance of love marriages.
6. *Change in the Age at marriage* Child marriages are not found today. As per the present marriage act a boy below 21 years and a

girl below 18 years cannot marry. pre-puberty marriages have thus given place to post-puberty marriages.

7. *Changes in the stability of marriage:* Legislative provision for divorce has virtually affected the stability of the marriage. The legislative provisions for divorce and widow remarriage have undermined the importance of the age old values related to marriage. The concept of equality of sex has also affected the stability of marriage ties.
8. *Changes in the Economic aspect of Marriage:* The Practice of paying dowry is associated with Marriage. This practice has grown into a big evil today. Bride's parents are compelled today to pay a huge amount of money as dowry. This practice made marriage as a costly affair. Marriages are often settled only on considerations of dowry.
9. *Marriage ceremony is also becoming a costly affair* since huge amount of money is spend lavishly on decorations, processions, video, music and so on.
10. *An Increase in the Instances of Divorce and Desertion:* The instances of divorce and desertion are on the increase.

Though these new trends are observed today the importance of marriage has not diminished. it is still universally practiced. Though its sanctity is affected a little, It is not reduced to the level of a mere civil contract in Indian society.

KINSHIP SYSTEM

Introduction

Man does not live alone in society. From birth till death he is surrounded by a number of people. Some of these people are his relatives, some are friends, and some are neighbours while all others are strangers and unknown to him. He is bound to all these people who are related to him either on the basis of blood or marriage. The relations based on blood or marriage may be close or distant. The bond of blood or marriage which binds people together in groups is called kinship. According to the Dictionary of Anthropology, kinship system includes society recognized relationships based on supposed as well as well actual genealogical ties. These relationships are the result of social interaction and are recognized by society.

Kinship system represents one of the basic social institutions. Kinship is universal and in most societies plays a significant role in the socialisation of individuals and the maintenance of group solidarity. It is supremely important in the primitive societies and extends its influence on almost all their activities - social, economic, political, religious, etc.

Definitions :

Robin Fox: "Kinship is simply the relations between 'kin' that is persons related by real pulative or fictive consanguinity".

Aberchrombie and others: "The social relationships deriving from blood ties (real and supposed) and marriage are collectively referred to as kinship".

A.R. Radcliffe Brown : Kinship is "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".

In simple words, "The bond of blood or marriage which binds people together in group is called kinship".

Rule of Descent

'Descent' refers to the social recognition of the biological relationship that exists between the individuals. The 'rule of descent' refers to a set of principles by which an individual traces the descent. There are three basic rules of descent: Patrilineal descent, matrilineal descent and bilators descent.

- a. Patrilineal Descent. According to this rule, descent is traced through the father's or men line. Here the descent criterion is restricted to males, and only descendants of a common ancestor the male line will be recognised as kin. These are known as agnatic or patrilineal kin.
- b. Matrilineal Descent. Here the descent of the individual is traced through the mother or female exclusively. The descendants are called here uterine or matrilineal kin.

These two modes of tracing the descent are called "unilineal", that, they select one "line" either the male or female. These principles or rules are not necessarily mutually exclusive within society.

Bilateral Descent: This is a rule in which the descent is traced through both the lines or female line and also the male line for some or the other purpose.

What is important here is that almost all kinship systems recognise 'bilateral' relationship that is, relationships to both maternal and paternal kins. Ex: Some societies such as the "Yake" Nigeria, utilise matrilineal descent for some purposes and patrilineal descent for others. Here that exists a system of 'double unilineal descent' which is normally known as "double descent"

Importance of the Rule of Descent

The rule of descent is very important for two main reasons:

Rule of descent establishes for every individual a network of social positions in which participates. He comes to know about his obligations and rights.

Rule of descent invariably defines some rights of inheritance. Inheritance and successor would go normally along the line of descent.

Types of Kinship

Kinship is of two types:

1. Affinal Kinship, and
2. Consanguineous Kinship

Affinal Kinship: The bond of marriage is called 'affinal' kinship. When a person marries, he establishes relationship not only with the girl whom he marries but also with a number of other people in the girl's family. Moreover, it is not only the person marrying who gets bound to the family members of the girl but his family members also get bound to the family members of the girl. Thus, a host of relations are created as soon as a marriage takes place. For examples, after marriage a person becomes not only a husband but he also becomes brother-in-law and son-in-law. Here it may be noted that in English language a number of relations created by marriage are referred by the same term. Thus, the same term brother-in-law is used for bahnoisala, jija and saddhu. On marriage a person also becomes foofa, nandoi and mausa. Likewise a girl on marriage becomes not only a wife but also becomes daughter-in-law, she also becomes chachi, bhabhi, devrani, jethani, mami etc. Thus marriage creates a host of relationships which are called affinal kin.

Consanguineous Kinship: The bond of blood is called consanguineous kinship. The consanguineous kin are related through blood whereas

the affinal kin are related through marriage. The bond between parents and their children and that between parents and their children and that between parents and their children and that between siblings is consanguineous kinship. Siblings are the children of the same parents. Thus, son, brother, sister, uncle (chacha), elder uncle (tau) nephew and cousin are consanguineous kin, ie.related through blood. In this connection it may be pointed out that blood relationship may be actual father of a child is unknown. An adopted child is treated as if it were one's own biologically produced child. Thus, blood relationship may be established not only on biological basis but also on the basis of social recognition.

Degree of kinship

On the basis of nearness of distance relatives can be classified in several categories.

Primary Kins: Some relatives are very close direct and near,for example, father, son, sister-brother, husband-wife. They are called primary kin. According to Dr. Dubey, there are eight such primary kin. They are husband-wife, father-son, mother-daughter, father-daughter-mother-son, younger-elder brothers, younger-elder sister and sister-brother.

Secondary Kins: There are secondary kins. They are primary kin of primary kin. In other words, they are related through primary kin. They are not our primary kin but are the primary kin of our primary kin, hence our secondary kin. For example, father's brother (chacha), sister, husband (bahnoi) are secondary kin. The father is my primary kin and his brother is the primary kin of father. Therefore, father's brother is my secondary kin, the primary kin of primary kin.

Similarly, sister is my primary kin but her husband is my secondary kin.

Tertiary Kins: There are tertiary kins. They are secondary kin of our primary kin and the primary kin of our secondary kin. Thus the wife of brother-in-law (sala) called sarhaj in Hindi, is tertiary kin because brother-in-law is my secondary kin and his wife is the primary kin of brother-in-law similarly, the brother-in-law of my brother is my tertiary kin because the brother is my primary kin and his the brother-in-law is the secondary kin of my brother.

According to Murdock, there are thirty-three secondary and 151 tertiary kin of a person.

Kinship terms

Kinship terms are those terms which are used in designating kin of various types. Morgan made an important study of kinship terms. He classified these terms into (i) Classificatory system, and (ii) Descriptive system.

Classificatory System: Under the classificatory system the various kins are included in one category and all referred to by the same term. Thus, the term 'uncle' is a classificatory term.

It is used for chacha, mama, mausa, foofa, tau, etc.

Similarly the terms 'nephew' 'cousin' and 'in-law' are classificatory terms. The Sema Naga of Assam use aja for mother, father's brother's wife, and mother's sister. Among kuki clans, hepu, is used for father's father, mother's father; brother's son; wife's brother wife's brother's son.

Thus, people of various age groups are designated by the same term. Among Angami Naga, the same terms are used for members of opposite sexes. The word she stands for elder brother, wife's elder sister; husband's elder brother, elder sister's husband, brother's wife; father's brother's wife. In Hindi the word 'Samadhin' is a classificatory term as it refers to father and mother of daughter-in-law and of son-in-law.

Descriptive System: Under descriptive system one term refers to only one relation. It describes the exact relation of a person towards another. For example, father is a descriptive term. Similarly, mother is a descriptive term. Similarly, mother is a descriptive term. In Hindi we have mostly, descriptive terms. Thus the terms chacha, mama, mausa, tau, sala, bahnoi, nandoi, bhanja,

It may be remarked that there is no place in the world where either the pure descriptive or the pure classificatory system is used. Both the systems are found prevalent.

Kinship usages

The study of kinship system does not end with the description of various kins and the basis of their classification but it also includes the

study of behaviour patterns of different kins. Every relationship involves a particular type of behaviour. The behaviour of a son towards his father is one of respect while the behaviour of husband towards wife is one of love. The behaviour of a brother towards his sister is one of affection. There are some usages which regulate the behaviour of different kin. These usages are called kinship usages. Some of these usages are the following:

Avoidance: In all societies the usage of avoidance is observed in one form or another. It means that the two kin should remain away from each other. In other words, they should avoid each other. They should not only avoid sexual relationship but in some cases avoid seeing the face of each other. Thus, a father-in-law (sasur) should avoid daughter-in-law. The son-in-law should avoid in the mother-in-law. The purdah system the Hindu family illustrates the usage of avoidance. Different explanations have been given for the usage of avoidance. Two of them are functionalist explanations given by Fred Eggan and G.P. Murdock. According to them, avoidance serve to foster further and more serious trouble between relatives. The third is the Freudian explanation according to which avoidance represent a sort of institutionalized neurotic symptom.

Joking Relationship: It is the reverse of avoidance relationship. Under it a relation is permitted to tease or make fun of the other. The relationship between devar-bhabhi, jija, sali, is joking relationship. the joking may amount to exchange of abuse and vulgar reference to sex.

Teknonymy: The word 'teknonymy' has been taken from the Greek word and was used in anthropology for the first time by Tylor. According to this usage a kin is not referred to directly but he is referred to through another kin. A kin becomes the medium of reference between two kin. Thus in traditional Hindu family a wife does utter the name of her husband. She calls him through her son or daughter. He is referred to by her as the father of Guddu or Tannu.

Avunculate: This kinship usage is a peculiar feature of matriarchal system. It gives to the maternal uncle (mama) a prominent place in the life of his nephews and nieces. He has special obligations towards them which exceed those of father. He has a prior right over their loyalties. He comes first among all male relatives.

Amitate: When a special role is given to the father's sister, it is known as amitate. The father's sister gets more respect than the mother.

Couvade: This is a queer usage which is found among many primitive tribes like the Khasi and the Toda. Under this usage, the husband is made to lead the life of an invalid along with his wife whenever she gives birth to a child. He refrains from active work and takes sick diet. He observes the same taboos which are observed by his wife. This kinship usage thus involves both Kinship usages accomplish two major tasks. First, they create groups; special groups; special groupings of kin.

This marriage assigns each mother a husband, and makes her children his children, thereby creating a special group of father, mother and children, which we call "family".

The second major function of kinship usages is to govern the role relationships between kin; that is how one kinsman should behave in a particular kinsman's presence, or what one kinsman owes to another. Kinship assigns guidelines for interactions between persons. It defines proper, acceptable role relationship between father and daughter between brother and sister, between son-in-law and mother-in-law and between fellow lineage members and clansmen.

Kinship thus acts as a regularizer of social life.

It may, however, be noted that rules governing the relationship between a pair of kinsmen may be highly "patterned" in some societies to allow little leeway for spontaneity or individual differences, while in other societies, such rules may be less "patterned" so as to leave much room for individualised behaviour.

RELIGIONS, CASTE AND CLASS IN INDIA

CASTE SYSTEM

There are two main forms of social stratification—caste and class. Both are the agencies of social mobility and selection. They decide largely the position that a man occupies in society. The range of one's social contracts is almost fixed by one's status in society.

Caste is associated above all the cultures of the Indian subcontinent. The term 'Caste' itself is not an Indian one, coming from the Portuguese 'Caste' meaning, 'race' or 'pure stock'. Indians themselves have no single term for describing the caste system as a whole but a variety of words referring to different aspects of it, the two main ones being varna and Jati. The Varna consists of four categories, each ranked differently in terms of social honour. Below these four groupings are the 'untouchables', those in the lowest position of all. The Jati are locally defined groups within which the caste ranks are organized.

The caste system is extremely elaborate and varies in its structure from area to area-so much so that it does not really constitute one 'system' at all, but a loosely connected diversity of varying beliefs and practices. But certain principles are widely shared. Those in the highest vama, the Brahmins, represent the most elevated condition of purity, the untouchables the lowest. The Brahmins must avoid certain types of contact with the untouchables, and only the untouchables are allowed physical contact with animals or substances regarded as unclean. The caste system is closely bound up with the Hindu belief in rebirth; individuals who fail to abide by the rituals and duties of their caste, it is believed, will be reborn in an inferior position in their next incarnation. The Indian caste system has never been completely static. Although individuals are debarred from moving between castes, whole groups can change and frequently have changed, their position within the caste hierarchy.

The concept of caste is sometimes used outside the Indian context where two or more ethnic groups are largely segregated from one another, and where notions of racial purity prevail. In such circumstances, there are strong taboos preventing intermarriage between the groups concerned. When slavery was abolished in the southern states of the US, the degree of separation between blacks and whites remained so strong that some have used the term caste to refer to the stratification system. The concept of caste has also been applied to South Africa, where strict segregation was until recently maintained between black and white, and intermarriage or sexual contact between them was forbidden by law.

DEFINITIONS OF CASTE

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

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

“A social group having two characteristics - (i) membership is confined to those who are born as members, and includes all persons to be born (ii) the members, are forbidden by an inexorable social law to marry outside the groups” - Ketkar

“Caste is a collection of families, group of families bearing a common name, claiming a common descent from a mythical ancestor, human or divine, professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community.” - Risley

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

“When status is wholly predetermined so that men are born to their lot without any hope of changing it, then the class takes the extreme form of caste.” - Maclver and Page

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

“A caste is merely a rigid social class into which members are born and from which they can withdraw or escape only with extreme difficulty.” It is a type of stratification system which is most rigid in matters of mobility and distinctness of status.” -Lundbekg

“Castes started as natural division of occupational closes and eventually upon receiving the religious sanction, become solidified into the existing caste system. The caste system comes into being when it becomes an integral part of religious dogma which divides the people into superior and interior groups with different responsibilities, functions, and standards of living. -H. Maine

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

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

CHARACTERISTICS OF CASTE SYSTEM

Caste is Innate: Its first distinguishing feature is its absolute rigidity and immobility. A man dies in the same caste in which he is born and it is the caste that determines his status in life.

Restriction on Food Habits: The second element of caste is its prescription of certain kinds of food for different castes. For instance, a Brahmin is not permitted to eat non-vegetarian food. Kshatriyas and Vaishyas are also forbidden to take certain kinds of foods as beef, but Shudras have the liberty to consume any type of food.

Caste is Endogamous: Endogamy is the most important element of caste system. Westermarck considers it to be a chief characteristics of the caste. According to this each one must marry within his own caste and within the sub-group if there be any in that caste. The system has become so rigid that inter-caste marriages have become too difficult, because two persons belonging to two different castes differ in food habits, cultural habits etc. The violation of the rule of endogamy i.e. marrying outside the caste would mean ostracism and loss of caste.

Hierarchical Social Structure: The caste structure of the society is hierarchy or system of subordination held together by the relations of superiority and inferiority at the apex of which are Brahmins and at the lowest rung are the shudras. The relative position that a person occupies in the caste hierarchy is mostly determined by its relations to the Brahmins. Thus, the highest caste is that from whom a Brahmin will accept food. The next is that caste from whom the three twice born castes, Brahmins, Kshatriyas and Vaishyas may accept food. At the lowest are those castes from whom the higher castes cannot accept any food or drink, not even they may be touched without contamination-hence their hierarchy the Brahmins enjoy a number of social and religious privileges while they suffer a series of disabilities.

Occupation is Fixed: Every caste regards some occupation as its own hereditary and exclusive calling and tries to debar the others from exercising it. The original and exclusive occupation of Brahmins was to perform priestly duties. The Kshatriyas and Vaishyas were to occupy themselves with defence and commerce and the functions of Shudras were to serve the other three castes. In course of time many adjustments

and changes have, however, been made in these rigid pursuits of occupations.

Members of a particular caste are expected to follow the caste occupation. The abandonment of hereditary occupation is not thought to be right. No caste would allow its members to take to any occupation which was either degrading. Some occupations are considered to be superior and sacred while certain others degrading and inferior. For a long time, occupations were very much associated with the caste system. Each caste had its own specific occupation. The caste members were expected to continue the same occupations. Occupations were almost hereditary. Individual talents, aptitudes, interests, enterprise, abilities, and achievements were neglected. But agriculture, trade and labouring in the field were thrown open to all the castes. At the same time, no caste would allow its members to take up to any profession which was either degrading or impure.

Recent Trends In Indian Caste system

The caste system in its attempts to adjust itself to the changed conditions of life has assumed new roles. Besides industrialisation and urbanisation, other factors such as Westernisation.

Sanskritisation, reorganisation of Indian states, spread of education, socio-religious reforms, Indian spatial and occupational mobility and growth of market economy have greatly affected the caste system. Changes in the role of caste must also be understood in the light of the influence of these factors.

1. Increase in the Organisational Power of Caste

Education makes people liberal, broad-minded, rational and democratic. Educated people are believed to be less conservative and superstitious. Hence it was expected that with the growth of literacy in India, caste-mindedness and casteism would come down. On the contrary, caste-consciousness of the members has been increasing. Every caste wants to safeguard its interests. For fulfilling the purpose castes are getting themselves organised on the model of labour unions.

Today every caste wants to organise itself. Such caste organisations are on the increase. Mainly to cater to the educational, medical and religious needs of their members, these organisations are running hostels and hospitals, schools and colleges, reading-rooms and libraries, dharmashalas and temples and so on. These caste-based

organisations are also trying to project the leadership of some of their members to serve as their spokesmen.

2. Political Role of Caste

Caste and politics have come to affect each other now. Caste has become an inseparable aspect of our politics. In fact, it is tightening its hold on politics. Elections are fought more often on the basis of caste. Selection of candidates, voting analysis, selection of legislative party leaders, distribution of ministerial portfolios etc., are very much based on caste. Even the communist parties which project the ideal of a casteless and classless society are also not an exception to this.

Politics of each state, as M.N. Srinivas says, is virtually the politics of confrontation of its “dominant castes” Thus, unless one knows the political confrontation between the dominant castes

such as Ligayats and Vokkaligas in Karnataka and Reddys and Kammas in Andhra Pradesh, one cannot understand the politics of these two states. M.N. Srinivas also makes a distinction between caste at the ritual level and caste at the political level. Caste at the ritual level is smaller unit than the caste at the political level.

3. Protection for Scheduled Castes and other Backward Classes

The constitution of India has made enough provisions to protect the interests of Scheduled Castes and Tribes. They are offered more political, educational and service opportunities through the reservation policy. Seats are reserved for them from Mandal panchayat to Parliament and in all government departments. Though the reservation policy is against the declared goal of establishment of a casteless society, all political parties have supported it mostly, for political purposes. According to M.N. Srinivas, “The provision of constitutional safeguards to.... Scheduled Castes and Tribes has given a new lease of life to caste.” These provisions have made some of them develop vested interests to reap permanently the benefits of reservation. They are also tempting many other castes to bring pressure on the government to declare them as belonging to the category of Scheduled castes.

4. Sanskritisation and Westernisation

As M.N. Srinivas has pointed out, two important trends are witnessed in caste - the process of Sanskritisation and that of Westernisation. The former refers to a process in which the lower

castes tend to imitate the values, practices and other life-styles of some dominant upper castes. The latter denotes a process in which the upper-caste people tend to mould their life-styles on the model of Westerners.

5. Backward Classes Movement

The non-Brahmin castes today are getting themselves more and more organised to challenge the supermacy of the Brahmins and to assert their rights. The establishment of 'SatyashodhakSamaj' by JyotiraoPhooley in Poona in 1873 marked the beginning of such a non-

Brahmin movement. This movement against the Brahmin supermacy by the lower castes came to be known as Backward Classes Movement. In the beginning, the main aim of this movement was to limit the Brahmin monopoly in the two fields such as education and appointment to government posts.

The Backward Classes Movement has become a vital political force today. Its influence has changed the political scenario of the country. This movement has made the Brahmins politically weak and insignificant especially in Kerala and Tamilnadu. This movement has also brought pres-sure on different political parties to create special opportunities for the lowest caste people enabling ten to come up to the level of other higher castes. Due to this pressure, Backward Classes Commissions were established at Central and State levels which recommended "reservation" for backward castes/classes.

6. Competitive Role of Castes

Mutual interdependence of castes which existed for centuries and was reinforced by the institutional system of "jajmani", is not found today. As M.N. Srinivas points out, the "vertical solidarity" of castes has been replaced by "horizontal solidarity".. "Live and let live" policy which was once associated with the caste makes no sense today. On the contrary, each caste looks at the other with suspicision, contempt, and jelousy and finds in it a challenger, a competitor. Excessive caste-mindedness and caste-patriotism have added to this competititon. The economic base of a caste and its hold over the political power virtually determine the intensity of this competitiveness. This competitive spirit further strengthens caste-mindedness.

- New attempts to strengthen caste-loyalty, caste-identity, caste-patriotism and caste-mindedness
- Today caste organisations are increasing and are making every attempt to obtain the loyalty of their members and to strengthen

their caste-identity and solidarity. Some such attempts can be cited here.

- Though Caste Panchayats are dwindling, caste organisations are on the increase. Some of these organisations have their own written constitutions and managing committees through which they try to preserve some of the caste rules and practices.
- Caste organisations run their own papers, bulletins, periodicals, monthlies etc., through which they regularly feed information to the members regarding the activities of caste organizations and achievements of caste-members.
- Attempts are also made to increase caste integration through the establishment of caste based trusts and trust-units. These trusts arrange annual gatherings, get-togethers, annual dinners, occasional festival celebrations, they provide shelter to the needy members of the caste. They offer scholarships to the poor students of the caste. Some of them run schools, colleges, hostels, maternity-homes for caste members and so on.
- The occupational castes are making determined efforts to improve the economic conditions of caste members by establishing cooperative credit and industrial societies.
- Caste organisations collect regular subscription from the members, arrange annual conferences, discuss matters and issues affecting caste interests and caste solidarity and organise agitations and
- protest meetings against the governmental policies if they were to damage caste interests. In states like Bihar, some upper and lower castes have formed their own 'senas' (militant groups) to protect their interests.

CAUSES FOR THE CHANGES IN CASTE SYSTEM

The caste system has undergone vast changes in modern times. Factors that contribute to the changes in the caste system are briefly examined here.

Uniform Legal System: The uniform legal system introduced by the British made the Indians feel that "all men are equal before the law" A number of legislations which the British introduced also struck at the root of the caste system. Independent India followed the same legal system. The Constitution of India has not only assured equality to all but also declared the practice of untouchability unlawful [Articles 15 and 16]. Articles 16, 164, 225, 330, 332, 334, 335, 338 and the 5th 6th

Schedules of the Constitution provide for some special privileges to the Scheduled Castes and Scheduled Tribes to enable them to come up to the level of other upper- castes.

Impact of Modern Education: The British introduced the modern secular education in a uniform way throughout India. In independent India educational facilities are extended to all the caste people. The lowest caste people are also entitled to avail themselves of these facilities. Modern education has given a blow to the intellectual monopoly of a few upper castes. It has created awareness among people and weakened the hold of caste over the members. It does not, however, mean that the modern educated people are completely free from the hold of the caste.

Industrialisation, Urbanisation and Westernisation; Due to the process of industrialisation number of non-agricultural job opportunities were created. This new economic opportunity weakened the hold of the upper caste people who owned vast lands. People of different castes, classes and religions started working together in factories, offices, workshops etc. This was unthinkable two centuries ago. Growth of cities has drawn people of all castes together and made looking to the West for modifying their life-style on the model of the West. Thus they became more and more westernised without bothering much about caste inhibitions.

Influence of Modern Transport and Communication System: Modern means of transport such as train, bus, ship, aeroplane, trucks etc, have been of great help for the movement of men and materials. Caste rules relating to the practice of purity and pollution and untouchability could no longer be observed. Modern means of communication, such as, newspapers, post, telegraph, telephone, radio, television etc., have helped people to come out of the narrow world of caste.

Freedom Struggle and the Establishment of Democracy: The freedom struggle waged against the British brought all the caste people together to fight for a common cause. Establishment of Democratic type of government soon after Independence gave yet another blow to the caste by extending equal socio-economic opportunities to all without any discrimination.

Rise of Non-Brahmin Movement: A movement against the Brahmin supremacy was launched by Jyothirao Pooley in 1873. This movement became popular in course of time particularly in the South. It created an awareness among the lower castes and instilled in them the feeling of “self-respect”. This movement which became a great political force, brought pressure upon the government to establish Backward Classes Commissions at Central and State levels. The recommendations made by these commissions and their implementation provided vast scope for the lower castes to achieve progress.

Other Important Causes

Social Legislations: A series of social legislations introduced by the British as well as by the Indian governments [such as the Caste Disabilities Removal Act of 1872, The Hindu Marriage Act of 1955, The Untouchability Offences Act of 1956 etc.] directly and indirectly altered the nature of the caste system.

Social Reform Movements. Various social reform movements [such as Satyashodhak Samaj, Brahma Samaj, Arya Samaj, Sri Ramakrishna Mission etc.] launched during the second half 19th and the beginning of the 20th centuries have been able to remove the rigidity and some of evil practices associated with the caste system.

Impact of the West. Influence of the Western thought and particularly the ideas of rationalism, liberalism, humanitarianism, egalitarianism etc., made the educated Indians to come out of the clutches of the caste.

Threat of Conversion. Social disabilities imposed on the lower castes made some of them to get themselves converted to either Christianity or Islam. Pressure tactics and temptations further added to this conversion process. The threat of conversion compelled the upper castes to relax many of the caste rigidities so that they could hold back the lower caste people who were getting ready for conversion.

Improvement in the Status of Women, Evolution of New Social Classes working class, middle class and capitalist class] and radical changes in the system of division of labour especially in the rural areas have further loosened the roots of caste system.

Changes in Caste System: Sanskritization Westernization and Modernization

Though the Indian society which is based on the caste system is often regarded as a “closed society”, it is not altogether changeless. Within the framework of the caste itself some kind of mobility is observed. Lower castes have often tried to claim higher status by imitating the life-styles of upper-castes particularly of Brahmins and Kshatriyas. M.N. Srinivas used the term ‘Sanskritisation’ to denote such a type of process. The upper castes including

Brahmins, on the contrary, have started orienting their life-styles on the model of the Westerners. The term ‘Westernisation’ introduced by M.N. Srinivas describes this process. Today not only the upper class and middle class people including upper caste and intermediary caste people are trying to orient their behaviour, attitudes, beliefs and life-styles towards those of developed societies; but also the entire mass of people are involved in this process. Daniel Lerner calls this process ‘modernisation’. It denotes a process of social change whereby “less developed societies acquire the characteristics common to more developed societies”.

Here is an attempt to understand the socio-cultural changes that have been taking place in India in terms of these processes namely: Sanskritisation, Westernisation and Modernisation. These three processes reflect an attempt on the part of the Indian masses to achieve some amount of mobility both within and outside the framework of the caste system.

SANSKRITISATION

Meaning of Sanskritisation

The “term “Sanskritisation” was introduced into Indian Sociology by Prof. M.N. Srinivas. The term refers to a process whereby people of lower castes collectively try to adopt upper caste practices and beliefs, as a preliminary step to acquire higher status. Thus it indicates a process of cultural mobility that is taking place in the traditional social system of India.

M.N. Srinivas in his study of the Coorg in Karnataka, found that lower castes, in order to raise their position in the caste hierarchy, adopted some customs and practices of the Brahmins, and gave up some of their own which were considered to be “impure” by the higher

castes. For example, they gave up meat-eating, drinking liquor and animal sacrifice to their deities. They imitated Brahmins in matters of dress, food and rituals. By doing this, within a generation or so they could claim higher positions in the hierarchy of castes. In the beginning, M.N. Srinivas used the term "Brahminisation" (in his book "Religion and Society among the Coorgs" -1971) to denote this process. Later on, he replaced it by "Sanskritisation".

Definition of Sanskritisation

M.N. Srinivas, in fact, has been broadening his definition of the term 'Sanskritisation' from time to time. Initially, he described it as "the process of mobility of lower castes by adopting vegetarianism and teetotalism to move in the caste hierarchy in a generation or two" - (1962). Later on, he redefined it as "a process by which a low caste or a tribe or other group changes in caste" - (M.N. Srinivas in his "Social Change in Modern India - 1971). The second definition is much broader for it includes ideologies also (which include ideas such as 'Karma' 'dharma', 'papa' (sin), 'punya' 'moksha' etc.).

Sanskritisation and Brahminisation

Sanskritisation is a much broader concept than Brahminisation. M.N. Srinivas preferred it to Brahminisation for some reasons:

Sanskritisation is a broader term and it can subsume in itself the narrower process of Brahminisation. For instance, today, though by and large, Brahmins are vegetarians and teetotalers, some of them such as Kashmiris, Bengalis and saraswath Brahmins eat non-vegetarian food. Had the term 'Brahminisation' been used, it would have become necessary to specify which particular Brahmin group was meant.

Further, the reference groups of Sanskritisation are not always Brahmins. The process of imitation need not necessarily take place on the model of Brahmins. Srinivas himself has given the example of the low castes of Mysore who adopted the way of life of Lingayats, who are not Brahmin but who claim equality with Brahmins. Similarly, the smiths (one of the lower castes) of Mysore call themselves Vishwakarma Brahmins and wear sacred threads and have sanskritised some of their rituals. (Still, some of them eat meat and drink liquor. For the very same reason, many castes, including some untouchable castes do not accept food or water from their hands).

The lower castes imitated not only Brahmins but also Kshatriyas, Vaishyas, Jats, Shudras, etc. in different parts of the country. Hence the term Brahminisation does not completely explain this process. M.N. Srinivas himself acknowledged this fact and wrote: "I now realise that, I emphasized unduly the Brahminical model of Saskritisation and ignored the other models Kshatriya, Vaishyas and Shudra..." ("Social Change in Modern India - 1971).

WESTERNISATION

The role 'Westernisation' has been very significant in understanding the socio-cultural changes of modern India. British rule produced radical and lasting changes in the Indian society and culture. The British brought with them, (unlike the previous invaders) new technology, institutions, knowledge, beliefs, and values. These have become the main source of social mobility/or individuals as well as groups. It is in this context, M.N. Srinivas, a renowned sociologist of India, 'introduced the term' 'Westernisation' mainly to explain the changes that have taken place in the Indian society and culture due to the Western contact through the British rule.

Definition of the Term "Westernization"

According to M.N.Srinivas, 'Westernisation' refers to 'the changes brought about in Indian society and culture as a result of over 150 years of British rule and the term subsumes changes occurring at different levels - technology, institutions, ideology, values (Ref.: "Social Change in Modern India" By M.N. Srinivas.

M.N. Srinivas criticises Lerner's concept of 'modernisation' on the ground that it is a value loaded term. According to him, "Modernisation" is normally used in the sense that it is good. He, therefore, prefers to use the term 'Westernisation'. He describes the technological changes, establishment of educational institutions, rise of nationalism and new political culture, etc. as almost the bye-products of Westernisation or the British rule of two hundred years in India. Thus, by Westernisation, Srinivas primarily meant the British impact.

"During the 19th century the British slowly laid the foundations of a modern state by surveying land, settling the revenue, creating a modern bureaucracy, army and police, instituting law courts, codifying the law, developing communications - railways, post and telegraph, roads and canals-establishing schools and colleges, and so on..." (Srinivas). The

British brought with them the printing press which led to many-sided changes. Books and journals made possible the transmission of modern as well as traditional knowledge to large number of Indians. Newspapers helped the people living in the remote corners of the country to realize their common bonds and to understand the events happening in the world outside.

More than any other thing the Western education had an impact on the style of living of the people. They gave up their inhibition towards meat-eating and consumption of alcohol. They also adopted Western style of dressing and dining. As Gandhiji wrote in his "Autobiography", educated Indians undertook the task of "becoming English gentlemen in their dress, manners, habits, choices, preferences, etc." It included even learning to appreciate Western music and participating in ball dancing. Western education resulted in a big change in the outlook of those educated.

M.N. Srinivas says that it is necessary "to distinguish conceptually between Westernisation and two other processes usually concomitant with it. - Industrialization and Urbanisation." He gives two reasons for this: "(i) Urbanization is not a simple function of 'industrialisation' and there were cities in Pre-industrial world" also. "(ii) There are cases of rural people who are more urbanised than urban people".

MAIN FEATURES OF WESTERNISATION

In comparison with Sanskritisation, Westernisation is a simpler concept. As it is already made clear, it explains the impact of Western contact (particularly of British rule) on the Indian society and culture. M.N. Srinivas defends the uses of the term when he says that there is "need for such a term when analysing the changes that a non-Western country undergoes as a result of prolonged contact with a Western one".

Westernisation Implies, according to Srinivas, "certain value preferences". The most important value, which in turn subsumes several other values, is "humanitarianism". It implies "an active concern for the welfare of all human beings irrespective of caste, economic position, religion, age and sex". He further observes that equalitarianism and secularisation are both included in humanitarianism. Humanitarianism underlay many of the reforms introduced by the British in the first half of the 19th century. As British rule progressed rationality and humanitarianism became broader, deeper and more powerful. The

humanitarian outlook among the Westernised elite led first to social reform movement and later on to the independence movement. They were actually aware of existing social evils like child marriage, taboos against widow remarriage, seclusion of women, hostility to women's education, taboos against intercaste marriages, intercaste dining, untouchability etc. Social reform movements started with the efforts of Raja Ram Mohan Roy who founded the "Brahma Samaj", Arya Samaj, Prarthana Samaj, Sri Ramakrishna Mission and such other movements that followed later, too had imbibed in them the humanitarian values.

Westernisation not only includes the introduction of new institutions (for example, newspapers, elections, Christian missionaries) but also fundamental changes in old institutions. For example, India had schools long before the arrival of the British. But they were different from the British-introduced schools in that they had been restricted to upper caste children and transmitted mostly traditional knowledge. Other institutions such as the army, civil service and law courts were also similarly affected.

The form and pace of Westernisation of India varied from region to region and from one section of population to another. For example, one group of people became Westernised in their dress, diet, manners, speech, sports and in the gadgets they used. While another absorbed Western science, knowledge and literature, remaining relatively free from certain other aspects Westernisation. For example, Brahmins accepted the Western dress habits and educational systems and also used gadgets such as radio, television, car, telephone etc. But they did not accept the British diet, dancing, hunting and such other habits. This distinction is, however, only relative and not absolute.

According to Srinivas, Westernisation pervades political and cultural fields also. He writes "In the political and cultural fields, Westernisation has given birth not only to nationalism but also to revivalism communalism, 'casteism', heightened linguistic consciousness, and regionalism.

To make matters even more bewildering, revivalist movements have used Western type schools and colleges, and books, pamphlets and journals to propagate their ideas"

As M.N. Srinivas claims, "The term Westernisation unlike 'Modernisation' is ethically neutral. Its use does not carry the implication that it is good or bad, whereas modernisation is normally used in the sense that it is good."

According to Srinivas, “the increase in Westernisation does not retard the process of Sanskritisation. Both go on simultaneously, and to some extent, increase in Westernisation accelerates the process of Sanskritisation. For example, the postal facilities, railways, buses and newspaper media, which are the fruits of Western impact on India render more organised religious pilgrimages, meetings, caste solidarities, etc., possible now than in the past”

The term Westernisation is preferable to ‘Modernisation’, M.N. Srinivas asserts. “He contends that modernisation presupposes ‘rationality of goals’ which in the ultimate analysis could not be taken for granted since human ends are based on value preferences and “rationality could only be predicted of the means not of the ends of social action”. He considers the term “Modernisation” as subjective and the term ‘Westernisation’ as more objective. (Whereas writers such as Daniel Lerner, Harold Gould, Milton Singer and Yogendra Singh consider the term ‘Modernisation’ as more preferable in place of Westernisation).

MODERNISATION

Meaning of Modernisation

The term modernisation “does not denote any philosophy or movement, but it only symbolises a process of change. In fact, “Modernisation” is understood as a process which indicates the adoption of the modern ways of life and values”. The term was being used previously to refer only “to change in economy and its related effect on social values and practices”. It was also described as a process that changed the society, from primarily agricultural to primarily industrial economy. As a result of the change in the economy, the society itself underwent changes in values, beliefs and norms. But, today the term is given a broader meaning.

Today, the term, ‘Modernisation’ is understood as an attempt, on the part of the people, particularly those who are custom-bound, to adopt themselves to the present time, conditions, styles, and ways in general. It indicates a change in people’s food habits, dress habits, speaking styles, tastes, choices, preferences, ideas, values, recreational facilities and so on. It is also described as “social change involving the elements of science and technology”. The scientific and technological inventions have brought about remarkable changes in the whole system

of social relationship and installed new ideologies in the place of traditional ones.

M.N. Srinivas, however, criticises the concept of Modernisation, according to him, it is a value-loaded term. He says that “Modernisation is normally used in the sense that it is good. He, therefore, prefer to use the term ‘Westernisation’ which characterises the changes brought about in Indian society and culture as a result of over 150 years of British rule”.

Yogendra Singh, on the other hand, defends the concept of modernisation. According to him, it is broader than the two processes of Sanskritisation and Westernisation. It is, indeed a ‘cultural universal’ and not necessarily confined to any single society. Like science, modernity is not an exclusive possession of any one ethnic or cultural group. It belongs to the humanity as a whole. This does not mean that everywhere it should reveal the same pattern. It need not always take place on the model of England, Germany, France or America. It can take place on the model of Russia, India, Japan, Australia, or any other country for that matter. What is essential to modernisation is this - a commitment to “scientific world view” and a belief in the humanistic and philosophical viewpoint of science on contemporary problems.

Definition of “Modernisation”

Daniel Lerner. Daniel Learner who introduced the term “Modernisation” for the first time in his study of the middle-Eastern societies—uses it to refer to the changes brought about in a non-Western country by contact, direct or indirect with a Western country. To quote his own words : “Modernisation is the current term for an old process of social change whereby less developed societies acquire the characteristics common to more developed societies”.

Smelser, Modernisation refers to “a complex set of changes that take place almost in every part of society as it attempts to be industrialised. Modernisation involves ongoing change in a society’s economy, politics, education, traditions, and religion”.

Alatas. “Modernisation is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and a more satisfactory life in the broadest sense of the term as accepted by the society concerned”.

Rutow and Ward (1964) have said that the basic process in Modernisation is the application of modern science to human affairs.

Eisenstadt says that Modernisation refers to both (a) structural aspects of social organisation, and (b) socio-demographic aspects of societies.

Characteristics of Modernisation

As it has already been mentioned, the process of modernisation has different dimensions. The spirit of modernisation is expressed in different areas such as - social organisation, culture, political field, economy, education, etc., in different ways. Broadly speaking, the process of modernization reveals the following important characteristics:

Modernisation includes – “a temple of science, reason and rationalism, secularism, high aspiration and achievement orientation, overall transformation of attitudes norms and values, creation of new functional institutions, investment In human resources, a growth oriented economy, a national interest rather than kin, caste, religion, region or language oriented interests, an open society, and a mobile person” - (Ram Ahuja in his “Indian Social System”).

According to B. Kuppuswamy, “the main feature of Modernisation is the building up of an ‘open society’ in which individuals of talent, enterprise and training can find places in the society appropriate to their achievement... The process of Modernisation involves an increase in social unrest till the social system is responsive to the new aspirations built up by the Modernisation process”. It should, however, be noted that the same process of modernisation institutes appropriate change in the social system to meet the rising expectations of the people.

CAUSES OF MODERNISATION

What factors condition modernisation? What conditions lead to modernisation? What conditions hinder it? In exploring suitable answers to these questions sociologists look within the society to discover the various factors, groups, people and agencies and instruments that contribute to modernisation. Modernisation is not caused by any single factor. It is the net result of a number of factors. Myron Weiner speaks of five main instruments which make modernisation possible education, mass communication, ideology based on nationalism, charismatic leadership and coercive governmental authority.

1. Education

Education, that too higher education, pertaining to the fields of science and technology, provides the basis of modernisation. Education involves a sense of national loyalty and creates skills and attitudes

essential for technological innovation. Edward Shils has also emphasised the role of education in the process of modernisation. Still people like Arnold Anderson feel that formal education is not sufficient for teaching skills. University education may increase the number of students with degrees without an increase in the number of people with modern skills and attitudes. By this we cannot underscore the importance of education in national development which is believed to be associated with modernisation. "National development depends upon a change in knowledge - what people know, skills - what people can do, and attitudes - what people can aspire and hope to get". This is the reason why in the recent decades education including mass communication is given utmost importance.

2. Mass Communication

The process of modernisation hinges on the phenomenon of mass communication. The development of mass communication (including newspapers, periodicals and magazines, T.V., radio, telephone, movies, etc.) is an important means of spreading modern ideas at a faster rate. The function of mass media is to open up to the large masses in society, new information, new thought, new attitude and new aspirations which lead them to new achievement. "The mass media is the device that can spread the requisite knowledge and attitudes quickly and widely". The only danger with the mass media is that if these are controlled by the government, they will spread only one-sided view that suits their political ideology. But in democracies, however, the press is often given sufficient independence to express its views.

4. Charismatic Leadership

A Charismatic leader is in a better position to impress upon the people to adopt modern beliefs, values, practices and behaviour patterns. But the danger involved here is that this popular leader may take the undue advantage of his position and use modern values, ideas etc., for his personal glorification rather than for the national development.

5. Coercive Governmental Authority

A strong and stable government may adopt coercive measures to compel people to accept the modern values and ways of life. It may also bring pressures on other governments and people to follow the same. The Government of America under the presidency of George

Bush (The previous President of U.S. A.) made use of various tactics and strategies to bring pressure on the underdeveloped and developing countries to follow the modern ways and practices.

6. Other Factors

To the list of factors explained above, we may add two other factors : (a) urbanisation and industrialisation; and (b) universal legal system.

(a) Urbanisation and Industrialisation

Urbanisation and industrialisation are the two interrelated processes that are assumed to be invariably linked up with modernisation. These two processes can also be understood as two factors that accelerate the tempo of modernisation. 'Urbanisation' refers to the process of growth and expansion of cities. Most of the modernised countries are either dominated by the cities or under the grip of the process of urbanisation. "Industrialisation" refers to the unprecedented growth and expansion of industries. It has become virtually the sine quo non of economic and technological development.

(b) Universal Legal System

In a traditional society bound by traditional values and customs the rate of change is relatively slow. But a society that functions on the basis of the universally accepted legal system is bound to be more 'open'. The "rule of law" is indeed, one of the prerequisites of Modernisation.

The present legal system places premium on the individual protecting his rights and assuring his freedom. This role of the legal system supports the cause of "Individualism". The modern legal system has contributed a great deal to the scientific management of the industries.

Recent Trends in Indian Caste System

Backward Classes THE SCHEDULED CASTES

Social and Economic Problems of the Scheduled Castes

With a view to elevate their position the 'untouchables', who are now known as 'Scheduled Castes' launched several anti-Brahmana and anti-'twice-born' movements in the past. They also began several

reformatory and status-emulative movements, which particularly aimed at the imitation of the lifestyles of the upper castes and rejection of their traditional practices and defiling occupations. The inhuman and exploitative conditions in which these scheduled castes, were forced to live for centuries made them conscious of their deplorable condition in Hindu society. Besides their own realisation, factors external to the caste system also contributed to the loosening of the rigidities of the caste 'system.

The Constitution of India has listed the; "untouchable" castes as the "Scheduled; Castes" with a view to provide them protection against discrimination, exploitation and degradation. It provides for their social, economic, political, cultural and educational upliftment. A policy of reservation of jobs, positions, educational facilities and of reserved constituencies for State Assemblies and the Lok Sabha and of nomination to local bodies has been adopted by the government of independent India.

Dr. Babasaheb Ambedkar was a leader who fought for a place of honour and dignity for the scheduled castes during the freedom struggle. The British conceded political representation to the "untouchables" by the Communal Award. Gandhi did not agree to this because the Muslims had already made *sucfra* demand with a view to quicken the growth of separatism and communalisation of social relations. Gandhi undertook a fast unto death against the Communal Award. The Award was withdrawn under the Poona Pact, and Gandhi broke his fast. It was stated that Harijans were part of the Hindu social order and therefore, their condition had to be ameliorated within the framework of the system. Ambedkar became a Buddhist at the fag end of his life. However, he did his best as Chairman of the Constitution Drafting Committee to make constitutional provisions for the upliftment of the millions of downtrodden Harijans. The name Harijans was given to the "untouchables" by Gandhi. The word means "children of God" and implies that they needed special treatment. Gandhi started a periodical entitled Harijan to highlight the plight of the children of God.

DALIT

No country or society can prosper, without providing equal opportunities to its citizens. But, in our country, two categories of people are kept away from nation building activities. They are Dalits and Women.

WHO IS A DALIT?

The word Dalit is controversial one; many scholars defined the word in different ways. The word Dalit is used for the untouchables, ill-treated and humiliated castes. Who is a untouchable? An untouchable is one who is culturally, socially, economically and politically suppressed and exploited in the name of religion. In India, there are approximately 240 million dalits, i.e. 25% of the population is dalit.

Dalits have different names in different parts of our country. They are called as Holaya, Panchama, Chandala, Samagara, Chammar, Adikamataka, Adidravida and Adijambuva etc. There are about 150 castes in Kamataka as per the list of Constitution of India. Dalits are not a homogeneous group, they have a number of divisions among them. It is probable that these internal divisions made their contribution being unable to voice their problems effectively.

Dalit Problems:

Dalits are scattered in 27,024 villages of Karnataka. They are landless labourers and houseless, living in a cluster huts or in slums. Their poor economy and illiteracy have forced them to believe in superstitious customs. Untouchability is the age old practice, which is inhuman in the name of religion. Kamataka police have registered 700 cases of atrocity on Dalits during 1990 among them Thathur; Amruthur, KadaKothanahalli, Bendigeri were some places which drew

Hindu Social Order:

Our society is divided in categories by their profession and caste. There are about 4 per cent Brahmins population. Their profession is performing Pooja or Rituals. They are also called as priest. There are about 5 per cent Vaishya who are engaged in business or trade. There are land owning people with 6 per cent population, they are called Feudal class. Shudras consisting about 65 per cent population are kept within the Hindu fold, they are being denied the justice in the name of religion. Dalits are the untouchables with 20 per cent population; who are kept outside the Hindu fold labourers as per the report of Sharma Maria 1981 in Karnataka. Out of which 64.7 per cent bonded labourers belong to Dalits. The reasons for the bonded labour system mainly are inequality, illiteracy and unemployment existing in the society which has resulted in poverty. Loans borrowed to celebrate marriage, festivals and to avoid starvation are some of the reasons for this system. Bonded

labourers are landless, houseless. They live in the place provided by landlords; whenever and wherever they refuse to send their children for working as bonded labourers, landlords started burning of their huts, assaults, atrocities, social boycott on Dalits. Even police authorities refuse to receive complaints by the Dalits. Dalits are harassed, threatened to withdraw their complaints in favour of landlords. Even judicial liberation of bonded labour is an eyewash. Due to involvement of political and feudal persons in the implementation of abolition and Rehabilitation of Bonded Labourers Act, the object of said act has failed in its task.

THE OTHER BACKWARD CLASSES

The Scheduled Castes, the Scheduled Tribes and Other Backward Classes together are considered backward and form about one-third of the total population of India. We have discussed the Scheduled Castes and Scheduled Tribes in earlier chapters. In this chapter we will cover the Other Backward Classes in our discussion. The Other Backward Classes are entitled to special provisions in education and employment. Unlike the Scheduled Castes and the Scheduled Tribes, they are not given the privilege of political representation through reserved constituencies. How do we define, the category “backward classes”? Caste and occupations are two structural criteria which we could use to define the term “backward classes”. In terms of caste, rank and occupation, the backward classes were higher than the Harijans in the caste hierarchy. In terms of the criterion of caste, the backward classes would comprise intermediate agricultural and functionary (clean) castes.

Andre Beteille considers peasant castes the core of the backward classes. The backward classes have certainly been far behind the upper castes in education, professions and government jobs. They are also at a lower rung in the caste hierarchy. One view is that those who belonged to the “Shudra Varna” could be considered the Backward Classes. Ritually as well, the Backward Classes have been inferior to the “twice-born” caste. The name “backward classes” implies that there are “forward classes” and this is how people in Bihar are being identified as backward and forward. The “forwards” look down upon the “backwards”. The Backward Classes movement in Bihar gained currency in the late 1970s; particularly in 1977, when the Janata Party formed government at the centre and in various states. Karpoori Thakur, who belonged to a backward caste, was Bihar’s chief minister in 1977.

Caste and agriculture are closely related in India. The higher castes have traditionally large landholdings. The lower castes work as landless agricultural labourers. The intermediate castes are the principal agricultural castes in terms of actual cultivation as peasants. Thus, they are not at the intermediate level in terms of both caste and agricultural pursuits. However, the situation has changed considerably since Independence in regard to both the criteria, namely, caste and occupation. Caste-based distinctions do not have a place in the Constitution of India. Segregation based on caste is an offence. Land reforms have given an opportunity to the backward classes to make claim of ownership of the land which they cultivated as tenants. Adult franchise has generated consciousness for political mobilisation and participation. The backward classes are still culturally, socially and economically backward, and therefore, they have started movements for their upliftment and for a greater share in the fields of education, employment and political decision-making.

Defining the Backward Classes

The term “backward classes” has been used in terms of weaker sections of society, particularly the Scheduled Castes, the Scheduled Tribes and Other Backward Classes. The term has also been used to designate any other backward classes. In the beginning, after India’s Independence, the term “backward classes” had a less fixed and definite reference. It has a variety of referents. Earlier the term “depressed classes” was used for the “untouchables” and other backward groups. It is certainly a fact that the backward classes are above the ex-untouchable groups and below the twice-born castes. They need special protection and help for their economic and social upliftment. We find references to this term in 1917-18, but the term was more specifically used in 1930 or 1931. In 1937, the State of Travancore used the term “backward communities” to include all educationally and economically backward communities. But in the Madras Presidency, the term “backward classes” was used to refer to the strata above the untouchables. In 1934, the Madras Provincial Backward Classes League was founded. The “backward classes” in Madras included more than a hundred communities and 50 per cent of the total population of the Presidency. Thus, the term “backward classes” had no uniform meaning at the national level. There was no all-India organisation of the backward classes.

In 1948 it was visualised that a Backward Classes Commission be appointed to go through the whole of the country to find out which Castes of Hindus, Muslims, etc., were really backward according to certain standards - educational, social, economic, etc. The Commission was supposed to find out the difficulties under which they worked and to make recommendations as to the steps that should be taken by the Union or any State to remove such difficulties and improve their condition. The Commission was actually appointed in 1953.

The University Education Commission (1948-49) also mentioned the reservation of a certain proportion of seats for students belonging to the backward communities. In 1947, the Bihar Government made provisions for other backward classes in post-matriculation studies. In 1951, the Government of Bihar announced a list of backward classes.

The list contained the names of various castes, which constituted 60 per cent of the state's population. In 1948, the Government of Uttar Pradesh gave educational concessions to Other Backward Classes. A list of 56 castes was prepared, which covered 65 per cent of the population. Thus, even before the implementation of the Constitution, the notion of Backward Classes existed; referring to the groups between the top and the bottom strata of society based on their economic and educational backwardness.

Several backward classes' organisations emerged in late 1940s. The Bihar State Backward Classes Federation was founded in 1947. In 1954, there were 88 organisations working for the Backward Classes in 15 states. Seventyfour of these were named after specific castes and fourteen functioned in general, on a regional or local basis. The All-India Backward Classes Federation was formed in 1950. A national federation was also formed. Lists of Backward Classes were prepared by the state governments. The list in Kamataka included Muslims, Christians, Jains and the several groups other than Brahmanas. However, the lists in Tamil Nadu and Maharashtra did not include the higher non-Brahmana castes.

Backwardness is considered an attribute of a group and not of an individual. Membership to these "backward classes" is determined by birth, like for all other caste groups. In theory, Backward trlasses may include individuals who are educationally and economically well off. Since some castes have been designated as "backward" by the Government, they are entitled to get certain benefits and facilities. The

Backward Classes are, thus, large and complex constellation of groups and individuals.

Class Structure of Rural and Urban Society in India

SOCIAL CLASS IN INDIA

The impact of British rule in India has brought about far-reaching changes in Indian society. The class structure in India has been interpreted by employing different theoretical orientations by the Indian sociologists. Sociologists like A.R. Desai has utilised Marxian theory while analysing the Indian class structure in agrarian relation. However, attributes such as income, occupation, non-agricultural modes of earning are used to the studies on caste, class is, however, not substantial. The reason is partly historical and importantly, it is because of the continued overlapping between the caste and class status situations or interactions in Indian social stratification. Often, it is difficult to draw a sharp line where caste principle of stratification ceases and the class principle begins. Caste and class are two principles of stratification which age persisted in the Indian social systems in a dialectical relationship.

The sociology of Indian class stratification should not only take into account the present day processes among the various class strata but also analyse them in the historical contexts of change. Studies which throw light on the class structure and its processes in the traditional Indian society reveal that class structure was related to the modes of production and ownership.

Kings, feudal chiefs, traders, artisans, peasants, labourers and the social relationships of these groups assume significance for understanding the Indian class structure.

The king occupied the highest position with so many loyalties and vassals and his subjects owed allegiance to him and in turn the king was responsible for the welfare of his people. The merchants, the business class were the most mobile. Here wealth and economic factors played important roles in determining one's class position and in that context one's social position based on caste became weakened. The establishment of various economic and political institutions by the British enhanced the mobility of these groups of people that they could mobilise economic surpluses from village to towns and cities.

SOCIAL CLASSES IN RURAL INDIA

T.K. Oommen lists the following five categories.

- Landlords, who own but do not cultivate land, either employing intermediaries or leasing out land.
- Rich farmers, who look upon agriculture as a business proposition, produce for the market and for profit, employ wage labour, and supervise rather than cultivate.
- Middle peasants, who cultivate their own land and hire labourers only for certain operations or at certain points of time.
- Poor peasants, who own small and uneconomic holdings and often have to work as part labourers or as sharecroppers or tenant.
- Landless agricultural workers who sell their labour and fully depend on the first three categories for their livelihood.

The Indian Communist parties give a fivefold classification.

- Landlords (feudal and capitalist), who do not take part in manual labour;
- Rich peasants, who participate in manual work, but mainly employ wage labour;
- Middle peasants, who own or lease land which is operated predominantly by their family and also by wage labour.
- Poor peasants, whose main income is derived from land leased or owned, but who employ no wage labour.
- Agricultural labourers, who earn their livelihood mainly through selling their labour in agriculture or allied occupations.

Hansa Alavi adopted the three-fold classification of peasants under the heading of rich, middle and poor peasants.

In rural areas, classes consist principally of (i) landlords, (ii) tenants, (iii) peasant proprietors, (iv) agricultural labourers and (v) artisans. Now let us examine each of them one by one.

LANDLORDS

Types of Landlords: Broadly, there were two types of landlords: (i) the zamindars/ taluqdars (old landlords) and (ii) moneylenders, merchants and others. Those who held such ownership of tenure rights (in zamindari areas) were often referred to as intermediaries. These intermediaries were of various categories known by different names and found in various regions of U.P., Bengal, Bihar and Orissa. Taluqdars

were inferior intermediaries whom the large zamindars created out of their own zamindari rights. Jotedars found in some parts of Bengal were substantial landholders who held land direct from the zamindars. They got land cultivated by subletting to the tenants on a 50: 50 share. Similarly, Pattidars held permanent leases at fixed dues under the zamindars. Ijardars on the other hand were those to whom the revenue of an area was hired out on a contract basis.

PEASANT PROPRIETORS

Another settlement made by the British is known by the name of Ryotwari Settlement. This was introduced in Madras and Bombay Presidencies in the nineteenth century. Under this settlement, ownership of land was vested in the peasants. The actual cultivators were subjected to the payment of revenue. However, this settlement was not a permanent settlement and was revised periodically after 20-30 years. It did not bring into existence a system of peasant ownership.

The peasant proprietors, in the past as well as in the present, hardly constitute a homogeneous category. They may be broadly divided into three categories, namely, (i) the rich, the middle, and (iii) the poor peasants.

Rich Peasants: They are proprietors with considerable holdings. They perform no fieldwork but supervise cultivation and take personal interest in land management and improvement. They are emerging into a strong capitalist farmer group.

Middle Peasants: They are landowners of medium size holdings. They are generally self-sufficient. They cultivate land with family labour.

Poor Peasants: They are landowners with holdings that are not sufficient to maintain a family. They are forced to rent in other's land or supplement income by working as labourers. They constitute a large segment of the agricultural population.

TENANTS

The creation of zamindari settlement transformed the owner cultivators of pre-British India into a class of tenants. The zamindars resorted to the practice of extracting an exorbitant rent from the tenants. Those who failed to pay were evicted from land and were replaced by those ready to pay higher rents. Similar practice prevailed in estates,

which were leased out by the zamindars. Broadly then there were two categories of tenants in zamindari areas - tenants under zamindars and tenants under lease (tenure) holders during the British period. Tenants under tenure holders were thus sub-tenants. Of course, various categories of tenants under subtenants too had grown up in.

AGRICULTURAL LABOURERS

Non-cultivating landlords, peasant proprietors and tenants are not the only social groups connected with agriculture. Along with the swelling of rent-paying tenants there was also a progressive rise in the number of agricultural labourers. The growing indebtedness among peasant population, followed by land alienation and displacement of village artisans was largely responsible for this. The agricultural labourers were and still are broadly of three types. Some owned or held a small plot of land in addition to drawing \ their livelihood from sale of their labour. Others were landless and lived exclusively on hiring out of their labour. In return for their labour, the agricultural labourers were paid wages, which were very low. Their condition of living was far from satisfactory. Wages were generally paid in kind i.e. food grains like paddy, wheat and pulses. Sometimes cash was paid in lieu of wages in kind. A certain standard measure was employed to give these wages. In fact, payment in kind continued alongside money payments.

There was another type of labour prevailing in many parts of the country. Their status was almost that of bondage or semi bondage. Dublas and Halis in Gujarat, Padials in Tamil Nadu are a few examples of such bonded labour existing in India. Such labour force exists in some parts even today. The land reform programmes after Independence have done almost nothing to improve the condition of agricultural labourers in India. Of course, the government has proposed to settle them on co-operative basis on surplus or newly reclaimed or wasteland. Bonded labour was legally abolished in India in 1972 and Government, as well as, voluntary agencies are doing serious work in order to locate the bonded labourers and rehabilitate them. There has been considerable swelling in the number of agricultural labourers in the wake of the land reform programmes. Resumption of land by landlords for personal cultivation and eviction of tenants from their tenure have been the factors leading to this trend. The process was further accelerated by the Green Revolution. Large farms, being in conformity with the Green Revolution, has opened the way for greater concentration of land by purchase, sale

or through eviction of tenants. In the process the rank of agricultural labourers has further increased. At the same time, there is very low rate of transfer of the agricultural labour population to industry. Hence, there is little likelihood of radical change in the social and economic situation of the agricultural labourers in most parts of the country. The government has, of course, taken some steps towards protecting their interest. Legislation towards abolition of bonded labour and minimum wage structure on the one hand, and employment generating programmes on the other, reflect this concern. Such measures are, however, far from effective. The agricultural labourers hence constitute the weakest section of the rural society.

ARTISANS

In rural areas the class of artisans form an integral part of the village community. They have existed since the ancient periods contributing to the general self-sufficient image of an Indian village. Some of these are like the carpenter (Badhai), the ironsmith (Lohar), the potter (Kumhar) and so on. Not all villages had families of these artisans but under the Jajmani system, sometimes a family of these occupational castes served more than one, village. Some social mobility did exist in the pre-British period but, generally, these artisan castes did not experience much change. Due to the advent of the British in India, this relatively static existence of the artisan castes suffered a radical change. Indian economy became subordinate to the interests of the British trade and industry.

SOCIAL CLASSES IN URBAN INDIA

In the urban areas social classes comprise principally (i) capitalists (commercial and industrial), (ii) corporate sector (iii) professional classes, (iv) petty traders and shopkeepers and (v) working classes.

COMMERCIAL AND INDUSTRIAL CLASSES

Under the British rule, production in India became production for market. As a result of this, internal market expanded and the class of traders engaged in internal trading grew. Simultaneously, India was also linked up with the world market. This led to the growth of a class of merchants engaged in export import business. Thus, there came into being a commercial middle class in the country. With the establishment of railways, the accumulation of savings on the part of

this rich commercial middle class took the form of capital to be invested in other large-scale manufactured goods and modern industries. Like the British, who pioneered the industrial establishment in India, the Indians, too made investment initially in plantations, cotton, jute, mining and so on. Indian society thus included in its composition such new groups as mill owners, mine owners, etc. Subsequently, they also diversified the sphere of their industrial activity. Economically and socially this class turned out to be the strongest class in India.

THE CORPORATE SECTOR

Any organisation that is under government ownership and control is called as public sector unit and any organisation, which does not belong to public sector can be taken to be a part of private sector. The firms and organisation which are owned, controlled and managed exclusively by private individuals and entities are included in private sector. All private sector firms can be classified into two categories, such as individually owned and collectively owned. Collectively-owned firms are further classified into (i) partnership firms (ii) joint Hindu family (iii) joint-stock companies and (iv) co-operatives. The most important of these is the joint-stock organization, which is otherwise popularly known as corporate sector. Joint-stock companies which do not belong to public sector are collectively known as private corporate sector.

PROFESSIONAL CLASSES

The new economic and state systems brought about by the British rule required cadres of educated Indians trained in modern law, technology, medicine, economics, administrative science and other subjects. In fact, it was mainly because of the pressing need of the new commercial and industrial enterprises and the administrative systems that the British government was forced to introduce modern education in India. They established modern educational institutions on an increasing scale. Schools and colleges giving legal, commercial and general education were started to meet the needs of the state and the economy. Thus, there came into being an expanding professional class. Such social categories were linked up with modern industry, agriculture, commerce, finance, administration, press and other fields of social life. The professional classes comprise modern lawyers, doctors, teachers, managers and others working in the modern commercial and

other enterprises, officials functioning in state administrative machinery, engineers, technologists; agriculture scientists, journalists and so on.

PETTY TRADERS, SHOPKEEPERS AND UNORGANISED WORKERS

In addition to the new classes discussed above, there has also been in existence in urban areas a class of petty traders and shopkeepers. These classes have developed with the growth of modern cities and towns. They constitute the link between the producers of goods and commodities and the mass of consumers. That is, they buy goods from the producers or wholesalers and sell it among the consumers. Thus, they make their living on the profit margin of the prices on which they buy and, sell their goods and commodities. Like all other classes, this class also has grown in scale in post-independent India.

WORKING CLASSES

Origin of the working class could be traced back to the British rule. This was the modern working class which was the direct result of modern industries, railways, and plantations established in India during the British period. This class grew in proportion as plantations, factories, mining, industry, transport, railways and other industrial sectors developed and expanded in India. The Indian working class was formed predominantly out of the pauperized peasants and ruined artisans. Level of living and working conditions characterized their existence. A large proportion of them generally remained indebted because of their inability to maintain themselves and their families.

Role of Religion in Indian Rural and Urban Societies

Religions and Indian society

History of mankind proved that man is not only a social animal but also a spiritual being. From time immemorial religion is a major concern of human thought. Religion is one of the oldest universal permanent and perennial interests of man. Beside Biological economic and social needs man has religious needs. He has religious quest which makes him to become restless even beyond the satisfaction of his basic physical needs. It is worth to note the Biblical saying "Man cannot live by bread alone". It is also that man from the earliest times has been "incurably religious".

Definition of Religion

Durkheim in his book the Elementary forms of Religious life defines religion as a unified system of beliefs and practices relative to sacred things “that is to say things set apart and for bidden”.

Ogburn defined “Religion is an attitude towards super human powers”.

Mac Iver and page have defined religion “as a relationship not merely between man and man but also between man some higher power”.

In simple words we can define religion is a system of beliefs, rituals and values concerned with the sacred or divine forces.

Characteristics

Religion is not a phenomenon of recent emergence.

The institution of religion is universal and dateless. Its beginning is unknown. Religious is found in all the societies past and present.

Religion is a powerful instrument of social control.

Laws, customs, conventions and fashions are not the only means of social control. Over riding those all are religion and morality. Which formulate and shape all of them? They are not only the most influential forces of social control but also the most effective guides of human behaviour.

Religion represents one of the main social facts of man.

The social life of man is highly eclipsed with economical, political, philosophical, scientifically and other aspects of human life. Religious aspect is considered more important and influential in human social life. A society like ours religious dogmas have influenced and conditioned economic endeavours political movements property dealings, educational tasks and ideological favours. Religion which is based on the cultural needs of men has added new dimensions to human life and human development.

Religion and man's faith in super natural forces

Religion is a concrete experience which is associated with emotions, especially with fear. Many societies have a wide range of institutions connected with religion and a body of special official forms of worships, ceremonies and sacred objects and like. In modern civilized societies, religious, leaders have developed elaborated theories to explain man's

place in the universe. Well established religion. Christianity, Islam, Hinduism etc. are really centers of elaborate cultural systems that have dominated whole societies for centuries religious groups in India.

Religion minded rural India

Thinkers in all times and at all places have agreed in regarding Indians as a religious-minded people. In the words of Sir Harcourt Butler, "The Indians are essentially as Europeans are essentially secular. Religion is still the alpha and the omega of Indian's life" Besides being religions Indians are also professed to be of a philosophical propensity. Many people have looked upon Sankara's Mayavada as representative of Indian thought. Most thinkers conceive of Indian's as a people who contemplate interminably upon religion and philosophy the after - world heaven, hell and salvation

Distinction between Classical and rural religion

Distinguishing between Indian classical religion and Indian rural religion, S.C. Dube has written "clearly Hinduism as it is practiced in the village is not the Hinduism of the classical-philosophical system of India for it possesses neither the metaphysical height nor the abstract content of the latter. It is a religion of fasts and festivals in which prescribed rituals cover all the major crises of life. Analysis of life histories reveals that spiritualism cannot be said to be keynote in the life of the community far from it the religion appears to be a practical one"

Features of Rural Religion

Gods and Goddesses: - In general the following classes of Gods and Goddesses are worshipped in Indian villages:

Gods and Goddess of Hindu

The rural Hindus everywhere worship the Gods and Goddesses of Hindu Religion. The most important among them is Shiva, who is worshipped in different forms and under different names. Hanumana is also worshipped in the villages. People of all castes in India worship Shiva and Hanumana. Besides these two the other deities worshipped in the villages of India are Vishnu, Rama, Krishna, Agni, Valmiki, Jagannath and sun God etc.

Non-Hindu Gods and Goddesses

The credulous Indian Villager does not rest satisfied with worshipping this formidable repertoire of Hindu Gods and Goddesses

but extends his respect and reverence to many other deities which cannot be called Hindu by Tradition.

Rural Gods and Goddesses.

Besides the above mentioned Gods and Goddesses every village has its own rural Gods and Goddesses which are essentially local often the place of worship of such a deity is outside the village and it is worshipped from time to time.

Worship of Plants, Trees and Animals.

In the villages of India, many trees, plants and Animals are considered divine. The banyan, neem, and pipal are treated as divine and worshipped. The worship of Tulsi in particular is considered important everywhere in India. The cow is called Gowmata and is considered to be divine.

Beliefs in Ghosts and Witches.

Besides the numerous Gods and Goddesses worshipped in the Indian Villages, the rural populace credit the existence of ghosts, instituting different kinds of activities designed to appease them, please them or get rid of them.

Belief in Good and bad Souls.

The inhabitants of the villages do not confine their credulity to a belief only in wicked souls but they extend to it belief in some good soul as well. These souls do not suffer from any discrimination on account of sex, being either feminine or masculine.

Faith in Dreams.

Besides a belief in these invisible souls, rural religion also includes faith in dreams. The faith in the importance of dreams is almost universal but their explanation in different places do not correspond. Generally when a person dreams after four 'o' clock in the morning it is believed to be prophetic either for good or bad.

Ideas of Auspicious and Inauspicious

Many kinds of superstitions concerning good and evil are to be found in rural people. For a particular activity some particular days and months are considered auspicious and as having a good portent. In the

case of important works and rituals the local pundits make calculations and advise the interested parties in respect of the auspicious day and hour.

Religious consideration in Dietary Habits.

Besides travel another aspect of human life to be influenced by the auspiciousness of the various days in weeks is the food taking. The morning meal to be taken after a bath, consists of different ingredients on different days so is ordained.

Consideration of Good and Bad Omens

Along with the thought of the auspicious rural religion devotes attention to considerations of good and bad omens. Especially it is considered very detrimental if some bad omens bodes ill when some new activity is being initiated.

Superstitions in Natural phenomenon.

The villagers attach all kinds of superstitions to natural phenomenon. For e.g.:- The Solar and the lunar eclipses are believed to be the causes of the catastrophes of Rahu and Ketu.

Assumptions concerning the supernatural

In Rural religion where there is superstition, ignorance, unnecessary ritualism etc. on the one hand there are also a considerable No. of assumptions pertaining to the super natural on the other.

Moral Beliefs

In this way many moral beliefs are also conjoined to rural religion. A good person is a soul superior to all and sundry and get all people do not agree as to the elements which are characteristic of these superior.

Regionalism, Communalism, Secularism

COMMUNALISM

Concept of communalism:

Communalism is an ideology which states that society is divided into religious communities whose interest differ and are, at times, even opposed to each other. The antagonism practiced by the people of one community against the people of other community and religion can be termed as 'communalism'. This antagonism goes to the extent of falsely

accusing, harming and deliberately insulting a particular community and may extend to looting, burning down the homes and shops of the helpless and the weak, dishonoring women, and even homicide.

Definitions

Asghar Ali Engineer links communalism with the conflicts of the elites of communities. Communalism is described as a tool of mobilize people for / against by raising an appeal on communal lines.

Abdul Ahmed describes communalism as a social phenomenon characterized by the religion of two communities, often leading to acrimony, tension and even riots between them. In its latest manifestation, communalism amounts to discrimination against a religious group in matters of employment, education, commerce, politics, etc.

Bipan Chandra holds that communalism is the product of a particular society, economy and polity, which divides people on the basis of religious and economic differences. Thus, communalism is an ideological tool for propagation of economic and political interests. It is an instrument in the hands of the upper class to concentrate power by dividing people.

The Genesis and Growth of Communalism in India

It is widely realized that communalism in India was born, nurtured and promoted by the British imperialism as a deliberate design to sow dissensions. It served the purpose of the colonial administration to divide and rule. Thus, the prevailing religious differences were first used to project the social and cultural variations and then to promote political divisions by treating Indians not as Indians but as members of different religious communities.

Growth of Communalism: Causes

Jawaharlal Nehru once described communalism as the Indian version of fascism. He said, while all communalism is bad, we must remember that minority communalism is born out of fear, while majority communalism takes the form of political reaction to assert dominance. But he added: 'there could be no compromise on the issue of communalism, Hindu communalism or Muslim communalism, as it is a challenge to Indian nationhood and Indian nationalism.' The main

forces, which have encouraged the growth of communalism in contemporary India, are:

1. Economic backwardness of Muslims
2. Growth of communal parties and organizations
3. Electoral compulsions of political parties
4. Communal media, literature and text-books
5. Separatism and isolation among Muslims

Anatomy of Communal Riots: A probe into the major communal riots in the country during the last five decades reveals that:

Communal riots are more politically motivated than fuelled by religion.

Besides political interests, economic interests also play a vital role in fermenting communal clashes.

The probability of recurrence of communal riots in a town where communal riots have already taken place once or twice is stronger than in a town when such riots have never occurred.

Most communal riots take place on the occasion of religious festivals.

The use of deadly weapons in the riots is on the ascendancy.

Prescriptive measures to deal with Communalism:

Measures to meet the challenge of communalism and communal violence can be of two types: long-term and short-term.

The long-term measures are:

In initiating the process of de-communalising the people at all levels, say, by bringing home to them that communal assumptions are false, by explaining to them the socio-economic and political roots of communalism.

Communalisation of the state and of the political elite has to be checked because it leads to inaction against communal violence and covert or overt political and ideological support to communalism by the state apparatus.

The communalisation of civil society also needs to be checked because it leads to riots that are more communal. People with communal ideas and ideologies pressurize the government to act in a manner, which is always against the principles of secularism.

The role of education, particularly emphasizing on value oriented education both in schools and colleges is important in preventing communal feelings.

The media can also prove to be significant in preventing communal feelings. Communal press can be banned and legal action can be taken against communal writers.

Some immediate measures are imperative for containing communalism and communal riots:

Peace committees can be set up in which individuals belonging to different religious communities can work together to spread goodwill and fellow feelings and remove feelings of fear and hatred in the riot affected areas.

The state has to plan and use new strategies in dealing with communal violence. Whenever strong and secular administrators have used or threatened the use of strong steps, riots either did not occur or were of short duration.

The role of media is immensely highlighted during the course of communal violence. The fear and hatred can be checked if the press, radio and TV report the events in a way conducive to soothing the frayed nerves of people instead of inflaming the temper further.

Lastly, the government in power has to treat the extremist communal outfits as its immediate targets and cripple their capacity to disrupt law and order. The secessionists in Kashmir,

Muslim and Sikh communalism have to be dealt with by the state through its law and order machinery. The small insecure communities always look to government or move towards communal parties for protection. The Pundits in Kashmir, the innocent victims of communal riots in Mumbai, Uttar Pradesh, Gujarat and other states, and the sufferers of violence of extremists in Bihar, Assam, look towards the secular state of India for the security of life and property.

SECULARISM

Secularism, along with a commitment to the ideals of democracy, equality and freedom were some of the fundamental principles that inspired a large section of our people to fight against British colonialism. After independence, these values were enshrined in the Constitution, thus enjoining the state to uphold these principles.

MEANING AND DEFINITION

We will begin with an attempt to understand the meaning of secularism. In the west, secularism was part of a whole range of new

*ideas and institutions that marked the end of the feudal order and the emergence of a sovereign modern nation-state with new forms of economic organisation. It is clearly western, and more specifically Christian origin, need not however limit its application to other cultures. Modern western secularism was the consequence of the search for a way out of religious wars (often between Christians of various persuasions) and the need to separate the domain of the state from that of the Church. Secularism has become essential for modern democratic nation-states to ensure a strong sense of identification with the polity based on a common sense of identity, where being a citizen takes precedence over all other identities like family, race, class and religion. The word secularism was coined by George Jacob Holyoake in the middle of the nineteenth century based on the Latin word *seculum*. Apart from implying a separation of the Church from the state, it also suggests freedom to the individual. The Enlightenment in Europe heralded a new era where Reason rather than religion, became the guiding factor for all aspects of human life. Secular concerns, it came to be argued, are of this world, and religion which is concerned with the unknown world was to be kept away from this. However, this did not necessarily imply a hostile relationship between the two, only that both are exclusive. In sharp contrast with this position is the one that sees religion and secularism as being fundamentally opposed to one another, in the sense that the continued presence of religion in a society indicates its backwardness and that ultimately, human progress and prosperity, and the creation of a truly egalitarian society is possible only in the absence of religion. In India, secularism is popularly understood as the best philosophy that would enable people belonging to diverse religious backgrounds to live together in a harmonious manner, and create a state that would accord the same degree of respect and freedom to all religions.*

CONSTITUTION AND SECULARISM

The practice of secularism in India is often denounced on the grounds that, a strict separation of the religious and non-religious practices is not possible. However, instead of arguing for such an untenable position, it might be better to define secularism as the separation of some religious and non-religious institutions as Rajeev Bhargava does. In his discussion on Indian secularism he argues that while an overall commitment to the principles of social- democracy

guided the Indian Constitution makers to the adoption of the principles of secularism, the immediate context of deteriorating Hindu-Muslim relations and the Partition were the major factors that influenced our adoption of secular principles.

Bhargava argues that to avoid a Bosnia-like inferno in India, secular institutions are necessary, that is, they are necessary not only to check religious fanaticism but also to ensure that conflicts between, religious communities that are not necessarily of a religious character, do not cross a certain threshold to degenerate into the frightening scenes seen in parts of Europe today. It was to avert such disasters that the Indian state steered clear of the practice of creating separate electorates based on religion, of reserving constituencies and jobs for religious communities reserving jobs on the basis of religion and organizing the states of the Indian Union on the basis of religion.

Thus religion comes to be excluded from state institutions in order to inhibit communal conflict and prevent the repetition of a Partition-like scenario. With the same guiding principles in mind, religion was included as a guideline in matters of cultural import. The most outstanding of these examples is of course the granting of separate rights to minority religious communities to enable them to live with dignity, it was recognised that insistence on an absolutely uniform charter of rights was not desirable nor was it necessary to promote inter communal solidarity but also to protect the structure of ordinary life in India. It is in this light that we should see the Indian state's attempts to make polygamy or child marriage illegal or to grant entry rights for Dalits to Hindu temples. Critics of Indian secularism often denounce the Indian arrangement for intervention in Hinduism and some of its oppressive social practices on the grounds that such actions of the state go against the norms of a truly secular state, or on the grounds that such intervention in Hindu social practices must be matched with similar interventions in the social practices of other communities. The protection of the rights of socio-religious groups is also interpreted as a departure from true secular practice which the critics argue ought to be grounded in individuals.

Secularism and the Communal Challenge

The problem with the Indian state's practice of secularism has been that it has increasingly been acting out of sectarian interests. At independence, India was a nation embarking on a new and challenging

endeavour of building an economically independent democracy that would 'treat all its citizens equally. As a part of this enterprise, India made a commitment to secularism, which in the context of the two-nation theory and the creation of Pakistan on the basis of religion, acquired even more significance. The message was that India would not construct its citizenship and nationality on the basis of religious identity. To be an Indian was to be committed to the ideals of the national movement and the democratic vision of the Constitution makers.

Donald Eugene Smith in his classic study titled "India as a Secular State" defines a secular state as "that which guarantees individual and corporate freedom of religion, deals with the individual as a citizen irrespective of his/her religion, is not constitutionally tied to particular religion, nor seeks either to promote or interfere with religion." It is interesting to note that the term "secular" did not originally feature in the Indian Constitution, although K. T. Shah, a member of the Constituent Assembly tried on two occasions to introduce the term. It was much later, as a part of the forty second amendment in 1976, that the word secular was incorporated into the Preamble of the Indian Constitution.

Despite the reluctance of the Constituent Assembly to incorporate the word secular a survey of the provisions of the Constitution suggest the State would be separate from religion and would guarantee religious freedoms to citizens of all faith, while not discriminating against any citizen on the basis of his religion. Thus, the Indian Constitution guarantees both individual and collective freedom of religion through the Articles 25-28, in the chapter on Fundamental Rights.

Article 15, in the same chapter provides that the state shall not discriminate against anyone on the basis of religion, caste, sex, race and place of birth. Article 16 guarantees that no Indian citizen would be discriminated against in matters of public employment on the basis of religion. Article 25, guarantees the freedom of conscience and the right to freely propagate, profess and practice any religion. You might be aware of the recent incidents of violent attacks on religious missionaries that challenged the very basis of this right. The unfortunate victims of this violence were the minorities, especially the Christians. The implication seems to be that Hinduism is the most authentic religion of the Indian nation, and the presence of all other religions specially the ones of foreign origin threaten India's nationhood. Such an argument is obviously against the very basic assumptions of a secular state that the Constitution sought to establish in India.

Article 27 and 28, Further strengthen the individual freedom of religion by banning taxation for the purpose of supporting a particular religion and by banning religious instruction in institutions recognized or aided by the state.

Article 28, gives the freedom to all religions to set up trusts and institutions and acquire property and manage their own affairs. Article 325 and 326, provide for the principle of non-discrimination among citizens in the area of voting and representation on the basis of religion, race or sex. India has no state religion, nor does it give any constitutional recognition to the religion of the majority, besides which is of course the fact that the Government of India has no ecclesiastical department. All these facts taken together demonstrate in ample measure that the Indian Constitution followed very closely the Congress Party and its resolution of 1931 made at its Karachi session “that the state shall observe neutrality in regard to all religions”. A survey of the Constitutional provisions suggest very clearly the framework of a secular state (despite certain anomalies), however, the politics, the nature and the functioning of the Indian state seem to suggest a drift away from this framework. The consensus that Jawaharlal Nehru was able to forge on this and other principles like economic self-reliance, egalitarianism and non-alignment (in the sphere of foreign policy) seems to have broken down.

REGIONALISM

Meaning

Regionalism is a feeling or an ideology among a section of people residing in a particular geographical space characterized by unique language, culture etc., that they are the sons of the soil and every opportunity in their land must be given to them first but not to the outsiders. It is a sort of Parochialism. In most of the cases it is raised for expedient political gains but not necessarily.

Growth and Development

Regionalism in India can be traced back to Dravida Movement started in Tamil Nadu. The movement initially focused on empowering Dalits, non-Brahmins, and poor people. Later it turned against imposition of Hindi as sole official language on non-Hindi speaking areas. Finally, the movement for some time focused on seceding from India to carve out their own Dravidastan or Dravida Nadu. The movement slowly

declined and today they have become prominent regional parties after many splits and factionalism.

Throughout India regionalism persisted. In Maharashtra Shiv Sena against Kannadigas in the name of Marathi pride and recently MNS activists against Biharis; in Punjab against non-Punjabis that gave rise to Khalistan Movement and earlier Akali Movement; in Andhra, Telangana Movement with an aim of separate state; in Assam ULFA militants against migrant Biharis and Bengalis; in North-East against other Indians.

It can be traced that regionalism slowly turned from non violent means to violent means to achieve their goals. From Potti Sriramulu's non violent means of fasting to Maharashtra Nav Nirman Sena (MNS) and ULFA's violent means, regionalism has come a long way.

Regionalism in contemporary India is readily used for political gains by petty politicians and secessionist organizations. Economic reasons are exploited for political dividends.

When violence is used against people in the name of regionalism it is a criminal act and is punishable. Article 19 of the Constitution of India provides a citizen of India to move freely throughout the territory of India, to live and settle in any part, and to practice any profession, or to carry on any occupation, trade or business. When ULFA (United Liberation Front of Assam) militants or MNS (Maharashtra Navnirman Sena) activists used violence against poor migrant workers, they clearly violated the law of the land and also the Constitution which is above all, even above the Parliament.

Regionalism in India is only a short cut to meet the political ambitions by emotionally exploiting the sentiments of the people. The fear of Balkanization is void of any logic. India is bound by a common culture that has flourished on this land many thousand years ago. I may be Kannadiga or Tamil but I am an Indian first. My identity outside India is that of an Indian.

The states which fought for complete independence are now part of Indian Union and they have renounced violence to some extent; they include Mizoram, Nagaland, Kashmir, Bodoland, Tamli Nadu. India is too big for these states to fight against and win.

Today regional parties define how the governments are formed and conducted both at the Centre and the state level. Indeed it is a good development as some political entities such as RJD, BSP, LJP, DMK, AIADMK, BJD have to some extent represented those people who were neglected in the political process for a long time. As long as they thrive

for regional development without discriminating against outsiders, regionalism is good for India. Every Indian is son of this soil. A Bihari becomes Mumbaikar when a bomb explodes in Mumbai and a Mumbaikar becomes Bihari when Kosi wrecks havoc in the plains of Bihar. We are united by an idea called India and that unity is imperative if we want to realize the dream of becoming a superpower.

HOW TO COMBAT REGIONALISM

Regionalism has been an important aspect of Indian politics. Sometimes, it has posed threat to the unity of the country. Hence it is necessary to take steps to reduce such tendencies. Some such measures can be

- To promote even development of the hitherto neglected areas so that they feel a part of the national mainstream.
- The central government must not interfere in the affairs of the State unless it is unavoidable for national interest.
- Problems of people must be solved in a peaceful and constitutional manner. Politicians must not be allowed to misuse the issue of regional demands.
- Except for issues of national importance, the states should be given freedom to run their own affairs.
- Changes are necessary in the Central-State relations in favour of the states,
- and for introducing a system of national education that would help people to overcome regional feelings and develop an attachment towards the nation.

The resurgence of regionalism in various parts of the country has emerged as such a serious problem that it literally threatens to divide the country. The creation of new states like Jharkhand, Uttaranchal (Uttarakhand) and Chhattisgarh in recent times is in fact the expression of territorial regionalism. Again, the demand for Bodoland, Vidarbha, Telangana, Gorkhaland, etc. cannot be traced in the earnest desire of the people to have their regional identity, which results from regional imbalances. In fact, it is the natural desire of the people in a region or territory to make rapid social and economic development so that they may live happily. But in course of time when some part of the region makes rapid development, and other remains neglected, then the feelings of anger and frustration creep into the mind of the people which find

expression in demand for a separate homeland. Thus, this development imbalance in which some part of the state receives special to the common appeared in the form of Gorkha movement, Bodo movement, Telangana movement, etc. There is certainly no denying that social Utopias of leaders like Pandit Jawaharlal Nehru were mainly responsible for the lopsided development of the country and the creation of the society in which a few rolled in wealth, the majority of the people yearned for food. This marks the inefficiency and incapability on the part of the authority concerned-the Parliament, the Executive-to respond to the people's expectations and efficiently handling the growing unrest and deepening conflict. Besides, the local leadership is to be held equally responsible, which fails to reconcile with the aspirations of the people. The mixed economy of India, consisting of large state sector and corporate sector, miserably failed to generate job opportunities for majority of people who are forced to live a life of poverty, illiteracy and starvation. Large portions of the population are under housed and live a life without benefits of rudimentary health care. In this situation in which the teeming millions languish under the crushing burden of poverty, only about twenty per cent of the populations enjoy the benefits of development. This ever-widening gap between the two groups of India constitutes the root cause of inter-ethnic, inter-communal and inter-regional conflicts-various manifestation of regionalism. Regional parties play a prominent role in the spread of regionalism and in creating regional consciousness. Since these parties have their political existence in regional support, they arouse it to gain its benefits to serve their end. It is a well-known strategy of the regional leadership to launch their agenda against the Centre, i.e. the opposition party for discriminating against the state with political motives. Besides, the regional press, which is primarily language-oriented, immensely contributes in the emergence of regionalism. It is a powerful vehicle for the expression of regionalism and regional sentiments. The views expressed in them are, often quite contrary to those in the English media, i.e. national media. In an age of coalition governments, where regional forces in the country are strengthening, vernacular press has become more vocal and articulates. Naturally, it has strengthening effect on regional sentiments.

Thus, the need of the hour is to develop a realistic perception of regionalism at the conceptual level focusing on righteousness and judicious outlook on the part of the political parties. If this objective is

achieved, then the realisation of the idea of different Communities, speaking diverse languages and each linked with particular cultural expression, “thinking globally, acting globally and seeing human unity in diversity in practical terms” too would become a distinct possibility.

EDUCATION AND ECONOMY IN INDIAN SOCIETY

Changes in Indian Educational System— Pre and Post Independent India

The level of education is one of the major indicators of welfare, prosperity and security of people in any society. Education is a process by which individuals are equipped with the skills of everyday life. Emile Durkheim conceived of education as intimately related to a society's structure. It reflects and maintains the society. In its role as an agency of social change, it can instill the investigation for collective life and transmit emergent social ideals and cultural values. More than a mere system of imparting and acquiring knowledge, education is regarded as an attempt to transmit the cultural norms of the group to its younger members. Thus, it ensured the continuing of social traditions and customs. Education can be a powerful instrument for shaping and modernizing the sensitive that it cannot operate without being influenced by the norms and values of the society. It is a Mechanism by which the quality of manpower is determined, which in turn, leads to qualitative transformations of society as a whole.

Pre-independent India

Education in ancient India had a deep impact in the upliftment and advancement of the early society and over all development. India is pregnant with a rich tradition of knowledge and learning from the earliest days of Indian civilization. There are several literary sources, such as the Vedas and other Hindu texts and scriptures, which offer references about education system of the ancient societies. The Mahabharata, some Dharma sutras, particularly those of Gautama Buddha and Apastamba and the Manu Smriti, are the principal works dealing with the system of education in ancient India.

From the Vedic to the Brahman period, literature and additional literature sustained to be created. Even in the Brahman period, education continued to be looked upon as the means to knowledge. However,

with the passage of time and a change in the needs of society, the importance attached to them underwent a change. In this period, the following objectives were ascribed to education.

1. Self control, 2. Development of character, 3. Generation of sociability or social awareness, 4. Integral development of personality, 5. Propagation of purity, 6. Preservation of knowledge and culture. Education now aimed at equipping the student for the struggle for existence. After the "Upanayana" or initiation ceremony, teachers imparted education to their students according to the latter's interests, tendencies and nature. Celibacy was rigidly observed by the students. Teachers paid full attention to the psychological make-up of their students while teaching. Corporal or physical punishment was regarded as the last resort of administration and discipline. It has been stated in the Manu Smriti and Yajurveda.

Gurukul System

Education in Ancient India originated with the Gurukul system. This type of ancient Hindu school in India was residential in nature with the Shishyas or students and the Guru or teacher living in proximity within the same house. The students resided together irrespective of their social standing. Though, the Vedic education was not transmitted to people of low strata, yet the Vedic system inspired the modern day education system.

Medieval Indian Education

The period under review covers the system of education in India from about the 10th century A.D. to the middle of the 18th century, i.e. before the British rule. Arab and Central Asian peoples brought Muslim educational models to the subcontinent in both the medieval and early modern periods. Medieval period witnessed a radical transformation in the Indian subcontinent. The country was invaded by various foreign rulers and several traders from around the world came and settled in the country. The traders and the invaders brought with them their own cultures and intermingled with the people of each district of the state. Besides, religion, society and culture, Education in medieval India also experienced a new perspective.

The introduction of modern education is started by the middle of the 19th Century. The imperial Government decided to introduce European

literature and science in India. Education was thrown open to all sections of people, irrespective of caste and religious barriers. New branches of knowledge such as science, technology and the British educationists who have first devised a classification of the educational institutions into primary, middle school, high school and University levels. The British Govt. constituted various committees from time to time to find out the deficiencies of the existing system of education. Some of them were the Indian Education commission (1882), the Universities Commission (1902), the Calcutta University Commission (1917) and Abott Wood Committee (1937)

The chartered Act of 1813 empowered the missionaries fully to go to India and spread education there. This was unique achievement for them. In the charter Act, a clause was annexed to the effect 'that a sum of not less than one lack of rupees in each year shall be set than one and applied to the revival and improvement of literature and the encouragement of the learned narratives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India. This clause laid the foundation of the State educational system in India. The under strained freedom of the missionaries in the sphere of education aroused a sense of emulation in the hearts of the Indians themselves and thus both state and private educational organizations began to sprout in the country and a well-organized modern education system came into being.

Thomas Babington Macaulay introduced English education in India, especially through his famous minute of February 1835. He called an educational system that would create a class of anglicized Indians who would serve as cultural intermediaries between the British and the Indians. Macaulay succeeded in implementing ideas previously put forward by Lord William Bentinck, the governor general since 1829.

Wood's Despatch holds a unique position in the history of Indian education. Sir Charles wood was the President of the Board of control. 1. The Despatch recommended the formation of the department of education in province. 2. The despatch then recommended the establishment of Universities in Presidency towns of Calcutta, Bombay and if necessary Madras. 3. The dispatch proposed the sanction of grant in aid to the Indian educational Institutions and much emphasis was laid upon women education in this Despatch.

Commission of 1902, indicates that the senate should be limited in size, that the universities should be required to demand a high

educational standard from the affiliated colleges, and that universities might receive funds from private donors. In 1910 the importance attached to education development was apart by the formation of separate department of education in the Govt. of India which was hitherto a part of the home department. At the Darbar of 1912, the Govt. announced an annual grant of fifty lakhs from imperial fund for popular education. Late Mr. Gokhale introduced in the imperial legislative council a bill made compulsory primary education permissible subject to the consent of local authorities which were to bear the cost.

The Govt. of India in their resolution in the year 1913 announced that government had decide to assist local Govt.s by large grants. The policy outlined in the resolution of 1913, encouraged educational progress and the developments foreshadowed were in many cases delayed by the great war. The only event of educational importance was appointment of Calcutta university commission under the chairmanship of Sir Micheal Sadler in 1917 and the publication of its report in August 1919. The Govt. of India emphasized certain points which were of wide interest the failure of high schools to give that training which the developments of the country and new avenues of employment demanded the necessity for recognition of the intermediate section of the university education as a part of school education. Under the Montagu Chelmsford constitutional reforms inaugurated in 1921, the whole subject of education was transferred to the control of ministers of education. The results of the transfer were the rapid increase in enrolment. There was a nationwide enthusiasm for the education for the children.

In 1928, Hartog Committee viewed educational progress made since the transfer of education of the control of Indian ministers. It drew the attention of the authorities to the problems of stagnation, leakage and wastage, the disparity in literacy between men and women, high percentage of failures at the matriculation level, lack of industrial and vocational training, and the mad rush of admissions at the university stage. The committee report was succeeded by a retrenchment in the educational expenditure. The problems of educated unemployment gained strength. In 1935, Govt. of India Act was passed. The bureau of education which was created after the Montagu Chelmsford Reforms in 1921 was converted into Central Advisory Board of education. Abbot Wood submitted their report on vocational education and administration. They emphasized the setting up of full-time junior and senior technical schools and Govt. high school Delhi was converted 'polytechnic'. They

also pleaded for special attention to be paid to training of teachers and education of girls.

In 1937 Mahatma Gandhi initiated discussion on an independent scheme of national education. He convened an all-India national education conference at Wardha and the conference drew up a scheme of basic education known as the Wardha scheme. It provided seven years free and compulsory education with mother tongue as medium of instruction, craft as the centre of teaching and correlation as the technique of instruction. It emphasized the activity principles, the imbibing of Indian culture and Indian philosophy and curriculum suited to the rural and the urban masses. In 1939, C.A.B., appointed a committee on Adult Education, and the committee reported at length regarding the need for removal of mass illiteracy, and the methods to be adopted. After independence, and the adult education movement changed its character and its scope was so extended that adult education was renamed as social education. Social education meant for the complete man, which included literacy and all-round.

The Commission of 1902, indicates that the senate should be limited in size, that the universities should be required to demand a high educational standard from the affiliated colleges, and that universities might receive funds from private donors. In 1910 the importance attached to education development was apart by the formation of separate department of education in the Govt. of India which was hitherto a part of the home department. At the Darbar of 1912, the Govt. announced an annual grant of fifty lakhs from imperial fund for popular education. Late Mr. Gokhale introduced in the imperial legislative council a bill made compulsory primary education permissible subject to the consent of local authorities which were to bear the cost.

The Govt. of India in their resolution in the year 1913 announced that government had decided to assist local Govts. by large grants. The policy outlined in the resolution of 1913, encouraged educational progress and the developments foreshadowed were in many cases delayed by the great war. The only event of educational importance was the appointment of Calcutta University Commission under the chairmanship of Sir Michael Sadler in 1917 and the publication of its report in August 1919. The Govt. of India emphasized certain points which were of wide interest: the failure of high schools to give that training which the developments of the country and new avenues of employment demanded; the necessity for recognition of the intermediate section of the university education

as a part of school education. Under the Montagu Chelmsford constitutional reforms inaugurated in 1921, the whole subject of education was transferred to the control of ministers of education. The results of the transfer were the rapid increase in enrolment. There was a nationwide enthusiasm for the education for the children.

In 1928, Hartog Committee viewed educational progress made since the transfer of education to the control of Indian ministers. It drew the attention of the authorities to the problems of stagnation, leakage and wastage, the disparity in literacy between men and women, high percentage of failures at the matriculation level, lack of industrial and vocational training, and the mad rush of admissions at the university stage. The committee report was succeeded by a retrenchment in the educational expenditure. The problems of educated unemployment gained strength. In 1935, Govt. of India Act was passed. The bureau of education which was created after the Montagu Chelmsford Reforms in 1921 was converted into Central Advisory Board of education. Abbot Wood submitted their report on vocational education and administration. They emphasized the setting up of full-time junior and senior technical schools and Govt. high school Delhi was converted 'polytechnic'. They also pleaded for special attention to be paid to training of teachers and education of girls.

In 1937 Mahatma Gandhi initiated discussion on an independent scheme of national education. He convened an all-India national education conference at Wardha and conference drew up a scheme of basic education known as Wardha scheme. It provided seven years free and compulsory education with mother tongue as medium of instruction, craft as the centre of teaching and correlation as the technique of instruction. It emphasized the activity principles, the imbibing of Indian culture and Indian philosophy and curriculum suited to the rural and the urban masses. In 1939, C.A.B., appointed a committee on Adult education, and the committee reported at length regarding the need for removal of mass illiteracy, and the methods to be adopted. After independence, and adult education movement changed its character and its scope was so extended that adult education was renamed as social education. Social education meant for the complete man, which included literacy and all-round.

Sargeant commission (1944). The next landmark in the history of Indian education was the report of Sargeant commission on 'post War stages of education development in India.' The commission dealt at

length all the stages of education (primary, secondary, and university), various aspects of education, examination reform , teacher training, health education, education of the handicapped and recreational and social activities. It drew up a plan for educating each Indian child, which would take 40 years.

POST INDEPENDENT INDIA

With the attainment of Independence the character and objectives of Indian education started changing. During the British period education had not reached the masses. In the villages and even in towns other than the metropolitan cities, schools were few and far –between. Out of hundred in 1947, only 15 could read or write. A national education that would equip the youth to do productive work and make them patriotic citizens was quite an ideal objective of the nationalist movement. Anyhow the Nehru government did not adopt any policy document on education. A national Policy Education was yet in its evolution in the Nehru era. The Educational Commissions appointed by the Nehru government in 1948 and 1952 anyhow contributed to that evolution as well as the general development of education in the first two decades of Independence.

The first milestone in the development of education in independent India was the enactment of Indian constitution which defined a number of matters concerning education. The provision for free and compulsory education for all children until they complete the age of fourteen, has been made directive principles of state policy. Again the state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular of the scheduled castes and scheduled tribes, and shall protect them from social injustice and all forms of exploitation. In part of the constitution, Hindi has been declared as the official language of the union. Hence progressive use of Hindi language for the official purposes of the union, and the regional languages for the internal administration in each state has been

One of the earliest educational decisions of the Nehru Government was to set up a University Education Commission under the chairmanship of Dr. S. Radhakrishnan in 1948.

SECONDARY EDUCATION COMMISSION UNDER MUDALIAR (1952-53)

The recognition of Secondary Education was a pre-condition to the proper development of University Education. This aspect was

stressed by the University Education Commission under Radhakrishnan. But the Govt. could not take up the problem immediately.

The Commission remarked that since India has accepted democracy and socialism as its objectives, education in the country must be so organized as to promote broad national consciousness and secular outlook among the students.

UNIVERSALISATION OF PRIMARY EDUCATION

Free and compulsory education for all children in the age group of 6-14 was a cherished ideal of our nationalist movement. The Karachi session of Indian National Congress (1931) had accepted this ideal its resolution. On the eve of Independence out of every hundred only 15 could read write. Hence the importance of Primary education was recognized by the Independent government right from the beginning. It also reflected in the Constitution accepted in 1950. Article 45 of the

Constitution in the form of Directive Principle of State Policy enjoins the state to Endeavour education for all children until they complete the age of 14.

As the Central and State Governments had formulated special programmes for the promotion of the education of women, the number of school going girls also started rising.

TEACHING OF SCIENCE AND TECHNOLOGY

A significant achievement of the post Independence period was the development of research, especially scientific and technological research. This was very pertinent for the socio economic development of the country.

The national scientific policy led to the development of research in all sectors. The Council of Scientific and Industrial Research came to conduct a number of National Laboratories and promote Research several important areas. The Department of Atomic Energy created after

Independence had several achievements to its credit. Independent India gave much attention to Science and Technology. By the beginning of 1970's there were about 425 technical institutes in India issuing degrees and diplomas.

UNIVERSITY GRANT COMMISSION

On the recommendation of Radhakrishnan commission the central government set-up University grant commission in 1953, with the

objectives of determining coordinating and maintaining the standard of education in the colleges and Universities, and also sanctioning financial grants for their development.

NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

The all India council of Secondary Education was further widened in its scope, NCERT was set up in September 1961, with a dozen wings. The main functions of NCERT are promotion and coordination of educational research, organizing in service training, disseminating information, production of material and equipment, and maintain international contact.

RESOLUTION ON NATIONAL POLICY IN EDUCATION

In July 1968, a Resolution on Educational policy in India was framed according to which was reaffirmed to accomplish the aims and objects of the constitution. The major recommendations of Indian Education Commission were accepted viz. liquidating illiteracy, providing vocational education and linking education to national requirements.

SOME ACHIEVEMENTS IN POST-INDEPENDENCE PERIOD

At the dawn of freedom in August 15, 1947, our leaders had to face problems of gigantic nature, and educating millions of illiterates was one of the major problems. In 1950 a new constitution was adopted laying the foundations of a democratic republic, securing to all the citizens justice, liberty, equality and fraternity. The major achievements are given below;

- The union government has adopted secular democracy both as a form of government and also as a way of life.
- It has determined to eliminate poverty, and to ensure a reasonable standard of living for the masses.
- It has made efforts towards modernization of agriculture and rapid development of industry.
- It has adopted modern science and technology and has tried to harmonies' it with ancient
- Indian educational traditional values.
- It has accepted socialistic pattern of society.

- It has declared its goal to secure equitable distribution of wealth.
- In respect of universalizing education, it has proclaimed equality of opportunity for all.
- It has made efforts to provide mass education and raised literacy percentage from 17-33

INDIAN EDUCATION SYSTEM TODAY

Education in India today is nothing like it was in Pre-Independence and Post-Independence Era. Education System in India today went through a lot of changes before it emerged in its present form. Present education system in India is also guided by different objectives and goals as compared to earlier time. Present system of education in India, however is based around the policies of yesteryears. After independence, it was on 29th August 1947, that a

Department of Education under the Ministry of Human Resource Development was set up. After, 1960's the efforts were more focused to provide qualitative education facilities. The Right of

Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

Education has been a problem in our country and lack of it has been blamed for all sorts of evil for hundreds of years. Even Rabindranath Tagore wrote lengthy articles about how Indian education system needs to change. Education system in India is failing because of more intrinsic reasons. There are systemic faults that do not let our demand for good education translate into a great marketplace with excellent education services.

CHANGING STRUCTURE OF RURAL ECONOMY IN POST INDEPENDENT INDIA

At independent economy was predominally agrarian. Most of the population was employed in agriculture, and most of those people were very poor, existing by cropping their own small plots or supplying labor to other farms. After independence India had to employ land previously used for food production to cultivate cotton and jute for its

mills. Rural economy in India has been playing an important role towards the overall economic growth and social growth of India. India has been predominately an agricultural - based country and it was the only source of livelihood in ancient time. During prehistoric time when there was no currency system the India economy system the India economy system followed barter system for trading. The rural economy in India is wholly agricultural based and it is of tremendous importance because it has vital supply and demand links with the other Indian industries. Agricultural is the main stay of the India economy, as it constitutes the backbone of rural India which inhabitants more than 70% of total India population. The rural economy of India, with special emphasis on its agricultural production base on the role of the agricultural in its overall development.

Today, the rural economy in India and its subsequent productivity growth is predicated to a large extent upon the development of its 700-million strong rural population. The rural economy is in a shambles the past glory has vanished. Villages now present a dismal picture of dirt, squalor, jealousy and front on the one hand. There is concentration of economic powers in a few hands and on the other, a speedly growth in the number of agricultural labours without land and work. Unemployment and underemployment have far reaching social implications for the rural economy. Motivate the rural people to grow in stature and save the country from annihilation and destruction.

SIZE AND STRUCTURE OF THE RURAL ECONOMY

In rural India agriculture is the main occupation of the people and that provides them livelihood as well but in addition there are several other occupations which keep the people busy and engaged. India's economy can be thought of as comprising two main sectors, namely, the rural sector and the non rural sector. The rural sector is, in turn, composed of two main sub sectors. I.e. the agricultural sub sector and nonagricultural sub sector. The non agricultural sub sectors consist of economic activities relating to industry, business and services. The size of the rural sector could be measured in terms of the rural population, the population of livestock, the extent of land, forest and other natural resources. Indian economy agricultural system which is

the back bone of Indian economy has its Own features. Needdless to say that it provides means of livelihood to vast majority of Rural people.

Under the present ministry of rural development two important schemes, integrated rural development programme and jawaharrozgar yojana are being implemented through a mix of government allocation of subsidy and bank creid. In recent years, two more schemes training of rural youth for self employment and development of woman and children in rural areas are also included as special sub schemes of IRDP.

Growth since 1980

The rate of growth improved in the 1980s. India, however, required a higher rate of investment to attain comparable economic growth. Private savings financed most of India's investment, but by the mid-1980s further growth in private savings was difficult because they were already at quite a high level. This trend led to a balance of payments crisis in 1990; in order to receive new lones, the government had no choice but to agree to further measures of economic liberalization. This commitment to economic reform was reaffirmed by the government that came to power in june 1991.

By the early 1990s, economic changes led to the growth in the number of Indians with significant resources. About 10 million Indians are considered upper class, and roughly 30 million are part of the rapidly increasing middle class.

Housing and the ancillary utilities of sewer and water systems lag considerably behind the population's needs. Increased borrowing from foreign sources in the late 1980s, which helped fuel economic growth, led to pressure on the balance of payments.

RURAL DEVELOPMENT AFTER INDEPENDENCE

In this section, first, we will discuss the programmes of village development taken up during the transitional period between the end of feudal rule and the implementation of five year plans. 1. Firka Development Scheme (1947), 2. Nilokheri project (1947),3. Etawah Project 1948.

CLASSIFICATION OF RURAL DEVELOPMENT PROGRAMME

Approach	Programme
1. Resource/problem based area approach	Drought prone areas programme, common area development programme
2. Target group approach	Farmer's development agency, tribal development projects, etc.
3 Area specific incentives approach	Concessional finance, investment subsidy and transport subsidy scheme etc.
4. Comprehensive area development programme	Sub plans for the hill and tribal areas

Under the present ministry of rural development two important schemes, integrated rural development programme and jawaharrozgar yojana are being implemented through a mix of government allocation of subsidy and bank credit. In recent years, two more schemes training of rural youth for self employment and development of woman and children in rural areas are also included as special sub schemes of IRDP. Targets and achievements of all these programmes in recent years has already been analysed in table. During the eighth plan, the rural development programmes will be revamped completely.

URBAN ECONOMY IN INDIA AFTER INDEPENDENCE

In the quest of ancestry as well as the developmental stages the beginning of urban life in India remains a great puzzle. The most important connection between the Janapada states and the urban development in India is borne out by the fact that as a city state, each had developed around a capital-city from where the political, economic as well as the cultural functions of the state were carried out and thereby making the very existence of the state entirely dependent on it.

Medieval India saw the emergence of new towns and cities under the direct initiative of the Muslim rule. The emergence of such urban centers is very common feature in India where the Economic conditions have been for from stable over a long period or decades, if not for the last few centuries, worsening further from the inception of colonial rule in the century in mid eighteenth century.

Urban Economy

The role of urbanization in the process of economic growth and social change is very important. It is unfortunate that no historian got interested in studying the role of urbanization in the economic development in India. These metropolitan centres are over populated under industrialized. They suffer also from acute shortage of economic over heads. How to integrate the economy of cities to the national economy, it must be pointed out here that the government of India did think seriously of urban problems as early as in 1954 and the research programmes committee of planning commission sponsored socio – economic surveys in 21 Indian cities which Reveled very rapid rate of population growth during 1941-51.

Urbanization is a part of the development process. It contributes to economic development in two ways first urbanization and industrialization go hand in hand and are positively correlated with each other. Secondly, the urban way of life has a significant impact on sterility rates urbanization help to bring down both mortality and fertility ruts. 20 million persons where enumerated as urban residents. It increased to 62 millions persons in 1951. The pace of urbanization has varied from state to state. Urbanization is a natural consequence of economic changes that take place as a country develops. This is manifest in the increasing contribution of urban sector to national income. This topic is concerned with the problem of determining the categories which are most appropriate for the description and analysis of Indian urban economic and with an examination of the dynamics or reproduction of the dynamics of a range from of small- scale production.

**NEW ECONOMIC POLICIES – LIBERALISATION,
PRIVATISATION, GLOBALISATION****NEW ECONOMIC POLICY**

In 1990s the govt. of India in order to come out of the economic crisis decided to devite from its previous economic policies and learn towards privatization. In July 1991 when the devaluation of Indian currency took place the govt. started announcing its new economic polices one after another. Though these polices pertained to different aspects of the economic field they had one thing in common. The economic element was to orient the Indian system towards the world

market it is in this context the govt. launched its new economic policy which consisted of among other things three important features. Liberalisation, Privatization and Globalisation. Liberalisation of the economy means to free it from direct or physical control imposed by the govt. economic reforms were based on the assumption that market forces could guide the economy in a more effective manner than govt.

Main objectives of New – Economic Policy – 1991

The main objectives behind the launching of the new –economic policy (NEP) in 1991 by the union finance minister Dr. Man Mohan singh, could be stated as follows:

The main objective was to plunge Indian economy in to the arena of ‘Globalisation and to give it a new thrust on market orientation.

The NEP intended to bring down the rate of inflation and to remove imbalances in payment.

It intended to move towards higher economic growth rate and to build sufficient foreign exchange reserves.

It wanted to achieve economic stabilization and to convert the economic in to a market economy by removing all kinds of unnecessary restrictions.

It wanted to permit the international flow of goods, services, capital, human resources and technology, without many restrictions. Beginning with mid-1991, the govt. has made some radical changes in its policies bearing on trade, foreign investment exchange rate, industry, fiscal of fairs etc... The various elements, when put together, constitute an economic policy which marks a big departure from what has gone before.

New Economic Policies :Liberalisation, Privatisation and Globalisation

The last quarter of the 20th century has been a wave of economic policy reforms in the developing world, with one country after another taking the liberalisation cure, often imposed by the international financial institutions. This wave of reform had been preceded by a quarter-century of state directed effort at economic development, during which time the goals of economic selfrelianceand import substitution industrialization were the hallmarks of development strategies in the less developed countries. These goals seemed particularly justified, given the long experience of these countries with colonialism and the agricultural

nature of their economies. However, all this seemed to be overtaken by the subsequent surge of liberalisation.

LIBERALISATION

The term “liberalization” in this context implies economic liberalization. “economic liberalization” constitutes one of the basic elements of the new Economic policy (NEP) which the

Indian Government launched in the middle of the year 1991. The other important aspects of the policy are –privatisation of the public sector, globalisation and market friendly state.

The main thrust of the New economic policy is “liberalization”. The essence of this policy is that greater freedom is to be given to the entrepreneur of any industry, trade or business and that governmental control on the same be reduced to the minimum.

The main purpose of the process to economic liberalisation is to set business free and to run on commercial lines. The underlying belief is that commerce and business are not matter to contained to fixed national boundaries; they are global phenomena. Here, artificial govt. restrictions which hinder economic and commercial activities and flow of goods and services must be removed. The liberalisation intends to liberalisation commerce and business and trade from the clutches of controls and obstacles.

The concept of Liberalization

The recent wave of economic policy reform in the developing world has been seen as a necessary consequence of a changed world economic system. The key feature of the changed world economy is the element of the heightened economic globalisation which provides new external challenges as well as opportunities for development.

MAIN FEATURES OF THE POLICY OF LIBERALISATION

Following are main features of liberalisation.

- Lessened Government control and freedom to private Enterprises.
- Capital Markets opened for private Entrepreneurs
- Simplification of Licensing policy
- Opportunity to purchase foreign exchange at market prices
- Right To Take Independent Decisions Regarding The Market
- Better opportunity for completion
- Widened Liberty in the Realm of Business and Trade

Brief Evaluation of Liberalisation

From the Indian point of view, it is very difficult to say at this stage when the process of economic liberalisation taken up by the govt. of India in 1990's has really brought big economic gains to India. The process has no doubt brought some benefits through suffers from some deficiencies.

The Gains

The liberalisation process has helped the free movement of goods and services it has led to better industrial performances. Industrial organizations have now become more efficient and market responsive. Country's exports are on the increase. Sectors such as information technology and computer soft ware here registered tremendous progress.

The Deficiencies

Liberalisation process has its deficiencies also. The economic reforms including liberalisation were introduced all on a sudden and proper background was not created to take their full advantage and to face their consequences.

LIBERALISATION IN INDIA

There are at least two striking features of main stream analysis of the economic reforms programme in India since 1991. The first which is evident not only in official govt. publications particularly English language financial press is the generally un-supported far by and large have been successful so both in achieving the medium term goals of structural adjustment and in preparing to economy for intake off in the new globalised environment.

The important characteristics of the new policy may be described and explained under the following four heads liberalization; Privatisation of the public sector, Globalisation and market-friendly state. Liberalisation is the thrust of the policy is the freedom for the entrepreneur. The new policy permits foreign direct investment to a large extent and in a larger number of Industries then bfore.

PRIVATIZATION

Privatization is a managerial approach that has attracted the interest of many categories of people academicians, politicians, government

employee players of the private sector and public on the whole. Privatization has an adverse impact on the employee morale and generates fear of dislocation or termination more likely it also adds on to the apprehension pertaining to accountability and quality. Experts both advocate and criticize privatization making it more or less provocative decision that calls for diligent scurrying by the decision makers in assessment of pros and cons attached to the concerned policy

In India privatization has been accepted with a lot of resistance and has been dormant initially during the inception period of economic liberalization in the country. The article intends to analyze the present status of privatization in India and summarize its advantages and disadvantages in context with the Indian economy. Privatization is also one of the aspects of the new economic policy which came to take shape in the decade 1990. The term “privatization” can notes wide range of ideas. But the broad meaning of privatization is that in the economic field much broader role is to be agencies and the role of the public sector activities is to be limited.

Privatization refers to any process that reduces the involvement of the state, public sector in economic activities of a nation. The privatization process in a mixed economy such as of India includes:

- Decentralization the transfer of the ownership of productive assets to the private sector.
- Entry of private sector industries into the areas exclusive reserved for the state sector or which are considered exclusive monopolies of state.
- Limiting the scope of the public sector or no more diversification of existing public sector understandings.

DEFINITION OF PRIVATIZATION

Steve H. Hanke refers to privatization as “the process where by the public operations are transferred to the private sector”.

Barbara Lee and John Nellis define the concept in this manner: “privatization is the general process of involving the private sector in the ownership or operation of a state-owned enterprise. Thus the term refers to private purchase of all or part of a company. It covers “contractually out” and the privatization of management through management contracts leases or franchise arrangements.”

MAIN OBJECTIVE OF PRIVATIZATION

- The process of privatization has been triggered with the main intention of improving industrial efficiency and to facilitate the inflow of foreign investments.
- It also wants to make the public sector undertakings strong able efficient companies. It recommends a change in the role of the government from that of the “owner manager” to that of a mere “controller” or “regular”.
- It also intends to ensure efficient utilization of all types of resources including human resources.
- Privatization insists on the government to concentrate on the area such as education administration and infrastructure and to give up the responsibility of looking after business and running industries. It is expected to strengthen the capital market by following appropriate trade policies.

PRIVATIZATION IN INDIA

In India the wave of privatization that was generated during the Eighties (1980s) became more powerful when Rajiv Gandhi assumed office as the Prime minister of India. The issue of privatization in India has to be understood in the context of –the relative inefficiency of the public sector industries, dearth of financial resources, defective competition system, continuous labour problem and so on.

When India became independent it embarked upon planned economic development. In order to accelerate the economic development it started giving more important to the public sector on which the Government had its control. The Industrial Policy Resolution of 1956 also gave importance to the public sector industries. The growth of the public sector assumed importance in the Indian economy. It contributed to employment opportunities, capital formation, development of infrastructure, increase in exports over the years, and to many other areas. But it failed in certain respects. It failed to generate adequate surpluses to support sustained growth. The public sector was also a failure in obtaining consistent profits, fulfilling labour demands and interests, encouraging industrial researches, reducing the cost of the production, achieving technical expertise, and in successfully facing the competition at the hand of the private sector.

During the later years of Mrs. Indira Gandhi's regime a search for the new policy options began. Gradually, a new industrial policy started taking its shape. The essence of this policy is market forces must be allowed to play their role in shaping the economy. With the announcement of new economic policy on 24th July 1991 by Dr. Manmohan Singh, the then Union Finance Minister, India opted for a radical change.

ADVANTAGES OF PRIVATIZATION

Efficiency, Absences of political interference, Quality service, Systematic marketing Use of freedom technology.
 Accountability.
 Innovation.
 Research and development.
 Infrastructure.

ARGUMENTS IN FAVOUR OF PRIVATIZATION

- Privatization is Necessary to Revitalize the State Owned Enterprises
- Privatization is Necessary to Face Global Competition
- Privatization is Needed to Create More Employment Opportunities in Future
- Helpful for Mobilizing and Investing Resources :
- Recognition of Talents and Good Performance of work

ARGUMENT AGAINST PRIVATIZATION

- Profitability Alone Should Not Become the Sole Yardstick to Measure Efficiency
- Role of Public Sector Undertaking From the socio-Economic Angle Also Cannot be ignored
- Protection of the Interests of the Weaker Section
- Price –fixing Policy Here is Not Profit- Oriented
- Argument that the Private Sector Is More Efficient than the Public Sector is Not Right

CONCLUSION

The experiment of privatization undertaken in the European countries has been given a lot of publicity in the media. The privatization programmes implemented in Britain, Mexico and the previously existed East Germany had attained good success. This success has inspired

many nations to go in that direction. India is also one among them. Economists differ in their view regarding the relative success or failure of privatization in the Indian context. It is however, widely held that privatization could achieve notable success only if it is solidly backed by the political authority, effectively implemented by the bureaucracy and implicitly acceptable. Privatization is complicated and its efficient management is a competent task.

GLOBALIZATION

Globalization represents one of the aspects of the new economic policy launched in the decades of 1980 and 1990s. The new economic policy has also made the economy outwardly oriented such that its activities are now to be governed both by domestic market and the world market. The general usages of the terms globalization can be follows,

- Interaction and interdependence among countries
- Integration of world economy
- Deterritorialisation

The term globalization was first coined in 1980s. But even before this there were interaction among nations. But in the modern days globalization has launched all spheres of life such as economy, education, technology, cultural phenomenon, social aspects etc.....the term global village is also frequently used to highlight the significance of the globalization. COLLINS DICTIONARY OF SOCIOLOGY: "globalization of production refers to the integration of economic activities by units of private capital on a world scale." S.K Misra and V.K Puri "stated that in simple terms globalization means integrating economy of a country with the world economy." In simple words "globalization is refers to a process of increasing economic integration and growing economic interdependence between countries in the world economy"

The word globalization is now used to sum contemporary world order. But the influence of the globalization is directly visible in the economic field and hence the term is very often taken to mean economic globalization of market. The globalization defined as the process whereby there are social, cultural, technological, exchanges across the border.

STEPS IN GLOBALISATION

- Need for corporate sector to go global : The Indian corporate sector has to take lead and initiative in bringing about the globalization of the economy. To go global a corporate must consciously.
- Needs to promote competitiveness of Indian producers: to succeed in global market, competitiveness of Indian producers has to be improved.
- Need to adopt new strategies; the changes realities of the global environment detect that the Indian firms must in order to survive.
- Need to create favorable environment; world class companies need to undergo a change.
- Need to set up new institutions
- Need for a rules and regulations : if we want make our companies world – class we also need rule and regulations that are in leave with global corporate and financial norms.

INDIA'S AWAKNING TO A GLOBALISED WORLD

The origin of globalizations in India need to be the analyses in terms of economic changes brought about in the country in the last decades of 20th century. The definite move towards economic globalization came in the summer of 1991 when the country found itself in the midst of a series balance of payment crisis and was bailed out by the IMF and that world bank offered programs of stabilization and structural adjustment which India was hardly in a position to refuse the liberalization and globalization of the Indian economy are the key components of the package of the reforms adopted and implemented following the 1992 crises.

INDIAS PERSPECTIVES ON GLOBALAISATION

The concept of globalization to describe a verity of changing economical , political, and cultural process . the development of globalization is in India as which traditionally had quite a developed pre industrial base trade and market , the market and trade relation continue to be located in local cultural even today . Also , the economic policies of India up to the 1980 has been that of import substitution and protectionism . The political globalization in India ends up with the discussion on the survival and weakening of nations state besides the nation state , another issues relating to globalization is that of political ethnocentrism

ADVANTAGES OF GLOBALISATION

- Better and faster industrialization: the flow of industrial units from developed countries to developing countries gives speed of industries helping global industrialization. Helps overall balanced development.
- Flow of capital: moves from surplus countries to the needy in globalization. Investors get advantage of better returns for his capital.
- Speed of production facilities throughout the world: the production units give cost competitive and wider availability and manufactured goods.
- Flow of technology : the advanced level of technology flow from developed country to less developed countries .
- Increase in conception: due to technology and the spared up gradation the demand increases for manufactured good.
- Attitude: thinking globally in major plus point in globalization
- Disadvantages of globalization
- Globalization discourages domestic industry and business: with sophistication in technologies and large scale production felicities of other countries domestic trade and industries is hit.
- Problem on the labor front: the process of globalization needs to job lay offs and exploitation of human recourses. This is especially applicable to under developed countries.
- Widening rich and poor divide: the unemployment and decline of in income level in lower strata of society widen the gap between the rich and poor more and more.
- Transfer of national recourses: the developed countries tend to establish factories in underdeveloped countries may lead to commercial exploitation.

CONCLUSION

Today globalization is being challenged around the world. In effects of globalization, in India, to the path of developmental at a more rapid rate than ever before. It is true that globalization brings in its wake great enquiry, mass impoverishment and misery. It is almost irreversibly widens the gap between the developed and the developing nations. What we learn from this process of globalization is that it is more harmful for the developing and the under developing countries. The choice for the devolving countries like India lies not in total global integration, but less of global integration and more of self relines and self sustenance with an emphasis on indigenus and traditional production and knowledge system.

SOCIAL PROBLEMS

Introduction of Social Problem

When a particular social phenomenon or condition disturbs the social order and hinders smooth working of social institutions that comes to be identified as a social problem. At the initial phase such conditions are neglected since they do not have any serious adverse effects on the social system. But gradually, they get accumulated and begin to affect normal social life. Then such condition is recognised as a social problem. Once social problem takes roots and develops beyond the bounds of tolerance, there arises resentment against it and there is a demand for remedy in the interest of social harmony.

Definition of Social Problem

A more precise, though broad, definition is given by E. Raab and G.J.Selznick. According to them, a social problem is “a problem in human relationship which seriously threatens society itself or impedes the important aspirations of many people.” In regard to the first aspect they say, “A social problem exists when organized society’s ability to order relationship among people seems to be failing; when its institutions are faltering, its laws are being flouted, the transmission of its values from one generation to the next is breaking down, the framework of expectations is being shaken”. A social problem being thus defined, juvenile delinquency is to be seen “as a breakdown in society itself”.

The distinguished characteristic of social problems, according to Nisbet and Merton, is that “by their close connection with moral values and social institutions they form a type by themselves. They are social in the sense that they pertain to human relationship and to the normative contexts to which all human relationships exist. They are problems in the sense that they represent interruptions in the expected or desired scheme of things; violation of the right or the proper, as a society defines these qualities; dislocation in the social patterns and relationships that a society cherishes.”

On the other hand, Bardara Wootton defines more narrowly what she calls “social pathology”. Social pathology, she says, includes “as those actions on the prevention of which public money is spent, or the

doers of which are punished or otherwise dealt with at the public expense.” This definition, as says Bottomore, puts an undue restriction on the field, for “it refers only to actions as attract the attention of the State at a particular time”. Wootton’s definition consequently does not take into consideration many important situations and kinds of behaviour which are generally regarded as constituting social problems (e.g. poverty, some forms of industrial conflict, etc.) Bottomore considers the definition proposed by Raab and Selznick more useful.

NATURE OF SOCIAL PROBLEMS

The social problem is connected to majority of the members of society. According to Bernad, the repressive and tense condition consequent of social problems may be involving three types of elements— (i) Tension factors which challenge some values of society, (ii) Social values which are being challenged and (iii) intense reaction of individuals and groups to challenge.

The following characteristics exhibit the nature of social problems:

Disintegrative:

Social problems, directly or indirectly disintegrate social system. Social problem causes dissatisfaction, suffering and misery. It seriously affects the values of the society. It is always disintegrating and disorganizing. It is pathological. It is harmful for the society.

Multiple Causes:

The social problems have no single or simple cause. Each problem has a complex history and is usually not due to one but to many causes. War, poverty, unemployment or crimes do not offer single or simple explanation of their occurrence. Sometimes one problem is so interwoven with other problems that it cannot be solved apart from them.

Inter-Connected:

Social problems are inter connected due to which these become serious. For example, unemployment, poverty and crime are inter connected.

Many Remedies:

Hence the solution of the complex social problem requires various multisided remedies.

Relative Concept:

Social problem is relative concept. What we call a social problem in our society may not be a problem in other society. Similarly, a social problem today may not be a problem tomorrow.

Functional Value:

Social problem, though disintegrative, has functional value since its cure leads to social problem and social development.

Two Viewpoints:

Social problem may be interpreted from two different viewpoints. From the community viewpoint it may be harmful or disintegrative of the community. Hence social problem should be tackled both on individual and community level.

The social problem is psychic in nature, since relationships are physical. It is pathological as it is not the normal or healthy symptom of social relationships.

The tensions in social stratification, the imbalances among social classes lead to classism, casteism, untouchability, etc. Besides, some economic maladies, imbalances, tensions and malpractices problems such as beggary, unemployment, poverty, problems of industrialization and urbanization and finally, labour problems. Then, there are problems due to group tensions. These groups may be racial, regional, geographical or national etc. Tensions among them lead to social problems of regionalism, linguism, communalism, racialism etc.

Social problems in India :

The major social problems in India are : Population problems, casteism, untouchability, regionalism, linguism and communalism, beggary, unemployment, poverty, labour problems, rural problems, problems of industrialization and urbanization, prostitution, crime, suicide, juvenile delinquency, youth tensions and student unrest and finally the problems of democracy.

THE PROBLEMS OF POVERTY AS A MAJOR PROBLEM OF INDIA

Poverty is one of the most widespread socio-economic problems of India. It is, indeed, a common problem which is being faced with most of the underdeveloped and the developing countries of the world. It is not only socio-economic but even emotional, cultural and political in nature. The developments that have been taking place in this land for the past six decades have not been able to wipe out poverty. Poverty has been the root cause of many of the problems.

Definition of Poverty

Gillin and Gillin : “Poverty is that condition in which a person either because of inadequate income or unwise expenditures, does not maintain a scale of living high enough to provide for his physical and mental efficiency and to enable him and his natural dependents to function usefully according to the standards of the society of which he is a member.”

Adam Smith : “A person ... is rich or poor according to the degree in which he can afford to enjoy the necessaries, the conveniences and the amusements of life”...[Adam Smith in his “Wealth of Nations”].

Goddard : “Poverty is insufficient supply of those things which are requisite for an individual to maintain himself and those dependent upon him in his health and vigour”.

ABSOLUTE POVERTY AND RELATIVE POVERTY

The two expressions, absolute poverty and relative poverty, are quite common in any indepth study of poverty. What do we mean by them?

Absolute Poverty :

Right from the 19th century, some researchers are trying to fix some yardstick for measuring poverty in precise terms. Ideally speaking such a yardstick would help us establish a fixed level of poverty, known as “poverty line” below which poverty begins and above which it ends. Such a yardstick is believed to be universal in character and would be applicable to all the societies. This concept of poverty is known as “Absolute poverty”

Absolute poverty is often known as “subsistence poverty” for it is based on assessments of minimum subsistence requirements of basic “physical needs” such as food, clothing, shelter, health requirements etc. Some concepts of absolute poverty would even include the idea of “basic cultural needs”. This broadens the idea of basic human needs beyond the level of physical survival. Drewnowski and Scott include education, security, leisure and recreation in their category of “basic cultural needs”.

Criticisms : The concept of absolute poverty has been widely criticised. It is based on the assumption that there are minimum basic needs for all people in all societies. This is a difficult argument to defend

even in regard to subsistence poverty measured in terms of food, clothing and shelter. Such needs vary both between and within societies. It becomes still more difficult to defend the concept of absolute poverty when it is extended to include the idea of “basic cultural needs”. Such “needs” vary from time to time and place to place and any attempt to establish absolute fixed standards is bound to fail.

Relative Poverty

The difficulties involved in the application of the concept of “absolute poverty”, made some researchers to abandon the concept altogether. In place of absolute standards, they have developed the idea of relative standards that is, standards which are relative to particular time and place. In this way, the idea of absolute poverty has been replaced by the idea of relative poverty. “Relative poverty is measured in terms of judgements by members of a particular society of what is considered as reasonable and acceptable standard of living and styles of life according to the conventions of the day. Just as conventions change from time to time, and place to place, so will definitions of poverty.” in a rapidly changing world, definitions of poverty based on relative standard will be constantly changing. Hence, Peter Townsend has suggested that any definition of poverty must be “related to the needs and demands of a changing society”.

Extent of poverty in India

Though India is regarded as a developing country it is very badly facing the problem of poverty. We became independent six decades ago, still our society has not become free from the stranglehold of the problems such as poverty, over-population, unemployment, illiteracy, etc. It is unfortunate that in India appropriate and reliable data for the direct estimation of poverty are not available. The government has not made any serious attempt in this direction. However, some private individuals and agencies have made their own attempts to estimate poverty.

Estimates of Dandekar and Rath : As per the estimates of Dandekar and Rath, as early as in 1960-61 roughly 40% of the rural population and 50% of the urban population were living below poverty line.

Estimates of S.S.Minhas : The study of Dr. Minhas revealed that about 65% of population in 1956-57 and 50.6% of population in 1967-68 in rural India were living below the poverty line.

Planning Commission's Estimates : On the basis of a large sample survey data on consumer expenditure, conducted by the NSSO (National Sample Survey Organization), the Planning Commission estimated poverty in the country at the national and state level. These estimates made by the Commission at an interval of approximately five years, give us some picture about the extent of poverty in India upto 1990-2000. In 1999-2000, 26.1% of the people, that is 260.3 million people were living below the poverty line. As per the poverty projection made for the year 2007, there were likely to be at 19.3% and 22% million respectively.

Extent of Poverty in Different States

The Level of poverty is not the same in all the states. Poverty was found to be highest in Orissa (47.15%) in 1999-2000 and Bihar (46.2%) respectively. In U.P., highest number of poor people (5.29 crore, or 31.5%) were found. The estimates reveal that in 1999-2000, about 193.2 million poor people were living in rural areas and 67.1 million, in urban areas. In Karnataka, about 104.40 Lakh (20.04%) people were living below the poverty line.

CAUSES OF POVERTY

The causes of poverty are many sided. However, they may be discussed under the following heads (i) Individual incapacity, (ii) Economical factors, (iii) Social factors (iv) Demographic factors, and (v) other factors.

What factors contribute to individual incapacity ? :

There are various causes for an individual's failure. Failure in life may be due to some inborn deficiencies such as physical or mental handicap, dumbness, deafness, blindness, feeblemind, deficient legs and hands, and so on. Some of the deficiencies might have been developed later in life. Since an individual does not have any control over many of these deficiencies, he is bound to yield to them and suffer from them. They make such an individual a parasite on society.

Some of the deficiencies which can be managed or overcome, are often neglected by some individuals and hence they fall a prey to the problem of poverty. We may include under this category, deficiencies such as illiteracy, laziness, extravagance, immorality, bad habits such as gambling, alcoholism, etc.

Economic causes of poverty:

Inadequate Economic Development: Our economic development since independence has been disappointing in certain respects. The rate of growth of our economy between 1951-91 has been just 3.5% which is negligible. During the year 2004-05, though this rate of growth increased to 5%, it was not enough to fight the challenges of poverty. Our per capita income is still very less. It was around Rs.255/- in 1950-51, and it increased to Rs.19,649/- (at 1900-00prices) in 2004-05. In comparison with other advanced countries this is quite less.

Increasing Unemployment: Our economy has not provided enough employment opportunities for the people. Hence unemployment is mounting. In 1952, the number of registered unemployed persons was about 4.37 lakhs and it increased to lakhs in 1990. By December, 2003, it was 4.1 lakhs.

Unmanageable inflationary Pressures: Due to incessant inflation, the value of money has come down. It came down to 8.28 paise in 1990-91. The annual rate of inflation was estimated to be at 13.4% in 1991 and with great difficulty it was brought down to 7.3% in 1997. The value of rupee further decreased to 7.2 paise at 1960-61 prices. This uncontrolled inflation adversely affected the purchasing power of the common people.

Capital Deficiency: Industries require huge capital for their fast growth of our industries. The process of economic liberalization which has been let loose recently, has of course, started showing its positive results during these days. Time is not ripe to pass judgements and its results.

Too much Dependence on Agriculture : Our economy is primarily an agrarian economy. More than 65% of the people are still dependent on agriculture. Agriculture has its own limitations. In India, in particular, people are following the traditional method of cultivation and hence agricultural production is comparatively very less.

Demographic Factors :

Population in India is growing at an alarming rate. Within 60 years (1921-1981) it had doubled. It has reached an incredible number of 122.3 crore in 2008. Hence, the little progress that is achieved in the economic sphere is being eaten away by the growing population. As per 1998-99 estimate, 8% of the people [9.60 crores] are above 60 years and their capacity to contribute to economic production is limited. About 35.7% of the people are below 14 years of age and hence are incapable of earning.

The size of the Indian family is relatively bigger. The average size of the Indian family is around 4.2. The growing size of the population has its adverse effects on people's health. A sizeable number of people are suffering from various diseases for which proper medical treatment is not available.

Social Causes

Traditionalism: India is a land of traditionalism, communalism. Casteism, linguism, parochialism, religious and linguistic prejudices and so on. These factors have a negative effect on country's progress by making people dogmatic in their approach and narrow – minded and selfish in outlook.

Illiteracy and ignorance: Illiteracy and ignorance are supportive of poverty. By 2001, there were about 38 crores illiterate in the country. Further, our defective educational system is incapable of generating employment and there is no guarantee of job for the educated youths.

Dominance of Caste and Joint Families: Our caste system still has its hold on the caste members. The caste system compels its members to stick on the traditional and hereditary occupations of the caste. It does not give encouragement to the caste members to take up to jobs of their choices. In the very same manner, the joint families which are still dominant in the rural areas do not allow young members to take initiative in making new adventures in the employment and economic spheres.

Long period of Foreign Rule : India was under foreign rule for a very long period. The British who ruled India ruthlessly, had systematically spoiled the basic economic structure of our land and destroyed the various arts, crafts, cottage and small scale industries which we had previously. They exploited Indian resources for the glory of Britain and made Indians parasites in several respects.

Climate Factors : Climate can also be a cause of poverty. The hot climate of India reduces the capacity of the people to work, and hence, naturally, production cannot be increased in the desired quantity.

Wars and Threats of War : India had to spend huge amount of money on wars which she had fought with China and Pakistan. There is constant threat of war also. Hence huge amount of money is being

spent on our defence industry. About 15% to 25% of national income was spent previously for defence purpose and it was reduced to 16.7% in 1989-90.

Defective Political System and Lack of Political Will: Indian political system is very often condemned as corrupt. Inefficient and defective. Unhealthy competition among the political parties for power has many a times damaged our national interests.

Poverty Alleviation Programmes

Since the end of World War II, the Third World countries are attempting to eliminate the colonial legacy of underdevelopment and social backwardness by adopting various measures to reshape the economy and social structure. The newly emerged independent states have been trying to follow the path of rural development, various measures of poverty alleviation have been adopted by India. The various poverty alleviation programme undertaken by the state from time to time are DPAP, DADP, CADP, TRYSEM, NREP, REGP and JRY etc. Poverty alleviation stems from two sources. The first source is the general development of agriculture, industry, manpower development and the services. The second source of poverty alleviation is what is called the beneficiary oriented programmes of which the major ones are the NREP, RLEGP, TRYSESM, IRDP and land reform etc.

Various poverty alleviation programmes undertaken so far are based on certain approaches such as Area Development Approach, Target Group Approach and Micro Level Planning. In Rural Development Programmes, special attention was given to different areas with specific problems and as such special area development approach was adopted viz. DPAP, CADP, HADP, DADP etc. It was realized that in spite of large attempts the rural development programmes could not remove inequalities in income of rural poor. As a corrective measure, some special schemes of small and marginal farmers, agricultural labourers, rural women were introduced.

The salient features of some of the major employment and anti-poverty programmes are discussed in succeeding paragraphs.

National Rural Employment Programme: The food for work programme (FWP) was restricted and renamed as National Rural Employment Programme (NREP) in October, 1980 as a culmination of

previous experiences in this field. The programme envisaged an outlay of Rs.1620 crore including the States matching share during the VI Plan period to generate additional employment opportunities to the extent of 300 to 400 million man days per year, simultaneously creating durable community assets.

Rural Landless Employment Guarantee Programme: During the 5th plan the total expenditure on implementation of NREP was Rs.1873 crore including the State's share. The target of employment generation as envisaged under the Plan was also achieved.

Integrated Rural Development Programme: Integrated Rural Development Programmes (IRDP) differed from other rural development programmes mainly on the ground that it was based on the assumption of creation of assets and skills which are expected to generate a permanent flow of income for the beneficiaries identified as poorest of the poor. The main thrust of TRYSEM scheme which was an integral part of IRDP was to equip the rural youth from families below poverty line with necessary technical and entrepreneurial skills to enable them to take up self-employment in the fields of agriculture and allied activities, industries, service and business activities.

Jawahar Rozgar Yojana: Rural employment measures began with NREP (1980) which was followed by RLEGP (1983). Both NREP and RLEGP were merged into one programme called Jawahar Rozgar Yojana, introduced in April 1989. The objective of NREP and RLEGP was to create employment opportunities for unemployed and landless in the rural areas and to create assets for strengthening the rural infrastructure which will lead to rapid growth of economy.

Employment Assurance Scheme: The Employment Assurance Scheme (EAS) has been universalised so as to make it applicable to all the rural blocks of the country. Its aims was providing 100 days of unskilled manual work upto two members of a family in the age group of 18 to 60 years normally residing in villages in the lean agriculture season, on demand, within the blocks covered under EAS.

Million Wells Scheme : The Million Wells Scheme (MWS) which was earlier a sub-scheme of JRY, is funded by the Centre and States in

the ratio of 80:20. The objective of the MWS is to provide open irrigation wells free of cost to poor, small and marginal farmers belonging to SCs and STs and free bonded labour.

National Social Assistance Programme : The National Social Assistance Programme (NSAP) recognises the responsibility of the Central and State Governments for providing social assistance to poor households in case of maternity, old age and death of bread earner.

Prime Minister Rozgar Yozana : PMRY is a self-employment scheme for educated unemployed youth launched during the year 1993-1994. The minimum qualification required under the scheme is matriculation (passed or failed) or having undergone a Government sponsored technical course for a period of six months or ITI passed. Under this scheme, the youth has to set up a micro enterprise (business or industry) for which 95 per cent of the capital requirement will be advanced as a bank loan.

Jawahar Gram Samridhi Yojana : In the year 1999 the Central Government has modified JRY and implemented a new programme called Jawahar Gram Samridhi Yojana (JGSY). This programme is being implemented as a centrally Sponsored scheme on the cost sharing basis between the Centre and the States in the ratio of 75:25

Swarnjayanti Gram Swarozgar Yojana (SGSY) : To begin with Integrated Rural Development Programme was the only self-employment programme. Beginning with Training of Rural Youth for Self-employment (TRYSEM), a number of allied programme such as Development of Women & Children in Rural Areas (DWCRA), Supply of Improved Toolkits to Rural Artisans (SITRA) etc. have been added over the years. It is a poverty alleviation programme which aims at providing gainful employment to rural poor by encouraging the setting up of self employment ventures.

Assurance Scheme (EAS) and the Jawahar Gram Samridhi Yojana (JGSY), release of 30.6 lakh tonnes of foods grains to state has been authorised, out of the 50 lakh tonnes allocated. This scheme giving gainful employment to rural people for taking part in public works would be continued next year and the Finance Minister appealed to all

the States to come forward to take full advantage of the free foodgrains being offered under this scheme.

Annapurna and Antyodaya Anna Yojana: The Government has launched a new scheme 'Annapurna' to provide food security to the indigent senior citizens. Annapurna will provide 10Kg of food grains per month free of cost of all indigent senior citizens who are eligible for old age pension but are presently not receiving it and whose children are not residing in the same village.

Sampoorna Gramin Rozgar Yojana : Under the Sampoorna Gramin Rozgar Yojana (SGRY) set off by the Prime Minister which was launched on September 25, 2001 by merging the ongoing Employment **Jai Prakash Rozgar Guarantee Yojana:** The Jai Prakash Rozgar Guarantee Yojana (JPRGY) has been launched (2002) to provide employment guarantee to the unemployed in the most distressed districts of the country.

Rural Housing schemes: The problem of housing is very acute in rural areas. Therefore, various house construction programmes have been implemented for the rural poor by the Government. At present Indira Awas Yojana is a single countrywide programme for rural housing programme.

MGNAREGA

Mahatma Gandhi National Rural Employment Guarantee Assurance. In 2011-12 this National Level Poverty alleviation Programme has wider coverage. There is more beneficiary in this scheme.

Recently, the study "Rural Poverty Despite Growth" prepared by G.S. Bhalla, says that India's post-reform economic trends present stagnation and poverty in the rural area despite of overall remarkable growth in the economy.

CASTEISM

Casteism is partial or one-sided loyalty in favour of a particular caste. When any mode of thinking assumes the form of an ism, it becomes rigid and partial. The sense of caste when it implies a specific status in society does not pertain to casteism. The sense of caste is converted into casteism only when consideration of superiority between

castes and the tendency to consider the interest of one's own castes as opposed to the other castes are attached to it. In this manner the members of one caste do not hesitate to give fatal blows to the interests of the other castes, if the interests of their own caste are furthered in so doing.

DEFINITION OF CASTEISM

D.N.Prasad, "Casteism is loyalty to the caste translated into politics"⁴ In this way, caste has been dragged into the political arena in the forms of casteism such as 'Brahminvada' and 'Kayasthavada'. Thus it has been called blind group loyalty. In this all considerations of proper or improper, justice or injustice, etc, are thrown to the winds for interests of one's own caste. Casteism, therefore, is an over-riding, blind and supreme group loyalty that ignores the healthy social standards of justice, fair play, equity and universal brotherhood.

According to Kaka Kalekar, "Casteism as a social problem is an over-riding, blind and supreme group loyalty that ignores the healthy social standards of justice, fairplay, equity and universal brotherhood"²

It is clear from the above that casteism is a blind group loyalty towards one's own caste or sub-caste which doesn't care for the interests of the other castes and their members.

CAUSES OF CASTEISM

Casteism which exercises a negative influence on the network of social relations is caused by several factors of which the following may be noted.

Endogamous Nature of the Caste :

Casteism is often the result of restriction imposed on the marriage that takes place in the Hindu society. Each caste and sub-caste endogamous in nature. It means that members of a caste or sub-caste has to marry within his or her own caste or sub-caste. This practice of endogamy makes the people narrow-minded.

Strong Desire to Enhance Caste Prestige: People belonging to a particular caste or subcaste have the tendency of developing loyalty to their caste or subcaste and to become more conscious of its relative prestige in society. Every member thus tries his level best to see that his caste prestige is safeguarded and enhanced.

Improvement in the Means of Transport and Communication leading to a Better Organisation of Caste : Advancement that has taken place in the field of transport and communication has helped the members of the caste to be in touch with one another regularly. It has also helped them to strengthen their caste organisation and conduct activities on caste lines.

Urbanisation indirectly favouring Casteism: Industrialisation and urbanisation have been attracting people in a large number towards the cities. When the rural people go to the cities they naturally search for their nearer and dearer ones on the basis of the caste. They consider their own caste people as their potential friends and well-wishers.

Powerful Hold of the Caste over the Members: Caste is a strong cohesive group. It has a powerful hold over its members. Members of the caste also look to the caste to obtain the needed help and assistance in times of crises, difficulties and emergencies.

CONSEQUENCES OF CASTEISM

Casteism though has certain benefits to the members of the caste on the individual basis has several harmful effects on the society as a whole.

1. **Hinderance to the Development of National Feeling :** Casteism divides people in the name of caste and encourages intolerance, jealousy, rivalry and conflicts among members of the caste. Caste clashes and tensions that arise in society for one reason or other wrecks the unity of society and damages social harmony.
2. **Dangerous to Democracy:** Strictly speaking, caste and democracy cannot go together. Caste is based on inequality, whereas democracy assures equality and equal opportunities to one and all. Since democracy and caste system co-exist in India clashes between them are inevitable. Indian politics has become very much complicated because of the caste inference.
3. **Encourages Moral Degeneration:** Casteism contributes to the moral fall. It encourages nepotism. It makes one go out of the way to help and favour people of one's own caste.
4. **Casteism leads to the Negligence of Talents and Efficiency:** If candidates are selected and appointments are made on the basis of

caste, it definitely damages talents, abilities and efficiencies of the people.

5. Casteism may even lead to Brain-Drain: Casteism which comes in the way of the recognition of merit and efficiency indirectly promotes brain-drain.
6. One of the seasoned politicians of India by name Namboodiripad himself has stated "The existence of caste consciousness, caste prejudices, discontent on the basis of caste inequalities- all these are impediments in the way of the development of the country as a whole, and therefore, of the development of "lower" and "backward" castes themselves. Caste separatism, therefore, helps, the advancement of the "lower" castes themselves.

Remedies of Casteism: The following are some suggestions concerning the solution of the problems arising out of casteism:

1. Proper education: The greatest need for the solution of the problem of casteism is proper education. The educational institutions should be able to provide an Atmosphere in which caste distinctions are not encouraged.
2. Intercaste marriage: Another way of combating the continuing increase in casteism is the encouragement of inter caste marriages. Intercaste marriage provides an opportunity for two families belonging to different castes to come together, not just two individuals, and understand each other.
3. Lesser use of the word 'caste': One way of solving the problem of casteism is to make less frequent use of the word 'caste' so that there may be no traces of it left in the minds of the impressionable children.
4. Cultural and economic equality: Another way of facing the problem of casteism is to introduce cultural and economic equality in the minds and the lives of the various castes.

COMMUNALISM

The origin and growth of communalism has its own history in India. In fact, communalism was part and parcel of the British policy of "divide and rule," The beginning of communalism can be traced to the pre-independence days. In the first war of independence [1857]

the Hindus as well as the Muslims had united to throw the British imperialism out of India. The British suppressed the movement and later on started making use of the policy of “divide and rule” to instigate the Muslims against the Hindus and vice versa.

MAIN CHARACTERISTICS OF COMMUNALISM

Attachment to a religious community is not communalism. The religiosity of a community is not communalism. But using a religious community against other communities and against the whole nation is communalism.

- Communalism considers a particular religious community separate from the rest of the communities.
- It believes that not only religious but also secular interests of that community are separate from similar interests of other communities.
- Communalism believes that the specific interests of the community can be promoted by maintaining its separate identity and organising it separately for the promotion of those interests.
- Communal interests always super impose themselves on the national interests.
- Communalism breeds mutual distrust and disharmony among the communities. It adopts an attitude of hostility towards other religious communities.
- Communalism treats some citizens not as citizens but as members of some specific religious community.
- Communalism makes a particular religious community to impose its religious views and social norms on the members of other religious communities also. It denies freedom to the members of other religious communities and the right to have their own religious views and social norms.
- Communalism fails to separate religion from politics. It tries to conduct government on the basis of religious dogmas.
- Communalism leads to the abuse of power. It seeks to impose the social and religious norms of the community on other communities by several means including force, fraud, economic and other allurements and even assistance from foreign powers.
- In its extreme form, communalism claims nationhood for the community concerned and seeks to raise it to a status of sovereign state.

CAUSES FOR THE GROWTH OF COMMUNALISM

- The Communal political parties and organisations that have been fanning the fire of separatism
- Minority appeasement policy adopted by the political parties
- The elections which make the political parties and organisations to make a communal appeal to the voters and to keep alive the communal feelings
- The media, literature and textbooks that have communal slant and that give support to communal forces.
- Separation and isolation found among the Muslims.
- The economic and educational backwardness found amongst some minority groups.
- The aggressive Hindu chauvinism championed by a few forces.
- Political opportunities which are found in almost all the political parties in India which makes the political leader to give priority to their partisan political interests rather than to the national interests.
- “Devide and rule” policy which the British had followed caused lot of damage to our national interest. The same type of policy is continued in a surreptitious manner even now.
- In addition to the above factors mentioned by Prof. Avasthi, we can also list a few other factors which are contributing to the phenomenon of communalism.
- Role of foreign forces which have been instigating communal activities and communal riots in India. The role of these forces in giving training to the communal extremists and in supplying sophisticated technical equipments for fanning the fire of communalism.
- Large scale conversion activities taking place in India are also contributing to communalism. Both the Christian and the Muslim minority forces are indulging in these kinds of conversion activities. These conversions are often made in a forcible manner and sometimes by means of temptations and so on.
- The subversion of secularism by the political parties is also a factor encouraging communalism. Political parties which speak of secularism pay only lip sympathy to secularism but in practice support communalism.
- The growing disappointment among the Hindus who constitute the majority community is also a factor in favour of communalism.

The Hindus believe that due to the “vote bank politics” of the minority community the larger national interests are scarified.

- The Hindu militancy too has added to the problem of communalism. In their attempt to defend Hindu interests and counteract attacks on it, some Hindu organisations have resorted to militant activities. These activities have caused communal frictions and conflicts.

Some Features of Communal Riots taking place in India

Various studies have been conducted in order to collect enough information about the phenomena of communalism and communal riots. A study instituted to go into the major communal riots that took place in the country for the last five decades has revealed some special features of the communal riots.² they can be stated below.

Studies of communalism and communal riots have stated that in most of the instances, the communal riots are found to be politically motivated.

Communal Tensions or Riots

- The biggest outcome of the communalism is communal tensions or riots. When religious matters are politicalised it leads not only to communalism but also to the communal riots. The riots that take place due to clashes of communal interests of two or more communities are regarded as Communal riots.
- The concept of communal violence or riot can be defined in the words of Prof. Ram Ahuja as follows : “Communal violence involves people belonging to two different religious communities mobilised against each other and carrying the feelings of hostility, emotional fury, exploitation, social discrimination and social neglect. The high degree of cohesion in one community against another is built around tension and polarisation. The target of attack are the members of the ‘enemy’ community..... it could thus be said that communal violence is based mainly on hatred, enmity and revenge”¹
- The incidences of communal riots are steadily increasing in India. Ever since politics came to be communalised, communal violence has increased quantitatively. According to a study conducted in India in 1966-67, as many as 310 instances of communal riots were reported and the figure increased to 1300 in 1985-86. All the provinces and all the places are not equally sensitive to communal

riots. For example, 61 districts out of 350 districts in India were identified as sensitive districts in 1961, whereas 216 districts were identified so in 1979 and 186 were regarded so in 1989. It is reported that property worth Rs.14 crore was damaged in communal riots between 1983 and 1986 [Times of India-July 25, 1986]. In the 2086 incidences of communal riots in 3 years between 1986 and 1988, both the years inclusive, 1024 person were killed and 12352 injured. It is observed that some states are found to be regularly suffering from the problem of recurring communal riots. instigated by religious factors. Even the Madan Commission instituted to look into the communal disturbanace in Maharastra in May 1970 emphasised that “the architects and builders of communal tension are the communalists and a certain class of politicians.....”

- In addition to the political interests, economic interests also play a vital role in augmenting communal clashes.
- Statistics have revealed that communal riots seem to be more common in north India than in south India.
- The possibility of recurrence of communal riots in a town where communal riots have already taken place once or twice is greater than in a town in which riots have never occurred.
- It is observed that most of the communal riots take place on the occasions of religious festivals.
- It is also observed that communal riots are found in a larger number in urban areas rather than in rural areas. The concentration of people of the minority communities in urban areas is probably the reason behind this.
- Normally on the occasion of the communal riots deadly weapons are used by people involved in the communal riots.

Suggestions to control and eradicate communalism

Communalism has been increasing in this country for the past 5 decades. It has impeded the process of development and also has hurt the scientific temper and the secular spirit. “Communalism emerges in India as the most dangerous threat to the cultural modernisation. It is a complex process but its causes generally subsist in the contradictions generated by the forces of social restructuration.

Communalism is a creeping paralysis which demands solution. Communal riots pose a permanent threat to the religious harmony in this land. They must be effectively dealt with and minimised. A few of

the suggestions in this regard may be noted. It is true that giving suggestions is an easy task but putting them into practice is itself a big challenge. Prof. Ram Ahuja suggests that the problem of communal riots must be tackled in 2 ways : (A) undertaking immediate remedial measures, and (B) resorting to long term remedial measures.

Immediate Remedial Measures:

- Setting up peace committee: In the riot-torn places peace committee consisting of the respected leaders of the different religious communities are to be formed immediately after the outbreak of communal violence.
- Use of New Strategies and Plans by the State: Since rioters are making use of modern sophisticated equipments and weapons to spread communal riots everywhere, it is necessary for the state to resort to new strategies and plans to hook those rioters and instill confidence in the minds of riot-hit individuals and innocent people.
- Supervision of the Media : The role of the media is very important in the course of communal riots. The Media must exercise great restraint in spreading rumours and reports of communal riots. The state must have strict vigilance over the media.
- Suppressing the Extremists: The Government in power must use its authority and power in suppressing the communal riots. It should not hesitate to impose ban on communal organisations directly or indirectly indulging in communal riots.

Other Measures :

- In the riot-torn areas efficient and secular minded police officials must be posted.
- Special Courts should be established to deal with the cases of communal riots. Speedy disposal of the cases is an essential step in this direction.
- The riot affected people must be given protection immediately and sufficient care should be taken to make arrangements for their rehabilitation if needed.
- Immediate legal action should be instituted against those who instigate communal riots.
- To make the people Free from communal Frenzies and Passions.
- Preventing Communalization of the state and the political elites in power.

- Protecting the civil society from being communalized.
- Educational System should be free from communal ideas and ideologies..
- Role of the Media should be imbued in national spirit.
- Ideology that Economic Development by itself brings down communalism is not correct.
- Legislation against Forcible conversions.

REGIONALISM

Regionalism is another major challenge to nation building. It does not mean a mere attachment to one's region but has come up to mean deriding the loyalty to the nation or State. Before understanding regionalism let us know what the term 'region' implies. A region refers to an area marked by certain physical and cultural characteristics which are different from those of neighbouring areas. "Love for a particular region in preference to the State of which the region is a part is called regionalism". Regionalism is also understood as "conscious of loyalty to a district area within a country, usually characterized by a common culture and language or historical or social background."

Seligman and Johnson have defined regionalism as "a counter movement to any exaggerated or oppressive form of centralization".

According to Iqbal Narain "Regionalism has both a positive and negative dimension. Speaking in positive terms it embodies a quest for self-fulfillment on the part of the people of an area. Negatively speaking regionalism reflects a psyche of relative deprivation resulting from specific grievance."

In the words of A.T.Philip and K.H.Shivaji Rao "Regionalism refers to sub-nationalism demanding preference of the region as against the country as a whole".

CHARACTERISTICS

From the above definitions we may draw the following characteristics of regionalism.

1. Regionalism is a frame of mind.
2. It is a love and loyalty shown to the region in preference to the State or nation.

3. It is expressed in the ideas like development of one's own region even at the cost of other regions, enjoyment of all benefits from the development by the people of the same region alone.
4. It does not allow people from other regions to work and settle in the region even at the cost of other regions, enjoyment of all benefits from the development by the people of the same region alone.
5. It does not allow people from other regions to work and settle in the region. Regionalism, to-day is expressed in the following ways.
 - The First is the demand for a separate state on the basis of language. The formation of Andhra Pradesh, the division of Punjab into three separate provinces such as Punjab, Haryana and Himachal Pradesh, the formation of a number of States in North Eastern region are the outcome of such demand.
 - The second is the slogan of "the Son of the Soil" the essence of this demand is to secure preference for the local people in matters of employment and protection of their trade and industries.
 - The third is in the form of boundary disputes between the States.
 - The fourth is in the form of growth of militant regionalism in the name of various Senas like SiveSena in Maharastra, Tamil Sena in Tamil Nadu, Hindi Sena in the North India etc.
 - The fifth expression of regionalism is found in the inter-state water disputes. The conflict between Punjab and Haryana relating to the distribution of water from the river like Ravi, Beas and Sutlej and the fight between Karnataka and Tamilnadu for the Cauvery water etc. can be cited as examples.

CAUSES OF REGIONALISM

Regionalism is a complex social process. Its causes are many and varied. Some of the important factors promoting regionalism are discussed below.

Geographical Factor:

India is a vast country. It has a number of distinct regions. Each region has a different kind of climate, topography and settlement pattern. This geographical difference gives the people of a region feeling that they are different from others.

Cultural Factor:

Each region has its own customs, traditions and culture. The people living in a region develop an identity with the culture. They develop a tendency to like it and treat the culture of other regions as alien.

Historical Factor:

Many of the regions have their local history, historical traditions and local heroes. The people of these regions get inspired by their regional history. If for any reason the local personalities are ignored and regionalism becomes pronounced.

Economic Factor:

Economic factor is the root of regionalism. Even after independence some regions have become more advanced economically, industrially and agriculturally than others. The difference in economic development gives rise to the feeling in less developed regions that they have been relatively deprived. The recent creation of Uttarakhand State, Jharkhand State and Chhatisgarh amply illustrate this.

Linguistic Factor:

Language also strengthens the hand of regionalism. India is a country with many languages. People speaking the same language feel united. They develop an emotional attachment for the language and its literature. This at times turns into linguistic regionalism.

Political Factor:

Political parties use 'region' to serve their political ends. They exploit regional sentiments as and when necessary. At the time of election they make regional problem an issue for campaigning. A good number of regional parties are also raising their heads. Some such parties are ADMK and AIDAMAK in Tamil Nadu Akali Dal in Punjab, Jharkhand Party in Bihar, Assam Gana Parishad in Assam etc.

Remedial Measures

The task before the nation is how to fight out regionalism. In this connection the following remedial measures can be suggested.

1. Greater priority should be given to the economic development of the backward regions.

2. Cultural interaction between the regions should be promoted in large scale.
3. A balanced distribution of national resources should be made for all the regions.
4. People should be educated to wipe out separatist feeling and develop patriotic feeling.
5. The regional parties should be banned.
6. Transport and communication system should be made wide-spread so that people from one region can move to other regions freely.
7. Mass media of communication should be put to use for spreading the message of nationalism over regionalism.

MINORITIES

Wide differences are seen between these so called “minorities” and the “dominant group”. This often makes the dominant group in these societies to differentiate between its members and the minority. Very often unequal treatment is meted out to the members of the minority group denying them equal access to power, wealth and prestige.

N.J.Smelser : A minority group may be defined as “a group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment and who, therefore, regard themselves as objects of collective discrimination”

Richard T. Schaefer : “A minority group is a sub-ordinate group whose members have significantly less control or power over their own lives than the members of a dominant group have over theirs”

Many developing nations in the Third World are also caught by the problems associated with the minorities. In many of these nations, racial tensions, communal riots; ethnic clashes have become almost the daily political news. In Srilanka, conflicts are still going on between the Buddhists and the Tamil ethnic groups. The position of India is also very precarious. The communal riots which have a history of more than 100 years costed India very heavily in 1947, when it was divided into two separate nations purely on communal lines.

MAIN PROBLEMS OF THE MINORITIES

Minorities of ethnic, religious, racial or linguistic character of different nations of the world are facing two important problems: (i)

the problem of prejudice and discrimination, and (ii) the problem of preserving their distinct social and cultural life.

1. Problem of Prejudice and Discrimination
2. Prejudice and discrimination are found in any situation of hostility between racial and ethnic groups and divergent religious communities. The two terms are often used interchangeably in ordinary speech, but in fact, they refer to two different, but related phenomenon.
3. The Phenomenon of Prejudice
4. Prejudice implies a negative or an unfavourable attitude :
5. Prejudice Violates social norms and sense of justice
6. Prejudice works on the “In-group and out-group” principle.

The Dominant Group Claiming Social Advantage At the Expense of the Minority Groups:

Discrimination takes place when the dominant group regards itself as entitled to social advantages and uses its power to secure those advantages at the expense of the minority groups. These advantages may be many different kinds. The dominant group may, for example, reserve positions of political power for itself; it may establish a claim over desirable residential areas; it may demand the exclusive use of certain recreational facilities and schools; it may right to high-status jobs.

Prevalence of Discriminatory Practices:

Discriminatory practices often become embedded in society's laws. even more severe discriminatory practices against the Blacks prevailed in South Africa during the British rule against which Mahatma Gandhiji waged a successful and an untrung non-violent battle.

Institutionalised Discrimination:

The concept of “institutionalised discrimination” reveals that “discrimination against some groups in a society can result from the majority simply adhering, unthinkingly to the existing organisational and institutional rules or norms” Institutional sexism and institutionalised racism are most common manifestations of this phenomenon. Institutionalised Discrimination Prevails in Many Areas of Society.

Problems of Religious Minorities

Racial, religious, ethnic, linguistic and other minorities are subject to some or the other problems everywhere. The two main problems

which they normally face are: The problem of prejudice and discrimination, and (ii) the problem of preserving their distinct social and cultural life.

Some of the problems of Minorities in India

In spite of the provisions of the constitutional equality, religious minorities in India, often experience some problems among which the following may be noted.

Problem of providing protection: Need for security and protection is very often felt by the minorities. Especially times of communal violence, caste conflicts, observance of festivals and religious functions on a mass scale, minority groups often seek police protection.

Problem of Communal Tension and Riots: Communal tensions and riots have been incessantly increasing since independence. Whenever the communal tensions and riots take place for whatever reason, minority interests get threatened; fears and anxieties become widespread. It becomes a tough task for the government in power to restore the confidence in them.

Problem of Lack of Representation in Civil Service and Politics: Though the constitution provides for equality and equal opportunities to all its citizens including the religious minorities, the biggest minority community, that is, Muslims in particular, have not availed themselves of these facilities. There is a feeling among them that they are neglected. However, such a feeling does not seem to be economically and educationally better than the majority community.

Problem of Separation: Some of the demands put forward by some religious communities in some areas are not acceptable to others. This has widened the gap between them and others. Examples: The separatist tendency present among some Muslim extremists in Kashmir and their demand for the establishment of Independent Kashmir is not acceptable to others. Such a demand is regarded as anti-national. Similarly, some of the Christian extremists in Nagaland and Mizoram are demanding separate statehood for their provinces. Both these demands are supportive of “separatism” and hence cannot be accepted.

Failure to stick on strictly to secularism: India has declared itself as a “secular” country. The very spirit of our constitution is secular. Almost

all political parties including the Muslim League claim themselves to be secular. But in actual practice, no party is honest in its commitment to secularism. Purely religious issues are often politicised by these parties.

Problem relating to the introduction of common civil code: Another major hurdle that we find in the relation between the majority and the minority is relating to the failure of Governments which have assumed power so far, in the introduction of a common civil code. It is argued that social equality is possible only when a common civil code is enforced throughout the nation.

It is true that communal disturbances, religious conflicts, group clashes are taking place frequently in India. In spite of these disturbances the nation has maintained its secular character for the past 55 years. Further, the

Government has been making special efforts to safeguard the interests of the religious minorities. Some of the governmental efforts in promoting the welfare of the minorities are mentioned below.

WELFARE OF THE MINORITIES

Constitutional Provisions for the protection of minorities

Constitutional provisions that are made for protecting the interests of the minorities can be classified into two groups (a) General provisions and (b) specific provisions.

General Provisions: The constitution of India treats the minorities on par with the other people. Article 14 of the constitution assures them equality before law, Article-15 prohibits discriminatory treatment, Article-16 provides for equal employment opportunities, Article 325 and 326 provide for right to universal adult franchise to all, including the minorities and Article 44 makes provision for common civil codes.

Specific provisions: Articles 29 and 30 of the constitution provide protection to the linguistic, educational and cultural rights of the minorities. Article 29 states that any community in India is entitled to have and preserve its own specific languages, script or culture Article 30 declares (a) that all minorities. (b) it also states that the state while giving grants shall not discriminate against any institution just because it belongs to a linguistic or religious minority. (c) Articles 331 and 333

also make provisions to give protection to the interests of the Anglo-Indian communities.

Fifteen Point Programme for the welfare of the minorities:

In 1985, the then Government of India, under the directions of the Prime Minister Smt. Indira Gandhi, framed a 15 point programme to promote the welfare of the minorities. The programme consists of the following recommendations and activities.

Protection against communal riots:

In areas identified as sensitive from the religious point of view, very efficient, honest and strict police officers known for their secular outlook should be appointed so that better protection could be given to the minorities.

Police officers and district collectors who render an impartial and an efficient service in controlling communal riots must be felicitated.

Stringent legal action must be taken against those who instigate communal riots and violence.

Separate courts to be established to investigate into the criminal cases connected with communal riots, immediate legal steps to be taken to give reliefs to those affected by communal riots. They must also be rehabilitated at the earliest.

Mass media such as radio and T.V. etc, must assist the establishment in reviving communal harmony, peace and mutual understanding in the riot-hit areas.

News papers and periodicals are specifically requested not to disturb the communal harmony of an area through their prejudiced articles.

Appointment in state and central services

The states are to be instructed to take extra care regarding the minorities in making appointments for the police department.

The Central Govt. must also have the same stand while making appointments to Central serve Police-force.

The railways, nationalised banks and industries in the public sector do provide employment opportunities to a large number people..

Special training classes should be held in the minority institutions to the candidates belonging to the minority communities.

Special encouragement must be given to open technical institutions such as ITI, polytechnics and engineering colleges in the areas in which

the TheNational Commission for Minorities Act, 1992 was passed by theParliament with the main intention of providing protection to the minority community.

The Commissioner for Linguistic Minorities appointed under the Article 350-B of the Constitution investigates all matters relating to the safeguards provided for the linguistic minorities.

Pre-Examination Coaching Scheme for Minorities: for improving the employability of the minorities in the public employment and increasing their intake in the professional courses, a pre-examination coaching scheme is being implemented by the Ministry of Social Justice and Empowerment, since 1992-93.

UNTOUCHABILITY

The evil practice of untouchability has been an universal phenomenon throughout Indian society. There has been no period in course of her history, which has not experienced this evil. Social rules and regulations concerning this practice also varies from one region to another which prohibits the formulation of a comprehensive and logical definition. According to Gandhi untouchables are those suffering from many social as well as legal disabilities and living at the mercy of the people from higher strata.”

It is extremely difficult to define untouchability. In fact, it implies those disabilities which were imposed upon the scheduled castes by the superior castes. In Untouchability Offences Act 1955, the word untouchability was given this connotation. According to it, it is an offence to prevent any person on the ground of untouchability (a) from entering any place of public worship which is open to other persons, professing the same religion, (b) from worshipping or offering prayers or performing any religious service in any place of public worship or bathing in or using the waters of any scared tank, well, spring or water-course in the same manner as is permissible to other persons professing the same religion; and (c) from access to or use of a shop, hotel, public restaurant or place of public entertainment or public conveyance or hospital dispensary or educational institution or charitable trust.” Dr. Bhim Rao Ambedkar and Mahatma Gandhi have also defined untouchability on the basis of some disabilities. In this way disabilities are a sign of untouchability. Dr. D.N.Majumdar has written, “The untouchable castes are those who suffer from various social and political

distabilities many of which are traditionally prescribed and socially enforced by higher castes”³ In brief, untouchable are those castes which are subject to some disabilities in every walk of life social, religious, economic and political. This definition will be further clarified by a detailed description of these disabilities.

Untouchables suffer from the following disabilities

Religious disabilities – In India the Harijans were subjected to various religious disabilities in the society. They were prevented from entering temples, monasteries and cremation grounds, and could not make use of them because it was believed that these places would become impure by their touching them. In this way the Harijans could not worship in the temple. Their presence was considered sufficient to defile the gods, let alone their worshippers.

Social disabilities: In the social sphere the disabilities of the Harijans are the following:-

1. Prevention from the use of public roads- Hudson has written that the presence of a particular untouchable caste in Tamil Nadu was considered so derogatory that their members were prevented from using the public roads in the day times and consequently they were obliged to do their work at night. Their shadow was enough to defile the members of the higher castes of dalit would adopt a prostrate posture upon the ground so that their shadow may not fall on the member of higher castes.
2. Prevention from the use of public wells – In almost all Indian villages the dalit were forbidden to use the well for drawing water, and this convention was enforced with a greater or less degree strictness. In Bengal they were permitted to come near the well but not allowed to draw water from it. Only a higher caste hindu could draw water for them. In some other states the untouchables were not permitted even to approach the well.
3. Prevention from entering schools – The Dalit children did not have the right to enter the schools because if they sit down to study along with other children it would have defiled the latter.
4. Other social restrictions – Besides the foregoing disabilities the dalit were subjected to many other social restrictions. In marriage the dalit bride and bridegroom were not allowed to sit in the palanquin. Among the Chamars the bridegroom was harassed by the Rajputs

if he sat on a horse. The dalit were not allowed the freedom of adopting a respectable outfit. The hair dresser would not tend their hair. The washerman would not wash their clothes and the shopkeeper would not supply them food.

Economic disabilities: The disabilities of the Harijan were not restricted only to the social sphere but extended into the economic sphere too. Due to their occupation. They did not have permission to engage in the profession of the higher castes. Their conventional occupations were dirty and soiled and their means for earning their bread and butter were limited. Even now there is next to no education among the Dalits. They are burdened with debt while poverty and famine conditions prevail among them.

Effect of Untouchability

In *Caste and Class in India*, Ghurye has written that in Poona, during the reign of the Marathas the untouchable castes Mahar and Mang were not allowed to enter the gates of towns between three O'Clock in the afternoon and nine in the morning because the shadows are not their longest at this time and there is the fear of the higher Brahmins being defiled. In Maharashtra the Mahar caste could spit only in small containers tied around their neck because they spit upon the road it might defile some superior Hindu by touching his foot. Often if No citizen shall on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for or discriminated against in respect of any employment or office under the state.

Nothing in this article shall prevent Parliament from making any law prescribing, in regard to a class or classes of employment or appointment to any office under any state specified in the First Schedule or any local or other authority within its territory, any requirement as to residence within that state prior to such employment or appointment.

Para 17- 'Untouchability' is abolished and its practice in any form forbidden. The enforcement of any disability arising out of 'untouchability' shall be an offence punishable in accordance with law.

The following provisions have been made for the eradication of untouchability in the Directive Principles of state policy in the Indian Constitution:-

Chapter 6- The Government will develop the economic and educational interests of the weakest classes, especially scheduled castes

and scheduled backward castes, with special precautions and will protect them from social injustice and all kinds of exploitation.

Article 46 – The state shall promote with special care the educational and economic interests of the weaker sections of the people and in particular, of the scheduled castes and the scheduled tribes and shall protect them from social injustice and all forms of exploitation. Some Brahmin passed their way the Mahars had to destroy the imprints of their feet with brambles and lie down at a distance in order to protect the Brahmin from their shadow. In Malabar the Shanar had to keep a distance of twenty four feet from the Brahmin, the Tiya a distance of thirty six feet and the Pulayan a distance of more than ninety six feet. It is obvious that the biggest cause of untouchability is the segregation of relations within the castes.

Fundamental Causes of Untouchable

In 'Caste in India' J.H.Hutton writes, "The origin of the position of exterior castes is partly racial, partly religious and partly a matter of social custom." In this way, the three fundamental causes of untouchability are racial, religious and social factors.

Racial Factors: The fundamental causes of untouchability are racial factors. The victor always considers himself superior to the vanquished and wants to be spared the latter's influence. This no less true in the case of races.

According to Hutton this restriction has been imposed upon the people because they are different from the other Naga tribes from the racial viewpoint. In Garhwala the bride and bridegroom belonging to the artisan and Harijan castes, which had low social status were not allowed the use of the palanquin or the horse. The cause of this has been explained by some sociologists to be the advent of the higher castes from the plains into the native homeland of the artisans and Harijans. These examples prove that racial distinctions have some hand in the origin of the custom of untouchability.

Religious Factors: Religious beliefs and conventions are also causes of untouchability. In religion much importance is attributed to purity and divinity. Thus it was considered essential to abstain from the people who engage in impure occupations. In the words of Dr. Ghurye, "Idea of purity, whether occupational or ceremonial, is found to have been a factor in the genesis of caste or the very soul of the idea and practice

of untouchability.” It was the sense of purity which led to the sweepers and cobblers being designated as untouchables in Hindu society.

Social Factors- Social customs and conventions shared the burden of maintaining the untouchability recognised by the religious and racial causes. Social conventions are so influential that even the members of the untouchable castes dare not violate the customs of untouchability.

Efforts to Eradicate Untouchability:

In the paragraph 46 of the Indian Constitution much emphasis has been laid upon the spread of education among the backward castes and the protection of their economic interest.

Para 15(1)- The state will not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, restriction or condition with regard to :-

Access to shops, public restaurants, hotels and places of public entertainment, or

The use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of state funds, or dedicated to the use of the general public.

Para 16(1)- There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state.

Article 164- Provided that in the State of Bihar, Madhya Pradesh and Orissa, there shall be Minister in charge of tribal welfare who may in addition be in-charge of welfare of the scheduled castes and backward classes or any other work. Article 320 (1) – Seats shall be reserved in the house of the people for:-

The scheduled castes:

The scheduled tribes except the scheduled tribes in the tribal areas of Assam; and The scheduled tribes in the autonomous districts of Assam.

The number of seats reserved in any state for the scheduled castes or the scheduled tribes under clause (1) shall bear, of as nearly as may be the same proportion to the total number of seats allotted to that state in the house of the people as the population of the scheduled castes in

the state of the scheduled tribes in the state or part of the state as the case may be in respect of which seats are so reserved, bears to the total population of the state.

people as the population of the scheduled castes in the state of the scheduled tribes in the state or part of the state as the case may be in respect of which seats are so reserved, bears to the total population of the state.

Article 332 (1)- Seats shall be reserved for these scheduled castes and the scheduled tribes, except the scheduled tribes in the tribal areas of Assam in the legislative Assembly of every state specified in the Part A or Part B of the First Schedule.

Seats shall be reserved also for the autonomous districts in the Legislative Assembly of Assam.

Article 335- The claims of the members of the scheduled castes and the scheduled tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to service and posts in connection with the affairs of the union or of a state.

Article 338 (1) – There shall be a special officer for the scheduled castes and scheduled tribes to be appointed by the President.

It shall be the duty of the special officer to investigate all matters relating to the safeguards provided for the scheduled castes and scheduled tribes under the constitution and report to the President upon the working of those safeguards at such intervals as the President may direct and the President shall cause all such reports to be laid before each House or Parliament.

Articles 340 (1)- The President may by order appoint a Commission consisting of such persons as he thinks fit to investigate the conditions of socially and educationally backward classes within the territory of India and the difficulties under which they labour and to make recommendations as to the step that should be taken by the Union or any State to remove such difficulties and to improve their conditions and as to the grants that should be made for the purpose by the union or any state and the conditions subject to which such grants should be made, and the order appointing such commission shall define the procedure to be followed by the Commission.

Realising the financial problems of the Harijans the Government have taken the following steps in the direction of their financial improvement-

- In nearly all the States of India laws have been enacted for defending the untouchables from the Mahajans.
- In Bihar and Orissa the Harijans had to become slaves of the money lenders in the event of their inability to repay debt. Now this tradition has come to an end due to new laws.
- In Andhra, Bihar, Orissa, Bombay, Madras, Uttar Pradesh and Saurashtra the Government have turned useless and unoccupied land into cultivable land and distributed it among the Harijans.
- The governments of Andhra, Bihar, Orissa, Assam, Madhya Pradesh, West Bengal and Bhopal have enacted laws by virtue of which the Harijan cultivating the land is to be considered the land owner and can not be deprived of it.
- The Government are giving financial assistance to the Harijans in order that they may be able to buy agricultural implements, animals, manure, superior seeds, modern tools of agriculture etc.
- Assistance to Agriculture, Cottage Industries and Animal Husbandry is being given. In Assam, Bihar, Bombay, Uttar Pradesh, Hyderabad and West Bengal the Harijans are being assisted financially as well as otherwise for the development of their cottage industries. Training centres are also being opened for teaching people and making them skilled in cottage industries. Animal husbandry and poultry farming are also being encouraged among the Harijans.
- The Government of India is also providing aid to non-governmental institutions which are exerting effort for the eradication of untouchability. In 1954 the Indian Government aided the state Government, Harijan Sevak Sangh, Indian Depressed Classes League and the Harijan Ashram of Prayag to the extent of four crores of rupees.
- The educational facilities provided by the Government to the Harijans are in the form of free education, scholarships, books, stationary and other educational materials.
- According to the Indian Constitution candidature had been reserved in
- Government services for untouchables for a period of ten years. Not only in central government services but also in state government services these seats are reserved even now.

Non-Governmental Efforts:

Besides the programme for political awakening, the Indian National Congress made efforts for the eradication of untouchability. The Attempts

made by Gandhiji in this direction are well known. As a result of his efforts the untouchables slowly got rid of their social disabilities. The doors of the universities, temples, public places etc. were opened to them. In the beginning the superior Hindus opposed these improvements but they later agreed to them. Besides the congress many other political parties took part in the emancipation of the Harijans. Among them the work done by the Depressed Class Union, The Social Service League, Depressed Classes League, Andhra Deen Federation deserves mention. But the Harijan Sevak Sangh was started under the leadership of Thakkar Bapa. There are many branches of this Sangh in Andhra, Tamil Nadu, Mysore, Hyderabad, Gujrat, Maharastra, Karnatak, Uttar Pradesh, Bihar and Delhi. 120 Boarding Houses are being managed by the Harijan Sevak Sangh. As a result of the efforts made by the Tamil Nadu Sangh 100 big temples were opened for the Harijans. The Sangh achieved notable success in opening the public places to the Harijans. Many Harijan students should be thankful to the Sangh for their scholarships which they got mainly due to the efforts of the Sangh. Technological schools have also been opened for imparting training in cottage industries and this too has come about mainly through the efforts of the Sangh. Among these institutions the Harijan Audyogik-Grah Delhi, Harijan Audyogik School and Hostel Kadambokam, Harijan Ashram Harijan Balika Vidyalaya Sabarmati, Harijan Balika Sadan Hugli, Anjani Harijan Girls Hostel Bezwada, Kastoomba Balika Ashram Okhla etc.

Suggestions for the Eradication of Untouchability

- The methods of eradication of untouchability are now known to all educated people. The following suggestions can be made in this direction-
- Education should be spread among the Harijans and this should include both general education as well as technical education. Education should be free, coupled with facilities of scholarship, books, stationary, hostels etc.
- Laws should be formulated for legal protection from interest upon loans and deprivation of land in order to improve the financial condition of the Harijans.
- The Harijans should be helped in every conceivable way so as to remove their economic disabilities.
- The Harijans should be provided with land, animals, ploughs, seeds, manure and agricultural tools for agriculture. Financial assistance for cottage industries should be supplemented by technical training.

- Laws should be formulated for preventing the Harijans from being subjected to social disabilities.
- Laws removing the religious disabilities which burden the Harijans should also be enforced.
- Platform speeches, radio, newspaper, the press and other means of communication should assist in the propaganda against untouchability.
- In spite of the enforcement of all the above mentioned measures, it will take the Harijans a long time to achieve equality with the superior castes. Thus, until they do so, some places should be reserved for them in the government services.
- It is necessary that seats should be reserved for the Harijans in the legislatures for some time to come. Some people contend that this violates the democratic principle of equality, but the people who have been deprived of equality for hundreds of years need some privileges in order to restore them to the general level. Once they have become equal to the superior castes the privileges will no longer be necessary.
- The eradication of the caste system is very essential for the removal of untouchability. Actually, the caste system is the biggest single cause of untouchability even though it is not the sole cause. Thus the eradication of the caste system will also remove the tradition of untouchability.

It is necessary that there should be a ever increasing contact between the Harijans and the caste/Hindus at the same time that all the above measures are being put into practice, so that the tradition of untouchability should be destroyed and the feelings of sheer disgust which the superior Hindus harbour for the untouchables as well as the sense of inferiority of the Harijans should be eliminated.

The Problem of Population

Modern theories of population start with Malthus who wrote his "Essay on Population" in 1798. Studies of animal life had already drawn attention to the tendency for animals to increase beyond the means of subsistence provided by Nature. Moreover, in Malthus' time the mechanical methods of agriculture which have given rise to the phenomenal increase in production of food stuffs were not yet known. Further, the enormous increase in production of wealth which the

Industrial Revolution made possible in the second half of the nineteenth century was still in the making. These were the conditions under which Malthus enunciated his theory that there is tendency for population in every country to increase faster than the means of subsistence. Such a tendency is attended by the operation of positive checks like increase in the death rate by war, famine, plague and diseases in general. If such consequences are to be averted, moral restraint and the operation of prudential considerations should be brought into play by the spread of education.

Population Explosion in India

India is the 2nd most populous country in the world. Its population has been steadily increasing since 1921. Having crossed the mark of 1 billion in 2000 A.D., India's population is currently increasing at the rate of 16 million each year and its annual growth rate is 1.93% as per 2001 census report. India's population is consistently increasing in all the States.

Some Important Aspects of the Growth of Indian Population

As per the 1991 census, India's population was 844 millions, and it increased to 1027 millions in 2001.

The land area of the country is only 2.4% of the total land area of the world. But its population is about 16% of the total population of the world.

At the present rate of growth, India is adding every 10 years a number of people more than double the total population of the U.K., or equal to the entire population of Pakistan, or more than the half the population of the USA or of the USSR.

India is just two-fifth of the USA, but India's population is more than 2 and a half times the population of the USA and USSR put together.

India's population is equal to the total population of 55 countries of Africa and Latin America.

In India today, 30 babies are borne every minute, 55,000 babies are born everyday and about 13 million babies are borne every year.

India, it is remarked, adds one Australia [that is the population of Australia] to its population every year.

Causes for the Rapid Growth of Population in India

Various factors have contributed to the rapid growth of population in India among which the following can be noted:

Peaceful Conditions: For nearly a century [1860-1960] India enjoyed comparative peace without involving herself in major inter-conflicts or wars especially after the establishment of British Rule. Peaceful conditions provided an impetus for over-population.

Excess of Birth over Death: Growth of population depends on the excess of births over deaths. Birth rate means the number of children born per thousand of living population, and similarly, the death rate in India is very high. At present [1981] it stands at 36. Death rate has been falling in recent years, from 27 in 1951 to 15 in 1980.

Progress in Medical Knowledge and its application has considerably reduced the death rate. It has helped us to control the spread of diseases like Malaria, T.B., Cholera, Plague, Influenza, Smallpox, etc., and protected the lives of people from the Jaws of death. Positively, it has contributed to greater population, because, those persons saved from the death also produced children to add to the existing numbers.

Improvement in Transport Facilities has helped people to avail of medical and health facilities without much difficulty. These have saved countless lives and added to the size of the population.

Improvements in the field of Agriculture and Industry also contributed to an increase in population. Uncertainties in the field of agriculture have largely been removed with the help of science and technology. Food production has considerably increased. Industries have been providing employment opportunities to thousands of persons. These developments have given people the confidence that they can afford to feed more people if they beget.

Certain Social Factors like Universal Marriage, Child Marriage, Early Marriage have also contributed to the problem. Indian consider marriage as a social obligation and almost all marriageable persons are

in a married state. Life-long bachelorship is looked down upon. Particularly for women marriage is almost an inescapable obligation. Further, the number of children born per couple is also large.

Social Attitudes of Indians also favour an increase in population.

Poverty, illiteracy, ignorance, absence of recreational facilities, attitudes of conservatism, orthodoxy, feeling of dependence on God, a sense of resignation towards life, looking upon children as old age pension, etc..., are all responsible for the rapid growth of population.

Lack of conscious family planning : There is the lack of conscious family planning on the part of the married people. The use of contraceptives is unknown to the illiterate masses. People feel that more children are wanted for economic purposes. Further, blind faith in fate and the existence of joint family system induce thoughtlessness in the matter of begetting children.

The Climatic conditions of India are also very conducive to the growth of population. The tropical climate stimulates sex urge. Montesquieu said that people of warm land are more sex-indulgent. Further, girls become physically mature at an early age ranging from 11 to 15 years of age. Immediately after puberty they are pushed into marriage and they begin to bear children. Child-bearing capacity of women lasts in the tropical places.

Added to this, during the earlier days the Government did not take much interest in introducing family planning to slow down the rapid growth of population. Though family planning programme was started under the Five Year Planning system, proper attention was not given to popularise it in the beginning. People also failed to recognise its importance. The result is the phenomenal growth of population.

Lack of Entertainment Facilities:

It has been observed that people especially in the rural areas, have been forced to find entertainment in the sex-play in the absence of proper entertainment facilities. This has further aggravated the problem.

Growth Rate of Population

The population of India grew at a slow rate prior to 1921. But its population has started growing at a fantastic rate of speed particularly

after 1931. The average annual growth rate of India's population was 0.56% in 1911 and it reached the record height of 2.22% in 1981. However, it has come down to 1.93% in 2001.

Uneven Distribution of Population:

Population of India is not equally distributed among all the states. On the contrary, we find heavy concentration of people in some states rather than in others.

Age Composition:

The proportion of population below 15 years is showing decline, whereas the proportion of elderly people in the Country is increasing. This trend may continue in the time to come. The increase in the elderly population will impose a greater burden on the already outstretched health services in the country.

Sex Composition:

Sex ratio is one of the characteristics of the population. It has an important bearing upon marriage rate, death rate, birth rate and even migration rate. The sex ratio is defined as "the number of females per 1,000 males". In any study of population, analysis of the sex composition or sex ratio plays a vital role.

Density of Population

Density is also a major factor in the study of population. In the Indian context, density is defined as the number of persons living per square kilometre. The density of population was found to be 77 in 1901 and it increased to the record mark of 324 in 2001.

Life Expectancy:

Life expectancy or expectation of life at a given age is the average number of years which a person of that age may expect to live, according to the mortality pattern prevalent in that country. Demographers consider it as one of the best indicators of a country's level of development and the overall health status of its population.

Dependency Ratio:

The proportion of persons above 65 years of age and children below 15 years of age are considered to be dependent on economically productive age group [15-64 years]. The ratio of the combined age groups 0-14 years plus 65 years and above to the 15-65 years age group – is referred to as the total dependency ratio.

Population and Urbanisation

Growth of population in most of the developing countries is closely associated with growing urbanisation. Urbanisation is taking place at a relatively greater speed in India. The proportion of urban population in India increased from 10.84% in 1901 to 25.72% in 1991 and was projected to be 285 million in 2001 compared to 217.17 million in 1991.

Birth and Death Rates:

The birth and death rates are important components of population growth. The birth and death rates in India that whereas the death rate considerably declined from 27.4 in 1951 to an estimated 8.7 per thousand population in 1999, the birth rate declined niggardly from 39.9 in 1951 to an estimated 26.1 per thousand in 1999.

During 1990 however, the birth rate showed a slight decline, to an estimated 30.2, further declining to 26.4 by the year 1998. The current picture indicates that birth and death rates are both declining in India.

Literacy Structure:

As far as the literacy structure of the country is concerned, on an average around 65.38% people are found to be literate [76% males and 54% females]. Kerala is a state wherein we find the highest literacy rate, that is 91% and Bihar and Jharkhan, the lowest ones with 49%. Of the total literate people in India in 1991[846.3 million], 56.7% had less than 3 years education, 23.8% 3-6 years education, 11% 7-11 years education, 6.8% 12-14 years education and 1.7% more than 14 years education. It is evident that we find a very limited number of people with college education. In spite of the fact that only an insignificant percent of the people are found to be degree holders, we find in India a large army of educated unemployed persons.

Social Deviance

Deviance involves the violation of group norms which may or may not be formalized into law. It is comprehensive concept that includes not only criminal behaviour but also many actions not subject to prosecution. The public official who takes a bribe has defied social norms, but so has the high school student who refuses to sit in an assigned seat or cuts class. Of course, deviation from norms is not always negative, let alone criminal.

Deviance can be understood only within its social context. A nude photograph of a woman in its social context. A nude photograph of a woman or man may be perfectly appropriate in an art museum but would be regarded as out of place in an elementary school classroom. A pharmacist is expected to sell prescription drugs only to people who have explicit instruction from medical authorities. If the pharmacist sells the same drugs to a narcotics dealer, he or she has committed deviant (and criminal) behaviour.

As Young and Mack have pointed out, "No norm is always obeyed; no individual always conforms to every set of expectations". Hence, deviance, that is, the act of going against the rules or norms is there everywhere. Deviant behaviours such as immorality, dishonesty, betray, burglary, corruption, cunningness, sneakiness, wickedness, gambling, drunkenness etc. go along with conformity. Deviance in one shape or another is found everywhere.

Robert R. Bell writes, "Possibly the simplest and the most common definition of deviance is a statistical one, that is defining anything as deviant that varies too far from the average in society." Thus, deviance is deviation from accepted patterns, ideas and norms of a society. Normal is the average.

Albert K. Cohen, "We define deviant behaviour as behaviour which violates institutionalized expectations that is, expectations which are shared and recognized as legitimate within a social system." Thus deviant behaviour deviates from the social standard and socially, accepted behaviour patterns.

Persons define deviance in two ways. Firstly he defines it as "a motivated tendency for an actor to behave in contravention of one or more institutionalized normative patterns." Secondly, he defines it as "the tendency on the part of one or more of the component actors to behave in such a way as to disturb the equilibrium of interactive process."

In the words of Alex Inkless, "Deviance, then, is not necessarily inherent in every departure from a commonly accepted standard nor in holding any minority view. This would be statistical deviance, but not social deviance. Social deviance arises when the departure from accepted norms involves action about which the community feels strongly, so strongly as to adopt sanctions to prevent or otherwise control the deviant behaviour."

Characteristics of Deviance

From the above discussion of the meaning and definition of deviance the following characteristics may be noted.

Deviance varies according to cultural norms. No thought or action is inherently deviant; it becomes deviant only in relation to particular norms. Because norms vary from place to place, deviance also varies. State law permits prostitution in rural areas of Nevada, although the practice is outlawed in the rest of the United States. Eleven states have gambling casinos; twenty-nine have casinos on Indian reservations. In all other states, casino gambling is illegal, although forty states operate their own lotteries.

People become deviant as others define them that way.: Everyone occasionally violates cultural norms, even to the extent of breaking the law.

For example, most of us at some time or other have “borrowed” a pen or other supplies from our workplace. Many of us also have walked around talking to ourselves. Whether such behaviour is sufficient to define us criminal or mentally ill depends on how others perceive, define, and respond to it.

Both norms and the way people define rule-breaking involve social power: The law, declared Karl Marx, is the means by which powerful people protect their interests. A homeless person who stands on a street corner denouncing the government risks arrest for disturbing the peace; a mayoral candidate during an election campaign does exactly the same thing and gets police protection. In short, norms and how we apply them reflect social inequality.

Deviance from Social Norms: Individuals do not strictly conform to the ideals and norms imposed by their culture. As a general rule, the cultural and social norms are fairly dynamic and flexible. The members of society modify them here and there according to their convenience. However, when this deviance becomes marked and socially condemned it is called deviant behaviour.

Personal as well as social: The deviant behaviour may be found on both the personal as well as social levels. While personal deviance is psychological, social deviance is characteristic of group behaviour.

Causes of Factors facilitating Deviance

H.M.Johnson had listed a few factors that facilitate deviance among which the following may be noted:

Faulty socialisation: 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. Parsons has pointed out that deviance proneness is more potential in the lower classes mainly because of failure in socialisation.

Weak Sanctions: Sanctions refer to the rewards or punishments use 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.

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 weakened. 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.

Ease of Rationalisation: The violators of norms try to smother 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. "They are picking on me; I could not help myself; I did not do it for myself; they asked for it; It is a deal ; it is all a matter of luck" – These expressions or slogans reflect the attitudes of such violators.

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.

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 women 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. Policemen, teachers, parents, business superiors, all may have such complex personalities with unconscious deviant tendencies.

Subcultural 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 confirming in the group. For example, the frustrated children of the working class flock together in little gangs. The subculture of this gang may emphasis malice and negativism.

Sentiments of Loyalty of 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 believe in their activities.

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.

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.

Juvenile Delinquency

There are several thousand juvenile delinquents in Indian Jails at present. Their condition is far from satisfactory and few are rehabilitated. This is due to the defects in our prison system. Over 1000 juvenile delinquents in India share prisons with adult criminals who harass and sodomise them. Their largest number is in West Bengal, closely followed by Orissa, Madhya Pradesh, Uttar Pradesh, Andhra Pradesh, Haryana and Gujarat.

Juvenile Delinquency Defined:

Delinquency, as defined by Freidlander, is a juvenile misconduct that might be dealt with under the law. Cyril Burt defines delinquency as occurring in a child "when his anti-social tendencies appear so grave that he becomes or ought to become the subject of official action", whereas William H. Sheldon regards delinquency "as behaviour disappointing beyond reasonable expectations".

From the legal viewpoint, a juvenile delinquent is a person between the ages of 15 and 17 who indulges in antisocial activity. In the U.S.A., the Ohio Code broadly defines juvenile delinquency thus : a juvenile delinquent is one who breaks the law, is a vagrant, persists in disobeying orders, whose behaviour endangers his own moral life as well as the moral life of others or one who tries to marry without the consent of his parents. It may as well be pointed out that the age of the so-called juvenile delinquents has not been similarly determined in all countries. It varies from country to country but is within the usual limits of 16 and 20.

Extent of Juvenile Delinquency in India

It is difficult to know the extent of this problem in any country because of certain reasons. (1) There is no satisfactory definition of crime, and the only workable definition is a legalistic one. According to this definition only those persons are considered criminals who violate the existing laws. However, there may be persons who violate mores but they cannot be convicted as criminals as these mores are not mentioned in the statute books. Thus, the data cannot be obtained regarding such criminals. (2) All crimes are not known to the police and one has to be caught and convicted to be a criminal because many crimes may not be reported legally for one reason or the other such as inefficiency of the administration or apathy of the public. (3) A delinquent is only caught when he has repeated his act many a time. Because it is only when the behaviour pattern is of an aggressive and antisocial nature and harmful to the public weal that the child concerned will come under the purview of law, and this is the stage when the existence of problem is already known. (4) There may be large number of children who may have behaviour problems and still be included under the delinquents. (5) Majority of the cases coming to the courts generally represent the under privileged groups whose parent lack cultural or economic resources.

Causes of Juvenile Delinquency

According to the novel approach and concepts of modern criminology, the causes of juvenile delinquency have been divided into two classes-internal and social. In crime, two types of factors are at work, internal and external. Internal factors include physical and psychological factors while the external factors consist of social elements.

The causes of juvenile delinquency will be divided into three classes for convenient study : (1) social causes, (2) psychological causes, (3) economic causes.

Social Causes:

Of the various causes of juvenile delinquency, the most comprehensive are the social causes. Among them, the main causes are : (1) family, (2) school, (3) criminal area, (4) bad company, (5) recreation, (6) war, (7) social disorganization, (8) displacement.

The Family: The major situations in the family that cause it are : (a) broken families, (b) attitude of parents (c) character and conduct of parents, (d) effect of criminal relatives. To understand the importance of family as cause of juvenile delinquency, it is necessary to comprehend these factors.

Broken Families: A study of juvenile delinquency has revealed that the greatest number of delinquents come from broken families. A broken family, as the term indicates, is one in which ties have been destroyed. A family is not constituted by a number of people living together but by their mutual intimate relationships. Absence of this intimacy results in the breaking up of a family, and it is in broken families that juvenile delinquents develop.

Attitude of Parents: In the family factor in juvenile delinquency, another important condition is the relation between the two parents. According to the preface to *women of the street*, a probing and searching analysis of the prostitutes of London, the problem of the prostitute has its origin in the relationship between the child parents.

Character and conduct of parents: A child's personality is considerably influenced by the character and conduct of its parents. One rarely

comes across a child who has been able to mould its behaviour according to socially accepted values and conceptions in the face of his parent's lies, hypocritical behaviour, sexual immorality and thieving.

Influence of brothers and sisters: A child's personality is susceptible to the influence of the personalities of his brothers and sisters apart from the personality and mutual relationship of the parents. This influence is more potent in the case of girls as they are not exposed to external influence as much as boys who remain in the home for a considerably less period of time.

The School: After the family, a child's personality is next influenced by the school. But one major form of juvenile delinquency is absconding from school.

Crime-dominated area: According to the results of a study by Clifford, Shaw and Mckay, some are not conducive to the development of children. It is a matter of common knowledge that the neighbourhood casts important influences upon the child.

Bad Company: According to the famous criminologist Edwin H. Sutherland, criminal behaviour is acquired through interactions with others. He says that an individual becomes a criminal when there is an excess of conditions that promote the infringement of law over conditions that prevent such infringement.

The type and mode of entertainment available also has a far reaching influence on the character building of children.

Absence of recreation: Means of recreation have an important place in the child's development. It is only a good and healthy atmosphere that can provide the right sort of inspiration to the children for sensible and healthy behaviour in their spare time after school.

Defective recreation : In modern times, the one means of recreation available to big and small is the cinema, which is responsible for juvenile delinquency and anti –social activity to quite an extent. New patterns of crime are presented to an individual through scenes of adventure and romance.

War and Post-war conditions : Increase in the rate of juvenile delinquency has been found during war and post-war periods. In countries that actually participate in the war, children's education is considerably hindered and affected. It often happens that in war time the father is on the front fighting the war, while the mother goes to the factory to earn.

Social disorganization : Social disorganization leads to disorganization of individuals. And disorganization of society leads to increase in criminal activity; hence it, too, is one of the causes of juvenile delinquency.

Displacement : Displacement also influences juvenile delinquency. In studying the town of Berkeley, Stuart discovered that juvenile delinquency lived in an area where there was considerable displacement, but as compared with their own respective families, they themselves were much less active and dynamic.

Psychological Causes : Psychological causes concerning criminal activity are as follows : (1) Intellectual weakness (2) mental disease (3) characteristics of personality (4) emotional instability.

Intellectual Weakness : Having rejected Lombroso's principle, Dr. Goring advanced the theory that intellectual weakness is a cause of crime. Goddard was the main exponent of the notion that mental weakness is the cause of crime.

Mental diseases : Some psychiatrists and neurologists believe that the psychopathic personality is a cause of crime. Psychopathic children are born in families where there is almost complete absence of love, affection and control. Concerning the psychopathic child, Tappan has written that he is very unsocialized, irritable, cruel, obstinate, suspicious, self-centered, lonely, full of feelings of revenge, backward and hypersexual or uncontrolled in his sexual behaviour. He is extremely devoid of repentance over his own cruel doings and the pain or suffering of others.

Characteristics of personality : Juvenile delinquents have been found to possess some characteristic features of the personality that shed light on the causes of delinquency. In his book *Unraveling Juvenile Delinquency*, Glueck pointed out that the degree of freedom, irresponsibility, revolt, homicidal tendency, suspicion, lack of control,

some forms of sadism, emotional and social maladjustment, extrovert behaviour, etc, juvenile delinquents is much higher than in normal children.

Emotional instability : In this way, emotional instability is one of the most important causes of crime. A child's personality is rendered unbalanced through lack of love and affection, emotional insecurity, very strict discipline, feeling of insufficiency and inferiority, and reaction or revolt. Such a state of mind inspires the child to criminal behaviour.

Economic Causes

Crime and poverty are intimately related. Study conducted by Shaw, McKay and Elliot revealed that among juvenile delinquents a majority belonged to families of unskilled workers. This discovery has the support of Bonger and Fornasiri, as they maintain that poverty acts as an incentive to crime. Concerning these juvenile delinquents, Merrill has written that a low family income compel the children also to share the burden and to neglect their education. Atmosphere in the factories and mills leads the male and female children to crime. Sometimes children are entrusted with carrying messages to the homes of persons where they often see all kind of sexual practices. This has the worst effect on them, and they develop tendencies towards crime. In fact, poverty is not the cause of crime: rather, the cause of crime is the psychological factor that arises in poverty and impels boys and girls crime. In the treatise *Juvenile Delinquency*, Tappan says that poverty is related to crime, but mainly because along with the subnormal economic situation other elements of the child's training and experience are also active and these elements are more important in determining the reaction to character, values and laws. Family quarrels and dissensions, delinquent gangs and inadequate education, are factors that are more active than the preferred attraction of non-conformity to law and order.

Remedial Measures

Modern welfare states aim at reforming the juvenile delinquents so that they may become responsible citizens when they grow up. The following are the most important methods to realize this objective.

Probation: In this method the juvenile delinquent is kept under the supervision of a probation officer whose job is to look after the delinquent, to help him in getting established in normal life and to see

that the delinquent observes the rules of bailbond. Thus the delinquent not only gets a chance to reform himself but also gets advice and concrete help for this purpose.

Reformatory institutions: Institutions such as reformatory schools, certified schools, auxiliary homes and borstal school are devised to reform inmate delinquents. These institutions aim at an all round progress of the delinquent. Whereas the above measures are adopted by the state, the psychologist adopts psychological techniques for the reform of juvenile delinquents. Of these the important ones are the following :

Play therapy : In this technique the delinquent children are given opportunities to participate in such plays as to give expression to their repressed motives and help in the development of creative energy.

Finger painting: In this method the child is given plain papers and some colours. He is allowed to paint in his own way with his fingers. The purpose is not painting but expression of repressed motives in the child, which leaves him sensible and healthy.

Psycho-drama : In this technique the child is allowed to participate in different roles in group drama and thereby manifest his repressed motives.

Besides the above-mentioned specific techniques, the psychologists can reform delinquents by creating healthy atmosphere in the family and by providing adequate, healthy recreation. Finally, cure of juvenile delinquency requires co-ordinated and concentrated efforts of teachers, guardians and the government.

PROSTITUTION

Prostitution is a commercialized vice that has existed in the world from time immemorial, though its institution has never been recognized by the society as such. As the world's oldest profession prostitution has undoubtedly existed in some form as long as society has attempted to regulate and control sex relationship through the institutions of marriage and the family. Society has not recognized it because it brings in its train not only the personal disorganization of the persons

concerned, but also affects the life organization of the family and the community at large.

Definition:

In the words of Mr. Geoffrey, "Prostitution may be defined as the practice of habitual or intermittent sexual union, more or less promiscuous, for mercenary inducement." Professors Elliott and Merrill remark that prostitution has been frequently defined, but all definitions are in essential agreement, namely, that the practice involves illicit sex union on a promiscuous and mercenary basis with accompanying emotional indifference. Prostitution is not to be confused with the illicit sex union of lovers, for there is no affection in prostitution. Nor is the mistress who receives monetary blandishments, a prostitute, for usually she is not promiscuous and her sex favours are granted on an affectional basis. Thus, there are three important constituents of prostitution, viz. (i) illicit and promiscuous sexual intercourse, (ii) mercenary basis whether in cash or in kind, and (iii) lack of affection or personal interest. The advisory committee on Social and Moral Hygiene observes, "Adopting Flexner's definition three elements namely, barter, promiscuity, emotional indifference should be present"

Causes of Prostitution

The causes of prostitution fall under two main heads, viz. Biological and socio-economic. The first one is a natural phenomenon, while the second one is the creation of society. The biological course operates through sex urge in human beings. It is only by applied efforts that a man can control his sex desires, but it is not possible to do so in all cases. It is also the reason that man like the anthropoid apes can prostitute his sex by introducing sexual stimuli into introducing sexual situations, which is not possible in other lower species.

From the causes discussed above the most predominant cause which operates among males is the sexual urge, the chief cause which affects females is their economic dependency.

Causes of Prostitution for Males: It has been observed that different causes work in three different groups of males when they are classified on the basis of their marital status. These three groups are (i) the unmarried persons (ii) the married persons, and (iii) the widowers

The cause of prostitution for unmarried persons lies in unfulfillment of their sexual urges and the social barriers to their satisfaction. The double standards or morality which are different for males and females further encourage it. While women are stigmatized for illicit intercourse, no such strong social disapproval is shown against men. The postponement of marriage because of economic necessity further contributes to the increase of prostitution among bachelors. Among other causes may be included sex stimulating literature, indecent shows, lustful conversation, use of alcohol, lack of moral teaching and curiosity for sex experience.

A fair percentage of married persons resort to prostitution The reasons given are (a) unsatisfactory marital relationship, because, of the indifference or distaste which their wives have for the sex relationship, (b) to escape from the emotional tensions in their marriage which exists because of temperamental or cultural differences between the couple, and there are certain happily married persons who seek to escape the monotony of the marriage relationship.

The divorced man is often lonely and establishes a relationship with a prostitute for companionship, and many times the sex drive itself causes men, who have become accustomed to regular sex relationship in marriage, to resort to prostitution when their relationship have ended.

Causes of Prostitution for females

Economic Factors: The chief cause for women or young girls accepting this profession is their poverty. Most of the prostitutes come from the underprivileged economic groups. Their parents are unable to provide the proper physical or moral care for their adolescent daughters.

Social Values Against Unchastity: A girl who had illicit sex experience because of some reasons often made to feel that she had nothing left to lose because she has already lost all. Social values with respect to chastity tend to make it difficult for such a girl who has made a "misstep" but is inherently decent is often made to feel that she has sinned unpardonably and irrevocably.

Mental Deficiency or Certain Temperamental Traits : Mental deficiency is also sometimes considered to be the cause of prostitution. A large

share of both the young sex offenders and the common prostitutes are rated low in mentality.

Ignorance : Vice rings operating in large urban areas frequently exploit girls from surrounding rural communities. Often they are lured by offences of employment. They accept positions as maids, unaware that they may be more or less forced into prostitution.

Unhappy marital relations : Unhappy marital relationship with the husband causes many women to resort to prostitution. Loose habits of the husband may also lead to such an action.

Inordinate : Sex desire. Certain girls have in ordinance sex desire and crave for sex stimulation for its own sake.

Desire for new experience etc. : There are many other factors which may lead women to prostitution. Of these desire for new experience, either for sex experience itself or for the promiscuous social contacts leads to such experience.

Vested Interests: Highly profitable nature of the business makes many girls to resort to prostitution. For the most part, the profit motive is important to the persons who operate the houses of prostitution. High profits in this enterprise attract large capital in this business.

Restrictions on Widow remarriage : In India there are two additional social factors which increase prostitution. They are difficulties in widow remarriage and some other social customs such as Devadasi system which force many women to prostitution.

Devadasi System : The Devadasi system is prevalent in some of the South Indian states such as Madras, Bombay, Mysore, etc. Under this system the women who are dedicated as Devadasi to Hindu deities and idols are considered unfit to marry later on and this leads them to a life of prostitution.

Two types of Prostitution

Prostitutes may be divided into two group's i.e (a) the overt, and (b) the clandestine group. The overt groups include professional

registered as well as unregistered prostitutes, who generally live in brothel houses. But there are many prostitutes who are nominally employed at other type of work, notably in personal service or as entertainers. Such girls are accustomed to practise prostitution as a more or less regular supplement to their legitimate earnings.

The clandestine prostitutes include a wide variety of women who enter into sex relationships for mercenary considerations. Firstly, there is the occasional prostitute who alternates periods of reforms with period of active prostitution. Secondly, there is the incidental prostitute, who augments a scanty legitimate income by the sale of sex favour. Girl clerks employed in department stores often supplement their wages by recourse to such illicit sources. Cast-off mistress often enter prostitution as a last resort after all other resources have failed. Thirdly, married women on occasion resort to such mercenary and adulterous practices usually serving a restricted clientele. Fourthly, the concubinage system under which the mistress or her guardians (if she is a young girl) enters into agreement with a male member for a minimum stipulated period.

Alcoholism

Though alcoholism does not invariably lead to personal disorganization, it is undoubtedly an important cause of personal disorganization. In particular, the drinking habit among the poor and labour class has generated serious problems all over the world and alcoholism among poor is dangerous morally, socially and economically. The poor drink usually to escape from their besetting worries which are largely due to indigency. But as is obvious, drinking can help only to perpetuate poverty and by no stretch of imitation can be regarded as solution of this problem. Excessive drinking can help only to perpetuate poverty and by no stretch of imagination can be regarded as solution of this problem. Excessive drinking can help only perpetuate poverty and by no stretch of imagination can be regarded as solution of this problem. Excessive drinking robs a man of his sense of discrimination; he is unable to distinguish between good and bad, right and wrong.

Causes of Drinking

Different reasons have been given by various writers such as Caltin, Starling, Bonger and Janet, which may be summarised as below.

Misery Drinking : Men drink, because they are miserable, because life holds no joy for them nor any other prospect other than a dreary and unending round of toil. In such a life scheme drinking is a blessed palliative medicine.

Occupational Factor : Men drink because their occupation has completely exhausted them. They look forward to the respite which intoxication affords after the heat of the blast furnace or the stench of the stockyards.

Bad Housing and Lack of Recreational Facilities : Men drink, because their houses are so cold, dark and sordid, that they cannot stay there for a long time. The failure of community to satisfy the emotions in a sane and healthy manner also leads to such craving.

Ignorance : Men who do heavy manual work have long been deluded by the belief that alcohol furnishes added strength and vigour with which they can pursue their labour. This illusory feeling of physical vitality after the consumption of alcohol is the cause of drunkenness.

Inherent Nervous Defects : There are born drunkards whose neurological heritage is such that they are unable to face reality. In their desperate effort to flee the world these unhappy persons become hopeless alcoholics.

God's Curse or Gift : Some persons believe that men drink because they are steeped in original sin. Others maintain with equal conviction that men drink because the Lord intended that they should have occasional movements of pleasant oblivion from this vale of tears- and placed the grapes on earth for that particular purpose.

For companionship and Fun : Men drink for companionship, for fun, for conceivability for what the Germans call Gemulichkeit, a compound of all tree.

Fashion : Drinking to excess is a "perversion of the hard instinct", brought about by the pathetic attempt of one individual to enter into rapport with his fellows.

For Business Reasons : Men drink for business reasons in the capacity of either potential customers or sellers. The great game of "entertaining the visiting buyer" falls into this category.

Sudden success in Business : Many cases of drinking arise after apparent success in Business or professional life.

Urbanization : The urbanization and mechanization of life along with material mindedness which modern civilization has brought, has also been responsible for the increase in drinking.

Social Inadequacy : There are certain persons who are unable to face the hard realities of life and start drinking to overcome their social inadequacy temporarily which later on takes the form of habitual drinking.

Harmful effects of Liquor

The use of liquor and other intoxicants is harmful for every progressive and growing individual and society. It is harmful in as much as it intellectually impoverishes, morally softens and spiritually damns the person addicted to it.

The wastage of national wealth : It has been estimated that a successful enforcement of prohibition policy would increase the purchasing capacity of people by Rs.140 crores; of this Rs.44 crores will be invested for productive purpose. It is obvious, therefore, that prohibition would save the country from huge wastage of national wealth.

Low standards of health : The consumption of liquor leads to deterioration of

health. This may happen due to any of two following reasons : (i) Liquor is narcotic and leads to nervous degeneration, liver cirrhosis, high blood pressure and a host of other diseases, and (ii) money spent on liquor reduces one's resources and may not leave one with sufficient funds to buy nutritious food.

Lowering of efficiency : With the fall in the standards of bodily health and mental agility, the fall in efficiency is but a cordilary. The alcoholic is whimsical and incapable of sustained attention, concentration and putting in long hours of work.

Mental imbalance : A man under the influence of liquor has no control over his will and fickle minded. He is unable to think and work constructively. His own vision and thinking get barred if intoxication is strong.

Increase in poverty : In India villagers and labourer drink in spite of their poverty. This obviously increases their poverty though it may provide them temporary well-being and euphoria.

Individual disorganization : The consumption of liquor makes a man wayward in habits and whimsical in moods. He also loses all control over his will and his desire to grow and progress becomes feeble. He grows carelss and indifferent and feels little difference between morality and immorality. All this produces personality disintegration.

Family disorganization : More homes are broken due to drinking than any other single cause. This is easy to understand. As the moral sense of man is destroyed and his inhibitions removed due to alcoholism, prostitution and adultery are the normal consequences. An alcoholic shows little respect to his wife or children. This leads to constant family tension and divorce.

Increase in Crime : Under the influence or liquor prople act in unsocial ways as their inhibitions are removed. This includes murder, rape and other crimes. Moreover, in order to meet the expenses of drink a man way take to gambling or even theft.

PROBLEMS OF THE AGED

A man's life is normally divided into five main stages namely : infancy, childhood, adolescence, adulthood and old age. In each of these stages an individual has to find himself in different situations and face different problems. Infancy and childhood are periods of dependence. One is normally at the mercy of one's parents. In the later stage of childhood and during the priod of adolescence how circumstances make a few of them delinquents, have already been examined. It is during the adulthood that an individual has to bear the main brunt of life. Old age is comparatively less, from the stand point of the individual problems which are not less significant. In old age physical strength deteriorates, mental stability diminishes, money power becomes bleak

and eye sight suffers a setback. It is only for a blessed few old age may prove to be a stage of contentment and satisfaction.

The Psychological aspect of the Problem

The problem of senility or that of the aged has been a curse of the modern civilisation. The increasing proportion of older people in modern civilised societies has given rise to a great many psychological, social and medical problems. The growing incidence of mental disorders is very much associated with old age.

The two major psychotic disorders of older people are “senile dementia (associated with cerebral atrophy and degeneration) and psychosis with cerebral arterio sclerosis (associated with either blocking or ruptures in the cerebral arteries)”. It has been observed that these two disorders account for approximately 80% of the psychotic disorders among older people in the civilised societies.

Senile Dementia : Older people who suffer from senile dementia develop some symptoms such as the following – poor memory, intolerance of change, disorientation, restlessness, insomnia, failure of judgement, a gradual formation of delusions and hallucinations, extreme mental depression and agitation, severe mental clouding in which the individual becomes restless, combative, resistive and incoherent. In extreme cases, patients eventually become oblivious of their surroundings, bedridden, and reduced to a vegetative existence. Resistance to disease is lowered and death usually results.

Psychosis with Cerebral Arteriosclerosis : This is accompanied by physiological symptoms such as acute indigestion, unsteadiness in gait, small strokes resulting in cumulative brain damage and gradual personality change, convulsive seizures are also relatively common. Some patients suffering from this will be, in a confusional state and may even die without being cleared of from that state. This is also associated with symptoms such as weakness, fatigue, dizziness, headache, depression, memory defect, periods of confusion, lowered efficiency in work, heightened irritability accompanied by suspiciousness.

Socio-cultural Factors of the Problem

Socio-cultural factors relating to the problems of the aged are equally significant. Cultural peculiarities and rural and urban background of the old people for example, have a close bearing with this problem.

But in the urban industrial society the problems of the old age have gripped the people for they are unprepared to face them. Proper opportunities and suitable conditions are not created for utilizing the experience and wisdom of our older people. We have not even provided conditions necessary for them to live in reasonably respected and useful positions.

It is true that the experience of an older person seems to have little relevance to the problems of younger generations. He is deprived of active participation and decision making in both occupational and family settings. As J.C. Coleman and W.E Boren Jr., have remarked, "Not infrequently children assume a patronizing and protective attitude toward the aging parent, and in other ways tend to deprive him of dignity, responsibility, and a feeling of importance. Many parents are treated as unwanted burdens, and their children may secretly wish that they would die to relieve them of financial and other responsibilities".

The Actual Problems of Old People

Old age is subject to stresses and strains. In fact, certain special stresses are typically confronting the aged. Some of them are as follows:

- Retirement and reduced income which may create a feeling that one's usefulness is essentially over and activities are restricted.
- With the passage of years of the adults become physically weaker and weaker day by day. Old age has its direct impact on physical strength and stamina. Some old people fail to reconcile the fact their physical strength is fading away.
- Even though the old people become weaker physically they want to tighten their grip over the younger ones in the family and also over family matters and business issues. The younger ones in the family instead of developing a sympathetic attitude towards the old, start asserting their rights and power.
- Reduction in physical attractiveness: This is especially more stressful for persons whose feeling of femininity or masculinity depends on their attractiveness to the opposite sex.
- Failing health and invalidism, particularly when the hopes or recovery are very bleak.
- Isolation and loneliness which is usually caused by the loss of contemporaries and loved ones. The negligence and indifference of others also impair the feelings of the ego.

- The problem of meaning of life and death. This is more aggravated in the case of those who look back on their lives and say, “it all adds upto nothing”.
- Social changes are taking place at faster rate than they were some years ago.

While we young are prepared to welcome and accept these changes the old find it extremely difficult to adjust mentally to these changes.

Remedial measures

The problem of the old has become more pronounced now than before. The advent of industrial revolution, advancement of science and technology and development of medical science have added new dimension to this problem. Prior to the industrial revolution the average ‘life expectancy’ of man all over the world was very low. Now it has increased tremendously. In most of the European nations the average life span of people has crossed the mark of 65 years. In India, at the time of Independence, i.e. around 1950’s, the life span of an average Indian was about 28 years and now it has increased to 50 years.

Totally, all the developed countries have undertaken various social legislative, reformative and welfare measures to protect the interests of the old people. Old age homes are to be found in all these nations which give physical protection, medical aid, and economic security to the old. Due to the new trends that have gripped the modern nuclear families old people are often deserted by their own children. Such old people normally take shelter in these homes. Even in these homes old people, often suffer from emotional problems.

In most of the modern countries under various welfare schemes due protection is given to the old by means of old age allowance, pension after retirement, accident benefit, free medical aid for the old, etc. To ensure economic security for the salaried people who become old at the time of retirement various labour legislations and welfare schemes have been introduced which include provident fund, gratuity, life insurance, etc. Measures are also undertaken to take the benefit of the experience of the old people. While some retired persons are given part-time job, some intelligent ones are again appointed as advisers, while a few others are accorded the status of guides or counsellors.

DRUG ADDICTION

The conditions of modern society often give scope for drug abuse. These drugs which cause serious health problems to the individuals who use it also lead to some sort of dependence. Hence they are also called “dependence-producing drugs”. Though legal restrictions and prohibitions are imposed on these drugs, many individuals are found to be using them escaping the notice of the law enforcement authorities.

The abusable drugs or “dependence producing drugs” belong to the following six main categories. They are (1) alcohol (2) sedatives (3) stimulants (4) narcotics Hallucinogens, and (6) nicotine The impact of these drugs on the individual users is not the same, but different.

Alcohol : By pharmacological definition, alcohol is a drug and may be classified as a sedative, tranquilizer, hypnotic or anesthetic, depending upon the quantity that is consumed. It relieves tension and lessens aggressive inhibitions. It includes intoxication..

Alcohol has a marked effect on the central nervous system. It is not a “stimulant” as it was previously believed, but a primary and continuous depressant. Alcohol produces psychic dependence of varying degrees from mild to strong. Physical dependence develops slowly.

Sedatives or Depressants: Barbiturates, bromides and tranquilizers belong to this category. These drugs are also called “drowners”. They act to relax the central nervous system and induce sleep and provide a soothing effect. Medically, these are used in high blood pressure, insomnia, epilepsy and to relax patients before and during surgery.

Stimulants: The most widely known stimulants are amphetamines [popularly known as ‘pep-pills’]. When administered by a medical practitioner, moderate dose of amphetamine can check fatigue and produce feelings of alertness and self-confidence. But the heavy dose of the same may cause extreme nervousness, irritability, head ache, sweating, diarrhoea and unclear speech.

These drugs, however, do not cause physical dependence, though they are psychologically addicting. It is not advisable to take a heavy dose of it for a long time. In such cases, it may cause varying degrees of intellectual, emotional, economic and social deterioration.

Narcotics: Narcotic drugs are many for they include opium, marijuana, heroin, morphine, cocaine, codeine, methadone, pithindine and cannabit such as charas, ganja, bhang etc.

Continued taking of these is regarded as the worst type of addiction because it produces craving and psychic dependence.

Hallucinogens: These include mescaline, DMT, STP, MDA and LSD [Lysergic acid diethyl lamids]. These drugs are called “psychedelics”.

Their use is not advised by medical practitioners. The well-known drug in this group is LSD which is a man-made chemical.

Nicotine or Tobacco: This includes beedi, cigarettes, cigars, snuffs and beedi [which include tobacco]. This leads to relaxation, stimulates and central nervous system, increases wakefulness and removes bedroom.

“Tobacco is in legal use everywhere in the world, yet is causes far more, deaths than all other psychoatice substances¹ combined. About 3 million premature deaths a year [6% of the world total] are already attributed to tobacco smoking. Tobbaco is responsible for about 30% of all cancer deaths in developed countries.

CAUSES OF DRUG ADDICTION OR MOTIVATIONS IN DRUG USAGE

According to Ram Ahuja, the causes of drug abuse may be classified under the following four main heads :

Psychological Causes : Psychological factors such as – getting ‘kicks’ and ‘thrills’, relieving tension, removing inhibitioners, avoiding boredom, easing depression, satisfying curiosity, feeling high and confident and intensifying perception, etc. may motivate individuals drug abuse.

Physiological Factors like removing pain, getting sleep, heightening sexual experiences, staying awake, getting more physical strength etc. also induce people to become drug addicts.

Social causes that favour drug abuse are – to become acceptable to friends, the desire to join “high society”, facilitating social experiences, challenging social values, to set new social trends, etc.

Miscellaneous Causes backing the ugly practice of drug abuse include-sharpening religious insight or to get new spiritual light, improving study, solving personal problems, deepening self-understanding, increasing efficiency, to refresh the mind, and so on.

Some specific causes:

In addition to four broad categories of factors causing drug abuse, some specific may also contribute to it. Among such causes, the following ones deserve a special mention.

Using Drugs for 'Kicks' or 'Thrills' : Sizeable number of street children, educated and uneducated youths become drug addicts because of their intense eagerness to taste it once. They get initiated to its use in the beginning only for 'fun' or for a 'thrill' or 'kick'.

Peer Group Influence: Peer group influence seems to be very powerful in initiating a new person to drug-taking habit. To get recognition in the company, to satisfy other members of the peer group, to feel superior in the presence of a boy friend or girl friend, to avoid ridicule at the hands of fellow- members-and due to such other factors young people become victims of drug abuse.

Feeling of Alienation and Lack of Motivation: The conditions of modern society are such that they may push some mentally, weak or delicate persons towards loneliness. Such persons though live in the midst of people tend to feel that they are alone in the world for they do not have any companions.

To Escape from the Pressure and Conflicts of Life : Our living conditions also impose various pressures, conflicts, tensions and dangers in our life. One requires courage and a realistic approach to face such challenges of life. All are not mentally equipped to face successfully such realities of life.

Some of the disastrous effects of drug abuse may be noted here:

- Physical & Mental Decline
- The Tragic Dependence on Drugs
- Great Damage to Health
- Moral Degradation
- Blackmailing the Drug Addicts for Criminal Purposes

Other Harmful of Drug Addiction:

Drug addiction causes waste of huge amount of money on drug. It damages family relations, leads to an increase in divorce, desertion and family disorganization.

It spoils human potentiality and prevents a large number of people from utilizing their talents and abilities for their own betterment and for the betterment of the society.

CONTROL OF DRUG ABUSE/ADDICTION

- Educational Approach : Imparting education about drugs and the evil effects of their consumption is of great importance.
- All misleading knowledge to be Removed.
- Clear Message to be given : The message should be clear and unambiguous to the intended audience and come from credible source of information.
- Community Approach : The rapid changes taking place at the present time in relations between individuals, groups and nations are also reflected in a rapidly changing pattern of drug use in many parts of the world.
- Legal Approach : The legal control on the distribution of drugs, when effectively applied has been and remains an important approach in the prevention of drug abuse.

The Narcotic Drugs and Psychotropic substances Act- 1985: The central government introduced this act in the year 1985 to combat trafficking in drugs. It was amended in 1987 to make the legislation still more stringent. The act provides for a minimum punishment of 10 years rigorous imprisonment for its violation, and it could be extended to 20 years with a fine of 1 to 2 lakh rupees. The court are also empowered to impose still heavier amount of fines.

- Punishment to Enforcement Agencies Including Police : No law or legislation is effective itself. It gets strength only if it is effectively enforced.
- Changing the Attitudes of Doctors : The practising doctors will have to change their approach in prescribing too many costly drugs. They have to be careful about the side effects of the drugs which they are prescribing.
- Follow-up study of Drug Addicts Under Treatment : It is necessary to make follow-up study of drug addicts treated under detoxification programmes.
- Role of Teachers : Teachers can play a vital role in the prevention of drug abuse. They can talk openly and freely with the students' interests and activities.

- Role of Parents : Parent's role is no less significant, Drug abuse, at times, may have its roots in parental neglect, over-hostility, rejection, marital disharmony, etc. It is thus necessary that parents have to take more care in keeping the family environment congenial and harmonious.
- Parents can do a lot in the prevention of drug abuse : They could talk their children openly and affectionately, listen to their problems patiently and suggest them how to handle the problems effectively.
- Providing Alternative Activities : A popular approach to the prevention of drug abuse is providing for alternative activities which may help to prevent drug abuse.

FAMILY DISORGANIZATION

Family disorganization in the external manifestation may take the form of desertion, separation, divorce, physical violence or use of abusive language. But these manifestations are only the superficial symptoms of a breakdown in the intimate relationships within the family. Only by integrating the husband's and wife's individual desires and attitudes can a successful family life be achieved with a harmonious functioning of the interacting personality."

Rapid Changes in the Role and Status of Partners

When the socially sanctioned patterns of family life become too rigid or conflict too seriously with personal attitudes, the serenity of family life is disturbed. The family, like any other human institution, should be organized to meet the present needs of men. New inventions, new standards of living, and new external situations necessitate adjustments in life schemes and redefinition of social values. Old situations yield to the new and, therefore, the social values.

Old situations yield to the new and, therefore, the social values along with attitudes of persons must change with time if the family organization is to be preserved.

Moreover, different groups stress her different roles, Business groups tend to emphasize the companion and partner roles. The college professor's wife may be expected to become a junior scholar. The lower economic groups stress the mother and earner roles. While in certain groups stress the mother and earner roles. Under the strain of

such confusion and bewilderment the family relationships may be strained.

Causes of Family Disorganization

There have always been men and women who found their marriage ties bitter, their life together unhappy. A changed economic and social order has only facilitated release from such bonds. Marriage has now taken on a more personal aspect so far as wishes, desires and attitudes of the contracting parties are concerned. Maciver and page point out that, "the modern instability of the family is revealed by the frequency of divorce, separation, desertion and other evidences of disharmony of lack of cohesion which come to light particularly in the courts, in social work, and in marriage clinics"

Personal and Impersonal Factors in Tension:

- Personal Factors :Romantic Fallacy,Clashing Temperament,Philosophy of life, Personal –Behaviour Patterns,
- Social and Cultural Factors or Impersonal Factors :
- Economic Tensions. The economic tensions cover a variety of sub-classification and may be due to (a) sheer poverty (b) business reverses, or (c) economic independence of the wife.

CRIME

The criminals who violate the law and against whom society has got marked social disapproval. The chief reason for this marked social disapproval is that the criminals are not only dangerous to the well-being of society, but to the individual liberty and property as well. As Dr. Gillin points out, "More important is the feeling of danger to us and our property than the criminal-induces."1 Their study is, therefore, the most important in the field of individual disorganization.

The most prevalent definition of crime in these days is the legalistic one, though it is not so comprehensive and has got many deficiencies. According to this definition, crime is an act in violation of the law and criminal is a person who does an act in violation of the law. There are four other conceptions of crime given by different criminologists. Thus, in all there are five concepts of crime (1) demonological (2) legal, (3) sociological (4) socio-legal, (5) psychosocio-legal.

The earliest conception of crime was demonological one. Long before formal governments came into existence, there were well-recognized offences which were considered to be harmful to the group. Among these the most serious one was considered to be an open insult to the Gods, as the latter were considered to be the protectors and benefactors of the group, and any insult to them was a serious meance to the prosperity of the community.

The next most important and largely prevalent conception of crime is the legalistic one. According to Michael and Adler, "Crime is that behaviour which is prohibited by the criminal code." Mr. Miller observes, "Crime is the commission or omission of an act, which the law forbids or commands under pain of punishment to be imposed by the state And no act is acime however wrong it may seem to the individual conscience, unless it is prohibited by law."

According to sociological conception, crime is an act which is socially harmful. The crime here is fundamentally a violation of conduct norms. It is a harmful act, deemed criminal by the public opinion and not an act which is necessarily in violation of the written code. Professor Reckless observes, "Criminal behaviour is a violation of the rules of the social order. Crime, sociologically speaking, is fundamentally a violation of conduct norms which contain sanctions, no matter whether found in the criminal law of modern state or merely in the working rules of special social groups."

The socio-legal conception is an amalgamation of two conceptions, i.e. legal and social and attempts to overcome their deficiencies and inadequacies. According to these definitions there are two elements in a proper definition of crime. Firstly, crime is an act which is believed to be socially harmful. But this is the belief of the dominant group within the society, which has the power to enforce its beliefs, through the enactment and promulgation of statutes upon that country and any person who acts contrary to this is subject to positive penalty.

The fifth and the last is the psycho-socio-legal conception, which is a modern one. This takes into account the intention, constitutional and acquired characteristics as well as early established reactive tendencies of the criminal who is affected both by biological and environmental factors. However, this conception is not practicable because in this case (i) different punishments will be needed for different criminals for the same crime, and thus, uniformity of punishments cannot be maintained in the code, (ii) and the capitalists

who make the law, would not allow it, other wise to seal for bread would not be a crime.

Physical Factors : Historians and sociologists have noted the influence of physical nature upon the development of society. Mr. Huntington, a proponent of the geographical school has asserted that large proportions of persons born in winter will have low I.Q.'s , will become criminals, or suffer from insanity or tuberculosis.”

Sociological Factors: It has been observed that frequency of crime was less in undisturbed, isolated, homogenous, unchanging primary group societies such as primitive tribes, folk communities, agricultural villages and religious sects than in people disturbed by change, impact, dislocation, migration, heterogeneity of population and cultural clash of conduct norm.

Areal and Regional Differences in Crime: It has been observed by sociologists that crime varies in volume and form by areas and regions. One reason advanced for this is that it is due to variations in the social framework of crime and the factors attributed are varying social and legal definitions of offences, prevailing sentiments of people towards illegal or offending behaviour, prevailing facilities for law enforcement and the persistence of traditions or practices which conflicts with the legal order of society, amount of change, mobility and disorganization, and of special types of persons or groups attracted to certain areas.

Effect of Class, Sex, Age, Race etc.: It has been asserted that crime varies in amount by population categories such as social class, sex, age, race and nativity. The individuals in the lower class level of a society are suspected of displaying greater risks and liabilities owing to their sociological positions, for getting involved in crime and for being acted upon officially.

Under this head are included two main factors, viz. Biological and environmental. There has long existed a feeling that one must resort to either of these dichotomous extremes to explain human conduct.”

Biological factors may be studied under two main heads: (a) physiological, and (b) mental factors though sometimes it is difficult to separate the two.

Physiological Factors: In physiological factors are included: (i) constitutional factor, (ii) hereditary factor, and (iii) glandular activity, though the hereditary factor can better be put directly under biological.

Constitutional Factor: Lombroso was the first to draw attention to this biological fact. He contended that there was, among various kinds of criminals, a born criminal type which was characterised by irregularities of body and mind. Born criminals were supposed to possess a greater measure of anomalies than ordinary criminals, occasional criminals, and criminals of passion.

Hereditary Factor: After coming into prominence of that branch of biology dealing with the laws of heredity, and the widespread development of the applied science of eugenics the factor of heredity in human behaviour and social problems was given great emphasis.

Glandular Factors: With the rise to prominence of endocrinology, the importance of glandular determination of physical and mental growth was revealed. Not only was that but the functioning of the glands made a basic determiner of temperament, intelligence, character and personality as well as of physical and mental pathology.

Mental and Psychological Factors:

Mental Deficiency

While mental deficiency is one of the many earmarks of the so-called constitutional criminal, subnormality and feeble-mindedness have been considered important causes of crime in their own right, separate and apart from the larger frame or reference.

Mental Disorders: There is no clear indication at present that mental disorders play a very important part in the etiology of crime. That the criminal insane comprised a very insignificant part of the total institutionalized insane.

Mental Mechanisms : Psychoanalysts have made certain unique interpretations of behaviour, whether criminal or neurotic, in terms of unconscious motivating forces, fixations, conflicts, frustrations, neurosis, inferiority, regression, guilt feelings, and psychic trauma.

Motivation to Behaviour : Besides psychoanalysts who have brought to the fore the importance of dynamics of motivation in the study of

behaviour problems, psychiatrists, psychologists and sociologists have also brought forth, importance of motivating forces in human behaviour.

BEGGARY

Beggary is a curse for any society under any condition and circumstances; but in a poor country like India it is not only a curse but a great financial burden, too. At present there are more than a million beggars in India and if we include among these those persons who occasionally beg, the number will swell to a few millions. When India was a land of plenty and economic prosperity existed, there were no doubt beggars in India. But there is a difference between contemporary beggars and the beggars of the past.

The Bombay Beggary Act, XXXIII of 1945 defines begging thus:

“A person without means of subsistence and wandering about or found in public places or allowing himself to be sued as exhibit for the purpose of begging. According to this definition three features are to be observed in a beggar: (1) No apparent means of livelihood; (2) to beg at public places and (3) exhibition of one’s suffering, bodily defects, etc., in order to elicit public sympathy.

The Mysore Prohibition of Beggary Act, XXXIII of 1944 defines beggary in the following words: “Begging includes wandering from door to door, soliciting alms, exhibiting or exposing sores, wounds, bodily ailments or deformities, or making false pretence of them for exciting pity for securing alms.

Beggary in India

In thickly populated areas the number of beggars is much more than in sparsely populated areas. Usually, temples, mosques, railway & bus stations, fairs, shrines, bathing ghats are the popular haunts of beggars. There are of course many roving beggars who move from door to door. Many beggars beg collectively and in an organized manner. They come in large numbers and sheer shouting and aggressive postures compel people come and go daily are their favourite haunts, like specially located shops carrying pugree or overhead price. Beggars also allocate among themselves mohallas or localities. They live on pavements or in the open or in improvised hutements. They are found both in villages and towns. In India the places of pilgrimage are the most prized haunts of beggars.

Classification of Beggars

As referred to earlier, a number of surveys have been conducted into the problem of beggary. These surveys have revealed a variety of beggars. Broadly, beggars may be divided into following categories:

Religious beggars: This category is those who have renounced the world and are carrying on the orthodox traditions of spiritual seeking and enlightenment of the householders. They Yogis, Sanyasis, Sadhus, Dervish, Fakir, Vairagi, Udasi etc

Pseudo-religious beggars: The pseudo-religious beggars are those who have no spiritual quest and belong to no order of sadhus. They merely put on the saffron garb as a convenient way or receiving alms.

Tribal beggars: These are professional beggars who beg by singing folk songs and giving dance performances on the road-side.

Able-bodied beggars: These are healthy persons who prefer beggary to work as it suits their queer temperament. They are usually in league with bad characters and act as agents of theifs and dacoits.

Invalid beggars: These are the persons who cannot earn their livelihood because they are too ill to work. They include lepers, aged and chronically ill persons.

Physically-handicapped beggars: These are the beggars who are blind, deaf or dumb or one-legged or legless. They are easily able to arouse public sympathy and pity and are considered deserving of public help.

Mentally unsound beggars: These include psychotics, schizophrenics, idiots, morons, etc.

Child beggars: Children in misery arouse great pity. They cry, whine and wail so pathetically that they are given alms simply to be free from their painful presence. Many clever beggars pretend blindness, hunchbacks or old-age and use children for beggary.

Professional beggars: Those who are either physically unable or mentally disinclined to do any work and will only beg are called professional beggars.

Part-time beggars: These beggars are those who are engaged in some petty jobs and beg in spare time.

Eradication of beggary

Following suggestions can be made for the prevention and Eradication of unemployment and poverty : To eradicate beggary its root cause must be removed, that is, we must provide work to everyone and also raise the minimum wages. In the absence of these essential steps, no other measures can be effective. You cannot ask a person to die of starvation but not to beg. You can ask him not to beg provided you can arrange for his food and shelter.

Legal sanctions: Every state must pass a law to declare beggary a legal offence. **Centres for cure of chronic diseases:** There should be special hospitals to take care of those who are unable to pay their own expenses.

Care of orphans and handicapped: The orphans and handicapped should also be taken care of by opening rehabilitation centres.

Treatment of mentally ill: The poor persons suffering from mental ailments should be given free treatment in psychiatric centres.

Rehabilitation home for fallen women: Women who become unacceptable to their relatives should not be left to the mercy of rogues and scoundrels; but should be given shelter in rehabilitation centres.

Public opinion against beggary: In as much as Indian people suffer from religious superstitions that by feeding the poor one can buy a ticket to heaven; people should be educated about the causes of beggary and harmful effect of their current practices.

It is satisfying to note that the Indian government is alive to this problem and taking every possible step to eradicate beggary.

Government Measures to Eradicate Beggary:

The Criminal Procedure Code applies to vagrants and vagabonds alike and provides penalties under Sections 65(i) (b) and 109(b). Beggars may be proceeded against under section 133 as those committing public nuisance. Beggary within railway premises was prohibited by law on February 15, 1951. Special Acts have been passed by most of the States to prohibit begging in public places. In others, municipal and police acts provide measures against begging. To deal effectively with persons who kidnap children for the purpose of exploiting them for begging, the Indian Penal Code (Amendment) Act, 1959, was enacted.

- (1) The Hyderabad Prevention of Beggary Act, 1941
- (2) The Bengal Vagrancy Act, 1945
- (3) The Mysore Prevention of Beggary Act, 1945.
- (4) The Bombay Prevention of Beggary Act, 1945
- (5) The Madras Prvention of Beggary Act, 1945
- (6) The Cochin Vagrancy Act, 1945
- (7) The Travancore Prohibition of Begging Act, 1945
- (8) The Bhopal Prevention of Beggary Act, 1947
- (9) The Bihar Prevention of Beggary Act, 1952

All the above mentioned Acts declare beggary an offence and provide for punishment of imprisonment or fine. They have also classified the beggars into various categories. The provision of punishment, its nature and severity is made in accordance with the categories of beggars. Besides the above acts, the municipal acts of Punjab, Madhya Pradesh, Uttar Pradesh also prohibit beggary and declare it a legal offence. In the big Indian towns like Calcutta, Bombay, Madras, Delhi and Bangalore where foreigners come in large numbers there are strict laws against begging and begging at these places is not tolerated. In order to check the problem there are poor homes in these towns where beggars are kept. They are given food and shelter and encouraged to do some useful work or learn some skill. Several states are now seriously thinking of completely banning beggary and providing some sort of alternative employment to beggars.

SUMMARY

Social problems are disintegrative with multiple causes and interconnected. It is a relative concept with functional value. The major social problems in India are population problems, casteism, untouchability, regionalism, communalism, beggary, poverty, prostitution, crime, suicide, juvenile delinquency etc.

Poverty is insufficient supply of those things which are requisite for an individual to maintain himself and those dependants upon him in his health and vigour poverty may be absolute and relative. The causes of poverty related with individual capacity, Economical factors, social factors, demographic factors and other factors. Govt. of India has introduced PMRY, MANREGA, JRY, and Some poverty alleviation programme.

Casteism is a blind group loyalty towards one's own caste or sub-caste which doesn't care for the interests of the other castes and their members. There are some important causes of casteism, endogamous nature to enhance caste prestige, better caste organization by means of transport communication, urbanization and caste rigidity etc. Casteism has some harmful consequences: it opposes nationalism, is dangerous to democracy, leads to moral degeneration, and affects efficiency. There are some major remedies of casteism: proper education, intercaste marriage, cultural and economic equality, and less connection of caste with the use of caste.

Using a religious community against other communities and against the whole nation is communalism. It characterises specification of a particular communal value, it imposes specific interest on national interests. It fails to separate religion from politics. It leads to abuse of power. Causes for the growth of communalism are minority appeasement policy, development of a feeling of separation. Media and literature sometime add fuel to communal spirit: political opportunities, subversion of secular values and disappointment, communal riots, rumours and militancy. There are some immediate remedial measures like setting up a peace committee, supervision of the media, suppressing the extremists, special courts, immediate legal action. The long term remedial measures- public must be free from communal frenzies and passions, separation of religion from politics, protection of civil society from communal violence, media, and economic development.

Regionalism as a counter movement to any exaggerated or oppressive form of centralization, it is a frame of mind. Loyalty for narrow regional feeling, Tamil Sena, Hindu Sena, Siva Sena are the example. Major causes of regionalism are Historical, Cultural, Geographic and economic factors, linguistic, political factors. There are some remedial measures like balanced economic policies and development, cultural interaction, national education, development of communication and media publication.

Minority groups have sometimes been denied by equal access to power, wealth and prestige. There are some important problems of minorities like discriminating practice, communal tension and riots in India. We can deal with minority problems with constitutional provisions: general provision and specific provision, National Commission for minorities work for their welfare.

Untouchables are those castes which are subject to some disabilities in every walk of life: social, religious, economic and political. There are some disabilities like religious disability, social disability, economic and

other social restriction. There are some factors like religions & social factors. Constitutional welfare measures are Art 16, 17, 320, 332 for upliftment of untouchable.

There was increase in net fertility within a few decades so population explosion rises. India is the 2nd populous country. It is due to improvement of medical knowledge, male child orientation, climate condition and lack of consciousness of family planning. Major population trends are growth rate of population, uneven distribution of population, age composition, life expectancy, birth rate & death rate and literacy structure. Social deviance arises when the departure from accepted norms involves action about which the community feels strongly so strongly to adopt sanction to prevent or otherwise control of the deviant behaviour. Deviance characterizes with social irregular norms and personal as well as social. There are some causes of factors facilitating deviances, Faulty socialization, weak sanctions, Poor enforcement, Easy rationalisation, corrupt enforcement, secrecy of violence.

Juvenile delinquency as behaviour disappointing beyond reasonable expectations, the major social causes family, school, criminal areas, bad company, recreation work, social disorganization & displacement, economic causes, psychological causes are responsible. There are some remedial measures – Probation, reformatory institution play therapy, finger painting, and psychodrama.

The practice involves illicit sex union on promiscuous and mercenary basis with accompanying emotional difference is associated with prostitution. Causes of prostitution for male and female differs, Social economic & psychological bad customary practices of the prostitution. There are two types of prostitution overt and clandestine. Excessive drinking robs a man of his sense of discrimination. There are some important causes of drinking – misery, occupational factors, ignorance, inherent nervous defect, urbanisation. There are some harmful effects of liquor, Wastage of national wealth, low standards of health, individual disorganization, family disorganization.

Drug addiction is a state of indiscriminate use of herbs and herbal preparations, which enslaves the user to them. It is uncontrollable desire for days. The abuseable drugs or dependence producing drugs are alcohol, sedatives, stimulants, narcotics, hallucinogens and nicotine. Major causes of drug addiction are psychological, social and miscellaneous causes. There are serious effects of drug addiction physical, mental decline, social disharmony. To check drug addiction there is need of social, family & friends support.

Family disorganization in the external manifestation may take the form of desertion, sedation, divorce, physical violence or use of abusive language. Due to changes in Economic, political, social, philosophical, religious factors of family, process of family disorganization stent causes of family disorganization are personal factors and impersonal factors.

Crime is an act which is no believed to be socially harmful. There are some factors responsible for the growth of crime-physical factors biological factor, mental factor, social factors are responsible for the growth of crime.

The problem of beggary is not an economy are only, it has social and moral aspects also. There are religious, pseudo-religions, able-bodied, invalid physically handicapped, mentally unsound, child, professional and part time beggars. Govt has taken certain measures to control beggary in India.

The Problem of senility or that of the aged has been a curse of modern civilization, Problems of the aged, less income, physical and mental weakness, isolation, problem of measuring of life and death, isolation. There are some remedial measures old age homes, social, legal & financial support to ageing.

Destitution is such extreme want as therefore life unless relieved. The term destitution used first in 15th century. This term is wide spread in third world countries. The major processes of destination are beggary destituteness, poverty, impecumisity, impoverisment indigene, penuryu, poorness; pauperisation etc. old age, child and women are affected, there are some social, financial and legal rehabiltion with psychological support to them.

SOCIAL RESEARCH METHODS

Fundamentals of Research

What is research, purpose of research, scientific research, research and theory?

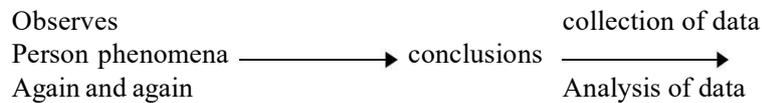
What is research?

The unique characteristic of human mind is the curiosity to know about the universe. Innumerable questions arise in our mind about our

environment, planet and the universe. Most of these questions starting with what, why, how and soon. For example, what are stars? , why day and night alternate? How is rain formed and why the mode of life and activities of human beings vary from place to place? Whenever such questions arise we seek answer to them or we try to find out solutions to them. Seeking answers to questions and finding solutions to the problems have been the basis of human progress. A systematic search for an answer to a question or a solution to a problem is called research.

Actually research is simply the process of arriving as dependable solution to a problem through the planned and systematic collection, analysis and interpretation of a data. Research is the most important process for advancing knowledge for promoting progress and to enable man to relate more effectively to his environment to accomplish his purpose and to solve his conflicts. Although it is not the only way, it is one of the most effective ways of solving problems.

The term research consist of two words, 'Re'+ 'Search'. "Re" means again and again and "Search" means to find out something. The following is the process;



Therefore, the research is a process of which a person observes the phenomena again and again and collects the data and on the basis of data he draws some conclusions.

Research seeks to find out explanations to unexplained phenomena to clarify the doubtful propositions and to correct the misconceived facts. It simply means a search for facts, answer to questions and solutions to problems. The search for facts may be made through either (a) arbitrary (unscientific) method or (b) scientific method.

Arbitrary method of seeking answer to questions is based on imagination, blind belief or impression. It is vague and inaccurate.

Scientific method is a systematic rational approach to seeking fact. It is objective, precise and arrives at conclusions on the basis of verifiable evidences. Hence research is systematic and logical study of

an issue problem or phenomenon through scientific method. Following definitions may reveal the proper meaning of the concept of research.

Definition of Research:

According to Black and Champion, “scientific research consist of obtaining information through empirical observation that can be used for systematic development of logically related propositions attempting to establish casual relations among variable”.

Emory defines research as “any organized inquiry designed and carried out to provide information for solving a problem”.

Kerlinger defines research as a” systematic, controlled, empirical and critical investigation of hypothetical relations among natural phenomena”.

L.V. Redman and A.V.H. Morry have defined “systematic effort to gain new knowledge we call research”.

Characteristic of Research

The above definitions reveal the following characteristics of research. Research is a systematic and critical investigation to a phenomenon. It aims at interpreting and explaining a phenomenon. It adopts scientific method. It is based on empirical evidences and observable experience. It develops generalizations, principles or theories. It directed towards finding answer to the questions and solutions to the problems.

Purpose of Research

- The purposes or objectives of research are varied. They are,
- Research extends knowledge of human beings social life and environment.
- Research reveals the mysteries of nature.
- Research establishes generalizations and general laws and contributes to theory building in various fields of knowledge.
- Research verifies and tests existing facts and theory.
- Research helps us to improve our knowledge and ability to handle situation.
- General laws developed through research may enable us to make reliable predictions of events.

- Research aims to analyze inter-relationship between variables and to derive causal explanations, which help us to better understanding of the world in which we live.
- Research aims to finding solutions to the problem, e.g.:- socio-economic problems, health problems, organizational and human relational problems and so on...
- Research also aims at developing new tools, concepts and theories for better understanding to unknown phenomena.
- Research helps national planning board to focus our national development. It enables the planners to evaluate alternative strategies, on-going programs and evaluation etc.,
- Research provides functional data for rational decision making and formulation of strategies and policies.

Scientific Method

All scientists use common methods for their enquiry. All sciences whether natural or social agree up on methods of studying phenomena. But their materials differ. A biologist studying the structure of some flowers, a chemist studying radio active properties of an element and a sociologist studying crime situation in an urban slum. All follows similar scientific methods of inquiry. But their subjects of study are different. Therefore, they use different techniques of investigation for their study. As their materials are different, their purposes also differ. All of them will observe the phenomenon and analyze them to find out their sequences this is called scientific method. Thus scientific method is a systematic step-by-step procedure (three steps-observation, hypothesis and verification) following logical process of reasoning.

According to prof. Morgan “scientific method being highly elastic, can be applicable to all domain of human activity where the discovery of truth is the objective”. So the scientific method is means for gaining knowledge of the universe. As Karl Person observed “there is no short-cut to truth, no way to gain a knowledge of the universe expect through the gate way of scientific method”. Two elements of scientific method are, a) Procedural components and b) Personal Components

Procedural Components:

Observation, hypothesis and verification are the three procedural components. Observation helps to collect data and help to build hypothesis. The second step is formation of one or more hypotheses.

A hypothesis is tentative conclusion. It guides collection of data. The third stage is verification of hypothesis. It is done by analytical tools.

Personal Components :

The researcher needs imagination, analytical ability resourcefulness, skill, capacity to find out the hearts of the problem. Researcher's ability and attitude are more important than the method of approach. Ambitions interest and perseverance are very much required to go on successfully with research. Researcher should have an objective scientific and professional qualification and personal quality and interest.

Meaning and essentials of scientific method

Scientific method is a way in which one can test opinion, impressions or guess by examining available evidences fore and against them. So it is controlling lot of things and establishing stable belief.

Essentials of scientific method are,

Scientific method aims at discovering facts.

It is itself corrective in nature.

It is itself based on systematic doubts.

Scientific theories are abstract in nature.

Basis of scientific method

Following are the major basis of scientific method,

Reliance on empirical evidence:-

Scientific method involves a systematic process. The answer to a question is not decided by intuition or imagination.

Relevant data are collected through observation and experimentation. The validity and the reliability of data are checked carefully and the data are analyzed thoroughly using appropriate methods of analyses.

Use of concepts:-

We use concepts to deal with real facts. Concepts are logical constructs or abstractions created from sense impressions. They are the symbols representing the meaning that we hold.

Commitment to objectivity:-

Objectivity is the hallmark of the scientific method. It means forming a judgment upon facts unbiased by personal impressions. The conclusion should not vary from person to person. It should be same for all persons.

Ethical neutrality.

Science does not pass normative judgment on facts. It does not say they are good or bad. Science aims nothing but making true and adequate statements about its object.

Generalization.

Scientist tries to find out the commonality of a series of event. They aim at discovering the uniformity. Assumed a discovered uniformity a logical class and it's observed pattern, a descriptive generalization is formulated.

Verifiability

The findings of a research should be verifiable. Scientist must make know to others, how he arrived at his conclusion. He should thus expose his own methods and conclusions to critical scrutiny. When others test his conclusion under the same conditions, then it is accepted as correct.

Logical reasoning process

The scientist method involves the logical process of reasoning. This reasoning process is used for drawing inference from the finding of a study or for arriving at conclusion. This logical reasoning process consists of induction and deduction.

Induction: One of the methods of logical reasoning process. The inductive method consists of studying several individual cases drawing a generalization. It involves two processes-observation and generalization. Conclusion from induction method is subjected to further conformation based on more evidence

Deduction: deduction is reasoning from the general to the particular. This reasoning establishes a logical relationship between a major premise. A minor premise and a conclusion. A major premise is a previously established generalization or assumption. A minor premise is a particular case related to the major premise. The logical relationship of these premise lead to conclusion.

E.g. major premise: - All men are mortal

Minor premise: - A is a man

Conclusion: - A is mortal.

The logical process of both induction and deduction are useful in research studies. Both are inseparable parts of a system of reasoning. Both processes are often used simultaneously.

Difficulties in the use of scientific methods in social science research

Some theorists argue that scientific method is more applicable to physical or natural sciences: and it cannot be applicable to social sciences. The following are the major difficulties.

Human behavior is different. It is very difficult to categorize

When human behavior is studied and analysed by another human, there may be personal problems

Psychological nature of human behavior cannot be measurable.

Human behavior is not uniform and predictable.

Research and Theory**Meaning of theory:**

Research is closely related to theory. Theory provides a conceptual model for research. Research in turn contributes to theory. It is important to distinguish the modern scientific usage of the word theory from other meanings the word may have. In common parlance, theory is frequently identified with speculations, what is theoretical is unrealistic, visionary. This is a wrong notion; theory is the accumulated stored facts. It may be defined as a set of systematically interrelated concepts, definitions and propositions that are advanced to explain and predict phenomena (facts). Arnold Rose defines theory as “an integrated body of definitions, assumptions and general propositions covering a given subject matter from which a comprehensive and consistent set of specific and testable principles can be deduced logically”.

Criteria of Theory

Theories start out as ideas, how much these ideas conform to the basic demands of or proposition formulation that determines whether or not they will assume the status of the theory. The criteria to be met by the set of ideas are:

- a. They must be logically consistent
- b. They must be interrelated
- c. The propositions should be mutually exclusive
- d. They must be capable of being tested through research

Theory helps to predict further facts. For example we may observe low birth rate in modern societies. From this, we can predict that if

modern way of life is introduced into a traditional rural or tribal community, its birth rate would decline.

Theory fills gap in knowledge.

Theory also points to areas which have not been explored. The gaps in knowledge are brought to light through the questions arising out of theory.

Contribution of research to theory

The relationship between theory and research is contributory. Research contributes to the development of theory. Let us discuss major contributions of research to theory.

Research initiate theory

The findings of research may lead to the formulation of theories. Scientific experiment have led to the development of various theories in physics, chemistry etc,. Similarly research in social sciences has contributed to the development of several theories.

Research tests an existing theory

One major function of empirical research is to test hypotheses deduced from existing theories. If a hypothesis is not conformed by research, the theory from which the hypothesis is deduced in re-examined and tested.

Reformulation of an existing theory

When a theory does not fit in to new findings of research, it is rejected and reformulated to encompass the new findings.

Research refocuses theory.

Empirical research may give a new focus to the existing theory.

Research clarifies theory

Concepts are drawn from theory. But researcher cannot proceed on the basis of their theoretical meaning. For research purpose the concepts must be operationalized and defined especially with concrete empirical indications. Such clarifications and redefinitions lead to the discovery of new hypotheses.

In short, theory and research are inseparable complementary components of scientific endeavor.

SOCIAL SCIENCE RESEARCH: MEANING AND SCOPE

Social Science Research

Meaning and Scope:

Sciences are broadly divided into natural (physical) sciences and social sciences. Social sciences include various disciplines dealing with human life, human behavior and institutions. E.g. Anthropology, History, Economics, Education, Commerce, Demography etc.,

Social sciences are not exact science like physical sciences. It deals with human beings. Human nature and man's environment are so complex, that it is more difficult to comprehend and predict human behavior than the physical phenomena. It is difficult to see the underlying uniformities in the diversity of complex human behavior.

Social science research

Social science research is a systematic method of exploring, analyzing and conceptualizing human life in order to extend, correct or verify knowledge of human behavior and social life. Social research seeks to find explanations to unexplained phenomena, to clarify the doubtful and correct the misconceived facts of social life.

It involves the application of scientific method for understanding and analyzing of social life in order to correct and verify the existing knowledge as a system. The main idea behind social research is to discover new inter relations, new knowledge, new facts and also to verify old ones.

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

According to P.V. Young, we may define social research as "the systematic method of discovering new facts and verifying old facts. Their sequences inter relationship, causal explanations and the natural laws govern them". From the above definition we can identify the following,

Characteristics of Social Research

- Social research deals with social phenomena. It studies human behavior and their feelings.
- Social research is carried on both for discovering new facts and verification of the old ones.

- Social research tries to establish casual connection between various human activities.

Objectives of Social Research

- The major objectives of social research are listed as follows:-
- The aim of social research is to discover new facts and verifying or testing old facts.
- It tries to understand the human behavior and its interaction with the environment.
- It tries to find out the casual connection between human activities and natural laws governing them.

Functions of Social Science Research

The important functions of social science research are discussed below; a) Discovery of facts and their interpretation.

Social research provides answer to questions of what, when, how and why of man, social life and institutions. Discover of facts and their inter relationship help us to discard distortions and contribute to our understanding of social reality.

Diagnosis of problems and their analysis

Our society has innumerable problems such as poverty, unemployment, economic inequality, social tension etc,. The nature and dimensions of such problems have to be diagnosed and analyzed. An analysis of problems leads to an identification of appropriate remedial actions.

Systematization of knowledge

The facts discovered through research are systematized and the body of knowledge is developed. It contributes to the growth of theory building.

Control over social phenomena

Research in social science provides first hand information about the nature of social institutions. This knowledge helps us to control over the social phenomena.

Prediction

Social research aims at finding an order among social fact and their casual relations. This affords a sound basis for prediction in several cases.

Development planning

Systematic research can give us the required data base for planning and designing developmental schemes and programmes.

Social welfare

Social research can identify the causes of social evils and problems. It can thus help in taking appropriate remedial actions. It also provides guideline for social welfare.

Scope of Social Science Research

The fields of social science research unlimited and the materials of research are endless. Every group of social phenomena, every phase of human life and every stages of past and present development are materials for the social scientist. The area of research in various social sciences provides vast scope for research in social sciences.

The main scopes of social research are:

1. Social research provides new insight in to the organized society and its social structure.
2. Social research also provide new horizon in scientific explanation; advanced and tested principles of procedure and suggested new concepts.
3. Another scope of social research is that exemplified by studies and attempt to test or challenge existing theories and revise them the light of new evidence.
4. Social research helpful to establish new theory and established techniques of exploration.
5. Social research also provides contributions to existing stone of fruitful ideas, methodology and basis understanding of social life and control of its problems.

Objectivity in social research

The question of objectivity has been central to the methodological debates of the social sciences from the beginning. It means the willingness and ability to examine evidence dispassionately. It is the first condition of research. Objectivity means basing conclusion on facts without any bias and value judgement. The conclusion should be independent of one's personal beliefs, likes dislikes and hopes. Both the data and the inference drawn from their analysis must be free from bias and prejudices. But modern feminist researchers and critical social

researchers argued research is a moral-political activity that requires the researcher to commit to a value position. Value freedom is a myth.

Factors Affecting Objectivity

It is very difficult to achieve objectivity in social science research. This difficulty arises out of the adverse influences of (a) personal prejudices and bias, (b) value judgement, (c) ethical dilemma and (d) complexity of social phenomena.

Personal prejudices and biases

Prejudices and biases are like fantasies to believe what is comforting to believe. It makes to believe something without considering evidence.

Value related problem arises

Value related problem arises from the social context with in which research occurs.

A researcher's attitudes towards socio-economic issues are influenced by his values.

Personal preconceptions

Personal preconceptions of research create not only a distorting effect on the data but are also highly insidious. Research failed to examination objectivity.

Ethical dilemmas

Research relation with other aspect of research creates ethical problems. E.g. Relation with sponsors, relation with source data, relation with research subject etc.,.

Limits of objectivity in social sciences

Objectivity in social science research has certain limitations, they are:

- Social scientist is part of human society and their judgements are subjective and coloured by researchers own experience.
- The subject matter of social science research is too complex. All propositions are limited particular social groups and contexts. Thus objectivity is a major issue in social science research.
- All members of the society have different values, social researcher will unconsciously influenced by their values.
- Social scientist fails to achieve objectivity because the respondents are human beings have certain human problems.e.g. refusal of

respondent, improper understanding, reluctance etc.,. All these problems cause biases and invalidate the research findings and conclusions.

Ethical Issues in Social Sciences

An ethic is more than presence of a basic value or values. It is base of action in any science.

The conflict between the ethics of science and personal respects of researcher is the major problem in social science research. Issues of ethics arise primarily out of researcher's relation with different sections of society. E.g. research respondents, sponsors' of research, sources of data etc.,. When we talk about 'ethics' in social research, we are addressing those issues that concern the behavior of social researcher and the consequences that their research bring to the people they study. As such, ethical issues have the potential to impart at every stage of the research process and within any research project; therefore all social researchers need to have a clear understanding of the ways in which ethical dilemmas can arise when carrying out their research.

Some of the ethical issues can arise during the course of the research process:-

- The research problem itself: - determinants of alcoholism or child sexual abuse.
- The research setting:- hospitals, prisons or schools
- The procedure of research: - an experiment method has a negative effect on research participants.
- The kinds of people serving as research participants:- homeless people, patients, children and relatively powerless to resist being studied.
- The type of data collected:- sensitive, personal or financial information.
- The pressure put upon research participants by external agencies such as government, employers etc.,.
- The communication of results:- the sponsors withhold certain results that do not accord with their objectives.

Ethical issues relating to the respondents and subject:-

- Of all ethical issues, the issues concerned with the respondents are far more important. The respondents constitute the research subjects,

- Some respondents are made to participate in a research project without their consent or knowledge; e.g. socio-anthropological studies of rural or tribal community.
- The purpose of research is not fully revealed to the respondents.
- Another non ethical practice is to expose participants to physical or mental stress.
- In depth interviews or disguised projective test and participant observation are may be an attack on privacy.
- Other ethical issues related to maintaining anonymity of the respondent. Anonymity might be violated through report and publications.
- Another ethical issue in social science research is related to agency or sponsors of research. The granting agencies impose several restrictions up on the researcher.

To overcome above ethical dilemma in social science research, the research must keep a balance between the moral cost of unethical practices and the potential benefits of research.

QUALITATIVE AND QUANTITATIVE RESEARCH: HISTORICAL DEVELOPMENT AND PRESENT SCENARIO

Qualitative and Quantitative Research

Qualitative research is a broad term that encompasses a variety of approaches to interpretative research. It can be historical, sociological, education and much more. Qualitative research style in social research is not much related to the scientific logic of research, but more close to the world around. Quantitative research focuses upon human behavior for better understandings about the world around them. So the emphasis given by quantitative researchers in their studies involves an examination of the perspectives of the people or groups; e.g. their ideas, attitudes, motives, and intensions.

In qualitative research, the researcher's primary goals are an understanding of social processes rather than obtaining a representative sample. The study of one or small number of cases, often over a lengthy period of time. Qualitative research methods such as in-depth interviews and participant observation have some of the following characteristics, Research is carried out in reliable settings.

In qualitative research, the objectives are to take detailed descriptions of people behavior and thought.

The focus of the research may change during the course of research. The qualitative approach involves theory construction rather than theory testing.

In qualitative research, when compared to quantitative based research, research designs are often relatively small, loosely structured, encourage research participants to talk in detail about the meaning that they have of the world. There will include one to one in-depth interviews focus groups and qualitative observation based studies. Some of the methodological issues of qualitative research designs are the questions of validity and reliability, objectivity and subjectivity and ethical matters.

Quantitative research in social science

Quantitative approaches are typically associated with positivist perspectives in social research. Hammersly (1993) provides a useful definition of this approach. “The term quantitative method refers in large part to the adoption of the natural science experiment as the model for scientific research, its key features being quantitative measurement of the phenomena studied and systematic control of the theoretical variables influencing those phenomena”. Thus, the major characteristics of quantitative research are;

- a. Using standardized approaches to collect data.
- b. Explaining casual relationship between variables.
- c. Tests hypotheses or given theory.
- d. High degree of pre-conceptualization.
- e. Adopting theory then research approach.

The sample survey and experimental method are the most typical example of quantitative research. Sample survey is the most commonly used technique with specific tools and methods to gather information about a particular question

Quantitative approaches differ from qualitative approach in a number of ways. E.g. in terms of objectives of the study, research design, tools and methods etc,

TYPES AND METHODS OF SOCIAL RESEARCH

Types of Research

The purpose of research is to discover answer to questions through application of scientific procedures. Research always starts

from a question like why, what, how etc.,. The nature of questions varies the type research procedure and methods and procedure also varies. Research may be classified crudely, according to its major intent or the method. According to the intent, research may be classified as pure research (basic research), applied research, exploratory research, descriptive study, action research etc.,. According to the method of study, research may be classified as experimental research, analytical study, historical research and survey.

The above classification is not a watertight demarcation. It is just a narration to understand the different approaches to research. The different types of research are not sharply distinguishable from one another. There may be overlapping between one type and other.

Pure (Basic) Research and Applied Research

The reason for asking research questions are of two general kinds; intellectual and practical. Intellectual questions are based on the desire to know or understand for the satisfaction of knowing or understanding. Practical questions based on the desire to do something better or more efficiently. The investigation to which these two types questions lead, sometimes labeled “pure” or basic and applied research.

Pure Research

Pure research is focused to collect knowledge without any intention to apply it. It is purely intellectual in character. It is also known as basic or fundamental research. Intellectual curiosity is the only motivational factor behind it. It is not necessarily problem oriented. It aims at extension of knowledge. It may lead to either discovery of a new theory or refinement of an existing theory. The development of various sciences owes much too pure research. The findings of pure research enrich the store house of knowledge. Pure research lays the foundation for applied research. The findings of pure research formed the basis for innumerable scientific and technological inventions like steam engine, auto mobiles and telecommunication etc, which have revloutionalized and enriched our human life.

Basic research had many definitions, most of them unsatisfying in one way or another. It can even authoritatively been said that an adequate or operational definition of basic research is not possible (Kidd-1959).

In many cases basic research is done to test theory to test relations among phenomena in order to understand the phenomena, with little or

to thought of application of the results to practical problems (Kerlinger – 1972). The best example is that to Michael Faraday. He said research in electricity, with out knowing that, it would be useful. He did continuous search to find out the truth or knowledge. Knowledge for knowledge sake only.

Contributions of Pure Research

- a. Pure research of solutions to many practical problems by developing principles.
- b. Pure research helps to find out the critical factors in practical problems.
- c. Pure research provides many alternative solutions and thus enables us to choose best solutions.

Applied Research

Applied research is focused up on a real life problem requiring an action pr policy decision. It tries to find out practical and immediate result. It is thus problem oriented and action directed.

According to Kerlinger (1979) applied research is research directed towards the solution of specified practical problems. Julian Simon has pointed out that applied social sciences help in making policy decision. “Applied research methods are sometimes more sophisticated than any methods used in pure research (touffers: 1950)

There is vast scope for applied research in the fields of technology, management, commerce, economics and other social sciences. Innumerable problems are face in these areas. They need empirical study for finding solutions. The immediate purpose of an applied research is to find solutions to practical problems, it may incidentally contribute to the development of theoretical knowledge by leading to the discovering of new facts or testing of a theory or to conceptual clarity.

Contributions of Applied Research

- a. Applied research can contribute new facts. It uncovers new facts which enrich the concerned body of knowledge.
- b. Applied research can put theory to the test. It offers an opportunity to test the validity of existing theory.
- c. Applied research may aid in conceptual clarification. Many concepts are vague. E.g. small farmer, social responsibility, social structure etc; Applied research aid conceptual clarity.

- d. Applied research may integrate previously existing theories. A practical problem has many facts. It cannot be solved by the application of abstract principles from a single science. The solution of a practical problem may require some integration of the theories and principles of various disciplines.

Relation between Pure and Applied Research

The distinction between pure and applied research is not absolute. Both are not contradictory but are complementary. Pure research may have significant potential for its application to the solution of a practical problem and applied research may end up with making a scientific contribution to the development of the theoretical knowledge.

The terms 'pure' and 'applied' just represent the polar of a continuum. Morry said "research studies have differing degree of 'purity' and 'applicability', depending on whether their purpose is solely to advance knowledge in a field or to solve some financial problem.

Action Research

Conventional social scientific research is concerned to analyse and explain phenomena. The role of research is detached, in order to minimize disturbance of the phenomena under investigation. In action research, research is jointed with action. Researcher became participants in planned policy initiatives. It is an action programme launched for solving a problem or for improving an existing situation. Government institutions and voluntary agencies undertake action programmes for achieving specific goals or objectives. Social welfare programmes human resource development programmes, research for improving the qualities of life in factories and offices etc, are some examples of action research programme.

Types of Action Research

Classical design

Research and action are separated and independent. The connection between research and action is not purposely sought. It may occur by chance.

Interdependence of action and research

Action is carried out by an agency not connected with a research institution. Research on action may be entrusted to an independent

research body. For example government may launch a development programme and a university social scientist may be welcomed to study the on-going programme.

Evaluate research built in to an action programme.

In this case, research is dependent upon action, and the action people define the scope of the research.

Action for research

In this type research is joined with action. Researcher became participants in planned policy initiatives.

QUALITATIVE RESEARCH METHODS

Case Study

Social researches are curious about their social settings. Their interest are virtually unlimited. Any social setting is potential for scientific inquiry. The diversity of social topic and situation made researcher to plan their action. This plan for research is conventionally labeled as research design.

Case study method is considered as one of the popular type of research design used by social scientist. It is an intensive study of a particular case. In sociological investigation a case may be any of the following, taken singly or in combination. (1) A person, (2) A group of person such as family or gang, (3) A class of person such as thieves or professors, (4) An ecological unit such as neighbourhood or community, (5) cultural unit such as fashion or institution.

Definitions:

Kvomvey (1986) defined “case study involves studying individual cases, often in their natural environment and for a long period of time”.

Yin (1991) has defined case study as “an empirical inquiry that investigate contemporary phenomena within its real-life context.

This kind of research design usually involves the qualitative method of data collection. It presents holistic account that offers insights in to the case understudy. Thus case study is not a method of data collection; rather it is a research strategy. An empirical inquiry that investigates the contemporary phenomenon by using multiple sources of evidences.

Characteristics:

Hartfield (1982) has referred to the following characteristics of case study.

- It studies whole unit in their totality.
- It employees several methods in data collection to prevent errors and distortions.
- It often studies a single unit: one unit in one study.
- It perceives the respondent as knowledgeable person, not just as a source of data.
- It studies typically case.
- Purpose of case study
- Burns (2000) has point out the following purposes of case study.
- It may be a source of hypotheses for future research.
- It helps to establish generalizations about the wider population to which the unit belongs.
- It provides anecdotal evidence that illustrates more general findings.
- To refute a universal generalization, a single case can represent a significant contribution to theory building.
- To test the feasibility of the quantitative study.

Advantages of case study

Black champion (1976) enlisted following advantages of case study.

- It makes in-depth study possible.
- It is flexible in data collection methods.
- It could be used for studying any dimension of the topic; one specific aspect of the problem.
- It could be conducted practically any kind of social setting.
- Case studies are inexpensive.
- It helps to study unique case.

Disadvantages or criticism

Case study method is generally criticised on the following basis,

Subjective bias:

- Research subjectivity in collecting data for supporting or refuting a particular explanation, personal view of investigation influences the findings and conclusion of the study.
- Little evidence for scientific generalization:

- The common complaint against case study is; how can generalization be made from a single case? As an answer to this case studies are generalize to theoretical propositions, not to statistical populations.
- Object of case study is to expand theory and not to undertake statistical generalization.
- Time consuming:
- As it produces a lots of information which is difficult to analyse adequately
- Doubtful reliability:
- The investigator cannot prove his authenticity for obtaining data or having no bias in analyzing them.
- Missing validity:
- For investigator, what seems to be true is more important than what is true. The case study can oversimplify or exaggerate leading to erroneous conclusions.
- Case study has no representatives, i.e. each case studied does not represent other similar cases.

Yin's criticism

- Findings of case studies are biased because the research is usually sloppy.
- This criticism is probably based on the prejudice that quantitative researchers are against qualitative data. They also believe that qualitative study cannot be replicated.
- Case studies are not useful for generalization.
- It is not possible to generalize from a single case
- If a number of cases are used for generalizations, it will be extremely difficult to establish their comparability.
- Case studies take too long time and produce unmanageable amounts of data. The methods of data collection which are time consuming.

Content Analyses

Human beings communicate through language. Language helps to convey our emotions, knowledge, opinions, attitudes and values. Print media, television, radio; movies also communicate ideas, beliefs and values. The analysis is of communication content-written and pictorial- has now become a methodological procedure for extracting data from a wide range of communications.

Definition:

Content analysis is a method of social research that aims at the analysis of the content-qualitative and quantitative- of documents, books, newspapers, magazines and other forms of written material.

According to Berelson (1952), “content analysis is a research technique for the objective, systematic and quantitative description of the manifest content of communication”.

According to Eckhardt and Ermann (1977), as a qualitative technique, content analysis is directed towards more subjective information such as attitude, motives and values.

The content may be manifest or latent. The former refers to the visible actual parts of the text as manifested in the document, sentences, and paragraphs and so on. The latter is the underlying or implied meaning conveyed.

Characteristics of content analysis

Gardner (1975) has identified four characteristics of content analysis.

Objectivity: Explicitly formulated rules of content analysis enable two or more persons to obtain same results from the same document.

Systematic: It provides enough freedom for the researcher to eliminate unnecessary materials which is not supporting the research hypotheses.

Generality: In content analysis, the characteristic of the sender or recipient of the communication is little scientific value.

Quantification: The inferences from the study must be in precise numerical terms. This means that inferences must be derived strictly from counts of ‘frequency’ steps in content analysis.

Sarantakos (1998) formulated following steps in content analysis;

1. The selection of the Research Area: The topic can be one from the newspaper, TV, magazines, books, movies and the like.
2. Formulation of Research Topic: It involves explaining and operationalising the topic, selection of units, determining categories and formulating hypotheses.
3. Research Design: It aims at determining the size of sampling method of data collection and so on.

4. Data Collection: It involves counting frequencies, gathering information about the study unit and evaluating Units.
5. Lastly, the analyses and interpretation of data aims at giving inferences and conclusions.

Types of content analyses:

Sanders and piney (1983) have suggested five types of content analysis: (1) word counting analysis, (2) conceptual analysis, (3) somatic analysis, (4) evaluative assertion analyses, (5) contextual analysis.

Strength and limitations of content analysis

Following are the strength and limitations of content analysis,
Strength:-

- It is unobtrusive method; it is not threatens respondent directly
- It is useful in historical research, studying people who are no longer available to answer questions.
- It makes possible a variety of cross cultural studies.
- It can be used to test preliminary ideas, hypotheses or theories etc.
- It is powerful tool for evaluating personal or social values.
- It is more useful where research budget is small and resources are limited.
- It is easier to repeat the study through this method.

Limitations:

- Unforeseen aspects of research field.
- Determining validity is difficult.
- Some required documents may not be available to the researcher which may affect the conclusion.
- Its conclusion remains the shadow of personal bias.

Narrative Method

A narrative is a constructive format (as a work of speech, writing, song, film, television, video games, photography or theatre) that describes a sequence of non-fictional or fictional events. The word derives from the Latin verb “narrare” to recount”, and is related to the adjective “gnarus”, “knowing” or “skilled”.

Narrative is often used in case study research in the social sciences. Here it has been found that the dense, contextual, and interpenetrating nature of social forces uncovered by detailed narratives is often more

interesting and useful for both social theory and social policy than other forms of social inquiry. Prominent social scientists have pointed out that a social science expressed in terms of narrative case studies would provide better access for policy intervention than the present social science of variables.

Narrative Inquiry emerged as a discipline within the broader field of qualitative research. It is an approach to understanding/researching the way people make meaning of their lives as narratives, linked fields are narrative analysis, narratology and life writing. Narrative Inquiry should be distinguished from storytelling in that the word narrative implies an audience and a narrator. Of interest to narrative inquirers is not what happened so much as what meaning did people make of what happened. Narrative Inquiry is a fairly recent movement in socialscience qualitative research. It has been employed as a tool for analysis in the fields of cognitivescience, organizational studies, knowledge theory, sociology and education studies, among others.

The starting point of the Narrative Method is the story. Story telling is a deeply rooted human phenomenon. It is a natural way of sharing our knowledge, insights and feelings with others.

Stories or personal experiences are especially appropriate for making complicated subjects comprehensible to others. Compared to answers to specific questions, stories (and the context in which they are told) frequently lead to a much richer output and to richer and more profound in-sights.

Focused Group Interview

A focus group is a form of qualitative research in which a group of people are asked about their perceptions, opinions, beliefs, and attitudes towards a product, service, concept, advertisement, idea, or packaging. Questions are asked in an interactive group setting where participants are free to talk with other group members. The first focus groups were created at the Bureau of Applied Social Research in the USA, by associate director, sociologist Robert K. Merton. The term itself was coined by psychologist and marketing expert Ernest Dichter.

Powell et al define a focus group as

“A group of individuals selected and assembled by researchers to discuss and comment on, from personal experience, the topic that is the subject of the research. (1996: 499)”

Focus groups are discussions that last one to two hours, usually done with 6-12 people. The discussion is led by a moderator asking open-ended questions. Focus groups can be used to discover people's general reactions to an interface or services. A wide range of information can be gathered in a relatively short time span.

In the social sciences and urban planning, focus groups allow interviewers to study people in a more natural setting than a one-to-one interview. In combination with participant observation, they can be used for gaining access to various cultural and social groups, selecting sites to study, sampling of such sites, and raising unexpected issues for exploration. Focus groups have a high apparent validity - since the idea is easy to understand, the results are believable. Also, they are low in cost, one can get results relatively quickly, and they can increase the sample size of a report by talking with several people at once.

Focus groups are particularly helpful when used in conjunction with surveys. Your library can follow up a survey with focus groups to clarify the issues revealed, and perhaps hear surprising new ideas or concerns. Unlike doing polls or asking a listserv, the strength of this technique is the interaction between participants. With a skilled moderator, the conversation can go beyond "like it, don't like it" and allow new views to surface. Since there is no pressure to reach a consensus, all views can be encouraged and aired.

The first step is to understand what you want to learn. Focus groups are not polls or surveys; they are in-depth, qualitative interviews with a small number of carefully selected people, to help you develop an idea or specific service. To prepare, you may want to first consider your budget. This is a labor intensive project; time may be the most expensive item. It takes considerable time to plan the sessions, recruit volunteers, and develop your questions. If you hire a professional moderator, that could be a considerable expense, other optional things can add to the cost, including honorariums, refreshments and video taping.

Features/advantages of focus group interview

Focus group research involves organised discussion with a selected group of individuals to gain information about their views and experiences of a topic.

Focus group interviewing is particularly suited for obtaining several perspectives about the same topic.

The benefits of focus group research include gaining insights into people's shared understandings of everyday life and the ways in which individuals are influenced by others in a group situation.

- Problems arise when attempting to identify the individual view from the group view, as well as in the practical arrangements for conducting focus groups.
- The role of the moderator is very significant. Good levels of group leadership and interpersonal skill are required to moderate a group successfully.
- You can get feedback about what people do over a long period of time.
- Focus groups used early in a project can produce insights and questions from the interaction among different users or stakeholders.
- Focus groups are relatively inexpensive (assuming that participants are from the same geographical area) and can be arranged quickly.

Disadvantages of focus group interview

Impersonal

Group discussions don't lend themselves to personal revelations, so they might not be suitable for sensitive or controversial issues. For example, group discussions might not be suitable for research pertaining to products people might feel ashamed about using, such as alcohol. If people don't feel comfortable sharing their opinions or experiences, the focus group interview won't generate any useful insights. In these situations, anonymous surveys or confidential interviews might be a better means of obtaining information.

Difficult to Control

For a focus group interview to be revelatory, the conversation must flow naturally to reveal what the participants are thinking. But group discussions can get out of hand quickly, straying from the original topic and getting lost in useless tangents. An effective facilitator will keep the discussion on track, but this might be impossible if the group is rowdy or young.

Dominating Individuals

The goal of a group discussion is to discover what all the participants think, but outspoken people might skew those results. For example, a shy dissenter might never reveal important insights, or a single

persuasive participant might cause other participants to change their original opinions, meaning you never learn about their initial reactions. To avoid these problems, facilitators must involve everyone to ensure all the participants have equal time and that all points of view are heard.

Not Representative

The selection of people for the group discussion is unlikely to be representative of the larger population, so you can't assume the opinions you uncover have any significance past whatever insights they offer into possible thought patterns. For example, unanimous agreement about a product's effectiveness might have no correlation to how most consumers feel about that product, though a discussion of the product's effectiveness might help you generate targeted questions for future research.

QUALITATIVE RESEARCH METHOD: SOCIAL SURVEY

Social Survey Method

Social survey technique is very popular in sociology. Survey research is the systematic gathering of information about individuals and collectivities. The purpose of surveying may be description or casual analysis. Large scale descriptive surveys have long history in social research. National census is the biggest form of social survey in which surveys, the whole nation regarding its population, their economic condition including their earning, birth, death etc.

Definition

In general social surveys are concerned with (a) the formation of constructive programme of social reform and (b) amelioration of current or immediate conditions of social pathological nature, which have definite social significance.

Duncan Mitchell's Dictionary of sociology defines social survey as follows, "the social survey is a systematic collection of facts about people living in a specific geographic, cultural or administrative area".

Bogardus says "A social survey is the collection of data concerning the living and working conditions, broadly speaking of the people in a given community".

E.W. Burgess defined “A social; survey of a community is the scientific study of its conditions and needs for the purpose of presenting a constructive programme of social advance”.

Social surveys are usually for dealing with many related aspects of social problem. They provide the data for administration, rather than for the illustrative or descriptive material. They are generally quantitative and the history of the social survey is intimately bound up with the development of statistics.

Surveys vary greatly in their scope, their design and their content. The specific characteristics of any survey will determined by the basic objectives, which conducting survey there must be a specific pattern or design to follow to collect data. The research follows a scientific step by step procedure.

Procedural ways of social survey

The step by step tasks involved in carrying out a survey from the first state off planning to the preparation of the final report in as follows;

Statement of the problem or general objectives

The problem which make survey necessary and the general objectives of the survey are stated. The statement is generally expressed the area and scope of the study.

Specific objectives of the survey

Although the general objectives, usually few in number are formulated with out regarding to the requirements of the survey technique; these general objectives are broken down in to numerous specific objectives. The specification of data to be gathered and the hypotheses to be tested by the survey is accomplished at this stage.

Sample

Two major divisions in the survey sample are (a) the universe of the survey (b) the size and design of the sample. After there two are made the actual selection of the sample units take place.

Questionnaire

After the selection of sample units a questionnaire is prepared, to collect facts from the sample. The questionnaire must be carefully

designed within limits of the problem. The preparation of questions, degree of probing, the sequence of questions and the establishment of rapport, a specific pattern and a skill to be applied, the questionnaire is pre-tested in the field for proper application.

Field work

The next important step is field work. Gathering facts from sample through personal interview and observation, the interviewers are usually provided with an instruction manual which explains the objectives of the study and the meaning of each question.

Data coding and tabulation

After careful coding and editing of the data collected through survey may transcribed into tables. This may be done by preparing a code, a numbered list of major items such summing all the responses received to each question.

Data analysis and reporting

The data are analysed and a report is written which embodying the survey findings. The survey process is a highly interconnected chain of events so the above steps are independent of one another.

Limitation of survey method

Even though the survey method is applicable to wide range problems, it has evident limitations. The major limitations are;

- A. Sample error: survey method is subjected to the selection of sample,
- B. Errors of measurement: A score representing a person's attitude, abilities traits or behaviours may not match with reality.
- C. Limitations of questionnaire: the imitations on length of the questions, that can be asked in a survey and there are limits to the number of topics that can be covered.
- D. Limitations of population: A sample survey designed to represent a population over a wide geographical area is likely not to give adequate representation to any population which highly localized in its character.

SOCIAL RESEARCH AND STAGES IN SOCIAL RESEARCH

RESEARCH

Research is an intensive and purposeful search for knowledge and understanding of social and physical phenomena. It is a method for the discovery of true values in a scientific way.

Research may be defined as the application of the scientific method in the study of problems. At times, the terms research and scientific method are used interchangeably.

Webster's Twentieth Century Dictionary defines the term Research as a careful, patient, systematic, diligent inquiry or examination in some field of knowledge undertaken to establish facts or principles. According to Random Dictionary of English Language "Research as a diligent and systematic enquiry or investigation into a subject in order to discover or revise facts, theories, application etc". Research is an activity undertaken to establish facts or principles in a scientific way.

SOCIAL RESEARCH

Social research Social research may be defined as a scientific undertaking by means of logical and systematized techniques. Social research consists of the process of formulating and seeking answers to questions about the social world. Social research is fundamentally a scientific enterprise aims to:

- Discover new facts or verify and test old facts;
- Analyze their sequences, inter-relationships and causal explanations which are derived with an appropriate theoretical frame of reference;
- Develop new scientific tools and theories which would facilitate reliable and valid study of human behavior.

OBJECTIVES OF SOCIAL RESEARCH

- Development of knowledge
- Scientific study of social life.
- Welfare of humanity
- Classification of facts
- Social control and prediction

CHARACTERISTICS OF RESEARCH

- Research is directed towards the problem
- Research emphasizes the need of generalizations, principles or theories that will be helpful in predicting future occurrences.
- Research is based upon observable experiences or empirical evidence.
- Research demands accurate observation and description.
- Research involves gathering new data from primary or first hand sources or using existing data for a new purpose.
- Although research activity may at times be somewhat random and unsystematic, it is more often characterized by carefully designed procedures, always applying rigorous analysis.
- Research requires expertise.
- Research strives to be objective and logical applying every possible test to validate the procedures employed, the data collected and the conclusion reached.
- Research involves the quest for answers to unsolved problems.
- Research is characterized by patient and unhurried activity.
- Research is carefully recorded and reported.

SIGNIFICANCE OF SOCIAL RESEARCH

- It inculcates scientific and inductive thinking
- It provides new ideas and insights
- It promotes the development of logical habits of thinking and organization.
- It evaluates existing policies and helps to formulate new policies
- It solves various operational problems related to economy, politics, business and Government.
- It studies social relationships and helps to solve various social problems
- It helps to improve the level of living in the society

STEPS IN SOCIAL RESEARCH

- Selection of the problem
- Study of research literature
- Formulating the problem
- Research design
- Formulating the hypothesis

- Selecting the sample
- Collection of data
- Methods and tool for data collection
- Analysis of data
- Interpretation and generalizations

SELECTION OF RESEARCH PROBLEM

- We are aware that the goal of social research is to improve the level of living in the society. Society in general is plagued by several problems which need to be studied for finding a solution.
- The most urgent of them need the attention of the researchers.
- It is thus selection of research problem has high value to the society and the researcher must be able to identify those problems that need an urgent solution.
- Choosing a correct problem for study is a difficult exercise, as it depends on the time, effort and commitment on the part of the scholar.

HOW A PROBLEM ORIGINATES

Basically research problem originates from the following three sources

- Contemporary interest
- own interest
- gaps in the field

LITERATURE SURVEY AND EXPERIENCIAL SURVEY

The process of focusing a research question requires knowledge of the field, an understanding of previous research, an awareness of research gaps and knowledge of how other research in the area has been conducted.

The literature review is a major component of the research. It is analyses of relevant publications that help set the context for and define the research topic. The literature review starts with the selection of a problem for research continues through the various stages of the research process and ends with report writing. The task of locating previous research on a topic has been made much simpler and faster with widespread access to the internet and the availability of electronic data bases, electronic journals, online journals and sophisticated search

engines. The internet is useful in providing access to many types of information.

NEED TO SURVEY LITERATURE

- The main purpose of the survey of literature is to indicate the problems that are already investigated and those that need further investigation.
- A critical reading of relevant literature becomes indispensable not only in locating the research problem but also in analyzing the procedure. Ideas are generated only through this process of reading and re-reading he works done in the chosen field.
- A high degree of reading ability contributes to comprehension of facts which are useful in a consideration of the problem taken up for the study.
- This would help the researcher to know how the same are conducted, the methodology employed, issues covered and prescriptions suggested.
- In order to gain maximum benefit out of this exercise of surveying the literature one has to consider the following points:
 - Reading relevant literature
 - Reforming original works
 - Reading with comprehension
 - Reading in time
 - Indexing the literature

Reviews require a critical understanding of the literature that demonstrates the higher order intellectual skills of analyzing, evaluating and creating. Use both internet and library if possible. Be selective about information on the internet by using only formally published material.

Abstracting is a key intellectual skill for analysis and synthesis of key concepts. Set up the word processing package or word processor in a common format for all assignments. Avoid plagiarism that is plagiarism is cheating, as is copying research papers from the internet. Academics take intellectual honesty very seriously indeed. Give due acknowledgement by copying material from other scholarly work with citation.

Academic experience like classroom lectures, discussions seminar discussions and out-of-class exchanges of ideas with fellow students, scholars, experts and professors will provide many stimulating ideas to

be studied. Daily experiences, Field visits, internship training and extension work will also provide exposure to practical problems which call for study and such experiences help the investigator to develop new ideas about a problem.

FORMULATING THE PROBLEM

Besides selection equally important in its formulation, a research scholar should take every care in formulating the problem without any scope for ambiguity. The type of the statement to be employed depends on the preferences of the scholar and the nature of the problem. The problem may also be formatted in the form of a few statements.

There are two ways in studying a problem :

- (i) posing questions and
- (ii) Making statements.

AN EFFECTIVE PROBLEM FORMULATION INVOLVES THE FOLLOWING:

- Definition of the problem
- Scope for the problem
- Justification for the problem
- Feasibility of a problem
- Originating of the problem

CRITERIA OF A GOOD RESEARCH PROBLEM

Clear and unambiguous: There must be a perfect clarity in the problem taken up for study. It should not give scope for divergent expressions and thus become confusing.

Logical and systematic: The researcher must be able to establish relationships in a logical manner and they should not look disjointed. Similarly, the problem must be amenable for study in a specified step or in a specified sequence, in accordance with the well defined set of rules and methods.

Empirical: Research is always related to one or more aspects of real situation and hence deals with concrete data that provides a basis for external validity to research results. Therefore, the problem should be such as to take realities into considerations. It is only through this process that knowledge gets accumulated and society is benefited.

Relation between variables: the problem selected for study should express a relation between the variables contained in the study. The problem under study must be in a position to highlight the nature, extent and implications of such relation existing among variables of the study. It is through this process of establishing effective relation between variables that meaning conclusions are derived from the study.

Verifiable: though results of the research studies in social sciences cannot be reproduced, the problem chosen for study should not look absurd. It should be undertaken with an intention to make the study useful and replicable.

Management: the scope of the study depends on the purpose in mind. Normally, research studies are undertaken by the students for securing different degrees like M.A., M.Phil, Ph.D. Now the students are required to select such a topic which should be within his reach and yet fulfill the basic requirements of a study at the specified level.

Interesting: the problem to be studied must be interesting to the student and also to the people working in that field. Unless the problem is interesting, the candidate may lose interest in the middle. The cooperation of the respondents also varies depending how you can make your problem interesting to them. Some studies by nature evoke a lot of curiosity among the researchers and respondents alike.

HYPOTHESES

Once the selection, formulation and definition of the problem have been accomplished, the derivation of hypotheses is the most important step in the research process.

It is usually considered as the principal instrument in research.

“A hypothesis is a tentative generalization, the validity of which remains to be tested in its most elementary stage, the hypothesis may be a mere hunch guess imaginative data, which becomes the basis for action investigation” - George a Lund Berg

“A proposition which can be put to test to determine validity” -Goode and Hatt

The hypothesis is a powerful tool in research process to achieve dependable knowledge.

It helps the researcher to relate theory to observation and observation to theory.

IMPORTANCE OF THE HYPOTHESES

- Hypotheses facilitate the extension of knowledge in an area
- Hypothesis provides the researcher with rational statements
- Hypothesis provides direction o the research
- Hypothesis provide basis for exporting the conclusions for the study

FORMULATION OF THE HYPOTHESES

- Hypotheses are the products of considerable speculation and imaginative guess work.
- They are based partly on known facts and explanations and partly conceptual.
- There are certain necessary conditions which are conducive to their formulation.
- Richness of background knowledge
- Versatility of intellect
- Analogy and other practices

CRITERIA OF USEABLE HYPOTHESES

- Hypotheses should be clearly ad precisely stated.
- Hypotheses should be testable
- Hypotheses should state the expected relationship between variables
- Hypotheses should limited on scope
- Hypotheses should be stated as far as possible in simple terms
- The hypotheses selected should be amenable to testing within a reasonable time

CHARACTERISTICS OF HYPOTHESIS

- It should be conceptually clear, specific and well designed
- It should be available to techniques and capable of being varied
- It should be capable of empirical test.
- It should not be mere a judgment
- It should be simple and to the point

TYPES OF HYPOTHESIS

Descriptive hypothesis: It describes the characteristics of a variable.

Relational hypothesis: It describes the relationship between the variables.

Casual hypothesis: It describes the causal relationship between the variables.

Working hypothesis: which are subject to modification as the investigation proceeds.

Null hypothesis: They state that no difference exists between the parameter and statistic being compared to it.

Statistical hypothesis: These are statements about a statistical population. These are quantitative in nature in that they are numerically measurable.

Commonsense hypothesis: It represents the commonsense ideas. They state the existence of empirical uniformities perceived through day to day observation.

Complex hypothesis: It aims at testing the existence of logically derived relationship between empirical uniformities.

Analytical hypothesis: these are concerned with the relationship of analytic variables. These hypotheses occur at the highest level of abstraction. It also specifies the relationship between changes in one variable and changes in another.

RESEARCH DESIGN

- Research design is the basic framework which provides guidelines for the rest of research process.
- “Research design constitute the blue print for the collection, measurement and analysis of data” – Bernard S Philips.
- “Research design as the logical and systematic planning and directing a piece of research” – Pauline and Young
- “Research design is the plan, structure and strategy of investigation conceived, so as to obtain answers to research questions and to control variants” – Fred N Kerlinger

NEED FOR A RESEARCH DESIGN

- It facilitates the smooth sailing of the various research operations
- It gives maximum information with minimum expenditure of effort, time and money

- It stands for advance planning of the methods to be adopted for collecting data and techniques to be used for analysis
- It has a great bearing on the reliability of the results arrived at
- It minimize the bias and maximizes the reliability of the data collected and analysed

FEATURES OF GOOD RESEARCH DESIGN

- Flexible
- Appropriate
- Efficient
- Economical
- Reliable
- Suitable to the context

DIFFERENT RESEARCH DESIGN

Based on fundamental objectives or purposes it has been classified into two types: 1. exploratory research, 2. conclusive research. Each of these two general types of research can be subdivided as follows:

- | | |
|---|---|
| 1. Exploratory research
a. search of secondary data
b. survey of knowledgeable
c. case study | 2. Conclusive research
a. Descriptive research
I. case study
II. Statistical study
b. Experimentation |
|---|---|

Few others have classified the type of research study into the following four.

1. *Exploratory or formulative study*: exploratory or formulative studies are those which aim at gaining familiarity with a phenomenon or which aim at achieving insights into the phenomenon or studies which deal with formulation of a more precise research problem or developing a hypothesis. The major emphasis of such studies is on the discovery of ideas and insights. It basically deals with exploring the Ideas and facts which are new. This is the primary and first research done on that Particular problem which provides the first hand or new knowledge or discovering something new regarding to the study or problem. In general, exploratory research is meaningful in any situation in which the researcher does not have enough understanding to proceed with the research project.

2. *Descriptive and Diagnostic studies*: a study which wants to portray the characteristics of a group or individual or situation is known as descriptive study. Under descriptive study the researcher should specify the objectives with sufficient precision to ensure that the data Collected are relevant. Researcher can adopt both primary and secondary sources of data for this study. In descriptive studies, hypotheses are generally formulated on the basis of existing data. The main objective of descriptive study is to acquire knowledge. Descriptive studies are mainly probe into such areas where there is research gap.

3. *Diagnostic study*: a study which wants to determine the frequency of occurrence of an event or its association with something else is known as diagnostic study. It is concerned with an existing problem and its basic nature and cause. The aim of this study is to obtain complete and accurate information. It also deals with the detailed or in depth knowledge of each and every aspect of the problem.

4. *Experimental study or hypothesis-testing research studies*: Experimental studies are mainly designed to find out the cause and effect relationships of the phenomenon under study, or the researcher tests the hypothesis of causal relationships between the variables. The experimental designs are used in researches relating to the phenomena of several disciplines. The experimental designs originated in the context of agricultural operations. The beginning of such designs was made by Professor R.A. Fisher when he was working at Centre of Agricultural Research in England. The principle of replications, the principle of randomizations and the principle of local control are the three main principles of experimental designs given by Prof. Fisher.

Research design is needed because it facilitates the smooth sailing of the various research operations, thereby making research as efficient as possible. Yielding maximum information with minimum expenditure of efforts, time and money.

DATA COLLECTION, METHODS AND TOOL FOR DATA COLLECTION

Meaning and importance of data

Data, facts and other relevant materials, past and present, serving as bases for study and analyses. Data are the facts and figures collected for statistical investigation.

There are two types of data:

1. Primary data,
2. Secondary data (desk research)

Method of Collecting primary data

- a. Observation method
- b. Interview method
- c. Local correspondences
- d. Questionnaire and schedule method

Sources of secondary data

1. Personal sources: auto-biography, life history, diaries, letters, memoirs
2. Public source: published source – books, journals, reports, newspapers etc.
3. Unpublished source

TOOL FOR DATA COLLECTION

- a. Inquiry forms:
- b. Schedule
- c. Questionnaire
- d. Checklist
- e. Rating scale
- f. Score board
- g. Observation
- h. Interview
- i. Socio-metric techniques
- j. Psychological test

TYPES OF DATA

Quantitative data:

It applies various scales of measurement. The experiences of people are fit into standardized responses to which numerical values are attached.

Qualitative data:

They are verbal or other symbolic materials. The responses to open ended questions of a questionnaire or a schedule, first hand

PROOF

information from people about their experiences, ideas, beliefs, etc. and selected from content or accepts from documents, case history, personal diaries, and letters are other examples of qualitative data.

IMPORTANCE OF DATA

- It serve as the bases or raw materials for analysis
- It provide correct answers for analysis
- It serves the basis for testing the hypothesis
- It helps for constructing measurement scales and tables
- It determine the quality of the findings of the study

SOURCES OF DATA

A significant and distinctive stage of research in any science is the collection of necessary information to prove their hypothesis. For this purpose, the researcher should look to diverse sources which provide the necessary information. The sources of information are generally classified as primary and secondary, while P.V. Young feels that sources of data can be divided documentary and field sources.

There are two sources of data:

1. Primary sources (primary data)
2. Secondary sources-desk research (secondary data)

The primary data are those which are collected afresh and for the first time, and thus happen to be original in character or information collected or generated by the researcher for the purpose of the project immediately at hand.

Advantages of primary data

- a. Primary data are the first –hand account of the situation.
- b. There is a greater scope for reliability of the information.
- c. Primary data are the logical starting point for research in several disciplines.
- d. Primary data are the only source to understand one’s opinions, personal qualities, attitudes, etc.

The secondary data are those which have already been collected by someone else and which have already been passed through the statistical process. Secondary data refer to the information that have

PROOF

been collected by someone other than researcher for purposes other than those involved in the research project at hand. Books, journals, manuscripts, diaries, letters, etc., all become secondary sources of data as they are written or compiled for a separate purpose. As a matter of fact, the difference between primary and secondary sources is a matter of relativity. Data which are primary in the hands of one, becomes secondary in the hands of the other.

Advantages of secondary data

- a. It saves time, energy and money
- b. It provides information that may not be secured by the individual researcher.

Methods/techniques of data collection

This is a very important aspect of research design and the ability to achieve the research aims and answer the research question depends on the effectiveness of data collection.

Method of collecting data

- Observation method
- Interview method
- Survey method
- Experimentation
- Panel method
- Projective technique
- Sociometry
- Content analysis

METHODS OF PRIMARY DATA COLLECTION

Interview method

It may be defined as a two way systematic conversation between an investigator and an informant, initiated for obtaining information relevant to a specific study.

It involves not only conversation, but also leaning from the respondents, gestures, facial expression, pauses and his environment.

Characteristics

- The participants – the interviewer and the respondent – are strangers

- The relation between the participants is a transitory one.
- Interview is a conversation with a specific purpose
- Interview is a mode of obtaining verbal answers to questions
- Interaction between the interviewer and the respondent need not be necessarily face-to-face basis
- Conversation need not be limited to a single respondent, it can also be conducted with a group of persons, depending on the study
- Interview is an interactional process
- Information furnished by the respondent in the interview is recorded by the investigator
- Interviewing is a flexible psychological process

Requirements

The successful interview requires:

- Data availability
- Role perception
- Respondents motivation
- Clear objectives
- Pre-test
- Relevant practice
- Plain and unambiguous language
- Reasonable length
- Written field work procedure
- Privacy, consent, confidentiality etc

Interviewing process

- Preparation
- Introduction
- Developing rapport
- Carrying the interview forward
- Recording the interview
- Closing the interview

Types of interviews

1. Structured or directive interview

This is an interview made with a detailed standardized schedule. The same questions are put to all the respondents and in the same order. This type of interview is used for large-scale formalized surveys

PROOF

2. *Unstructured or non-directive interview*

In this type of interview, a detailed pre-planned schedule is used. Only a broad interview guide is used. Questions are not standardized and not ordered in a particular way. This technique is more useful in case studies rather than large surveys.

3. *Semi-structured or focused interview*

The investigator attempts to focus the discussion on the actual effects of a given experience to which the respondents have been exposed. The situation is analyzed prior to the interview. An interview guide specifying topics relating to the research hypothesis is used. Interview is focused on the subjective experiences of the respondent.

4. *Clinical interview*

It is concerned with broad underlying feelings or motivations or with the course of the individual's life experiences. The 'personal history' interview used in social case work, prison administration, psychiatric clinics and in individuals life history research is the most common type of clinical interview

5. *Depth interview*

This is an intensive and searching interview aiming at studying the respondent's opinion, emotions or convictions on the basis of an interview guide.

This deliberately aims to elicit unconscious as well as extremely personal feelings and emotions

6. *Telephone interviews*

It is a non-personal method of data collection.

It may be used as a major method or supplementary method.

Group interview

It is a method of collecting primary data in which a number of individuals with a common interest interact with each other.

Interview problems

- Inadequate response
- Interviewer's bias
- Non-response
- Non-availability

- Refusal
- Incapability or inability
- Inaccessibility

OBSERVATION METHOD

- Observation is one of the cheaper and more effective techniques of data collection.
- Observation, in simple terms, is defined as watching the things with some purpose in view. However, in research activity the term has a wider meaning than simple watching. Observation is a systematic and deliberate study through eye of spontaneous occurrence at the time, they occur.
- Observation may serve a variety of research purposes, it may be used to explore the given area of subject matter or to gain insight in to the research problem and provide a basis for development of hypotheses.
- Observation may also be used as the primary technique of data collection in descriptive studies and also in the experimental studies designed for testing casual hypotheses. Observation many times is a perception.
- Observation has mainly three components-Sensation, attention and perception. The accuracy of observation depends on knowledge and experience. Generally, the intellectual, physical and moral conditions are very important in observation.

General characteristics of observation method

- a. It is a physical and mental activity.
- b. It is selective and purposeful.
- c. It is a scientific tool of research.
- d. It is a direct study of the situation or phenomenon.
- e. It tries to establish cause and effect relationship in the observed phenomenon.

PROCESS OF OBSERVATION

There are five sequential steps in the observation method.

- Preparation and training.
- Entry in to the study environment.
- Initial interaction.

- Observation and training.
- Termination of field work.

Aids in observation process

In order to make the process of observation effective and reduce the faults of the observer, a researcher may use a range of tools for systematising and recording data. Diaries, field notes, maps, check lists, cameras, audio, video tape recorders, maps, analogy, checklist, sociometric scales, mechanical devices are the major tools adopted by the researcher to make the observation process as accurate as possible.

Types of Observation

1. Observation, which is the most classical method of scientific enquiry, may take many forms. With reference to investigator's role, it may be classified into
2. *Participant observation*: In this observation, the observer is a part of the phenomenon or group which is observed and he acts as both an observer and a participant. The persons who are observed group should not be aware of the researcher's purpose. Then only their behaviour will be natural. The observer can understand the emotional reactions of the observe group, and get a deeper insight of their experiences.
3. *Non-Participant observation*: In this type of observation, the researcher does not actually participate in the activities of the group to be studied. There is no emotional involvement on the part of the observer. Observer would be simply present in the group to note down the behaviour of the respondents.
4. *Controlled observation*: This type of observation is found quite useful in either in the laboratory or in the field. This involves standardization of the fields like psychology and sociology. Controlled observation is carried out observational techniques and exercise of maximum control over extrinsic and intrinsic variables
5. *Uncontrolled observation*: If the observation takes place in the natural settings, it may be termed as uncontrolled observation. The main aim of this observation is get spontaneous picture of life. This does not involve control over any extrinsic or intrinsic variables.

6. *Direct observation*: In this type of observation, the event or the behaviour of the person is observed as it occurs. This method is flexible and allows the observer to see and record subtle aspects of events and behaviour as they occur.

7. *Indirect observation*; This does not involve the physical presence of the observer, and the recording is done by mechanical, photographic or electronic devices. This method is less flexible than direct observation. In other words, the behaviour of the person is not observed, rather its effects are observed.

Advantages of observation method

- It is the most direct means of studying a wide variety of phenomena based on actual and first-hand experience.
- It enables the observer to code and record behavior at the time of its occurrence.
- The behavior of human beings can be best studied.
- It is the basis for formulating hypothesis.
- Data collected under this method is more accurate and reliable, as it is based on the first hand perception of the eyes.

LOCAL CORRESPONDENCE

In this method data are not formally collected by enumerations. But they are collected by local correspondence. Such data are not very reliable. Therefore this method can be applied only where a high degree of precision is not necessary.

PROJECTIVE TECHNIQUES

- It involves presentation of ambiguous stimuli to the respondents for interpretation. In doing so, the respondents reveal their inner characteristics.
- This technique for the collection of data have been developed by psychologists to use projections of respondents for inferring about underlying motives, urges, or intentions which are such that the respondent either resists to reveal them or is unable to figure out himself.
- These techniques play an important role in motivational researches or in attitude surveys.

Types of projective techniques

Projective techniques may be divided into three broad categories:

1. Visual: to show the respondent a picture and ask him to describe the persons or objects in the picture.
2. Verbal: This technique involves use of words both for stimulus and for response.
3. Expressive: under this technique subjects are asked to improve or act out a situation in which they have been assigned various roles.

1. Visual projective techniques

Rorschach test: this test was first developed by a Swiss Scientist Herman Rorschach. It consists of ten cards having prints of inkblots. The design happens to be symmetrical and meaningless. The Respondents are asked to describe what they perceive in such symmetrical inkblots and the responses are interpreted on the basis of some pre-determined psychological framework.

Rosenzweig Test (Cartoon test): this test was first developed by Rosenzweig. This test uses cartoon format or a series of cartoons.

In each cartoon has portrayed two characters; one is represented as saying something which is stated in a speech balloon over the character; the other character is provided with an empty speech balloon. The respondent is asked to write in the empty balloon what the second character would probably say. The answer of respondents can be classified according to the attitude, frame of reference and role perceptions that they reflect. The successful administration and interpretation of Rorschach test requires trained investigators and psychologists.

Thematic Apperception Test (TAT): This test was first developed by Murray and his associates at the Howard Psychological Clinic. The TAT Presents highly structured stimuli and requires more complex and meaningfully organised verbal response. This test consists of a set of Pictures that are shown to the respondent who are asked to describe what they think the pictures represent. The respondents response constitute the basis for the investigator to draw inferences about their personality structure, attitude, etc. The interpretations made on the basis of qualitative scoring schemes and rating scales.

Picture Frustration Test: this test consists 24 sets of cartoon pictures in pair, In each pair there is a picture indicating a frustrating situation accompanied by verbal remarks. A blank space is provided for respondents to write his ideas/ views about the picture.

Holtzman Inkblot Test (HIT): this test is a modification of the Rorschach test. It is developed by W.H.Holtzman. This test consists of 45 inkblot cards which are based on colour, movement, shading and other factors involved in inkblot perception. Only one response per card is obtained from the respondent and the response is interrelated at three levels of form of appropriateness.

Verbal projective techniques

Word Association Test: the method is to ask respondents to associate brands with one word which they associate with the brand

Sentence Completion Tests: this is an extension of word association test. In this type an incomplete sentence is given to the respondent, And he is asked to complete it. The completion of sentences requires the respondent to take a position to express his attitudes. For interpretation of this test requires a trained hand.

Story Completion Test: this test is similar to sentence completion test. In this test the respondents are given a part of a story and are asked to complete it. The investigator can assess the attitude and characteristics of the respondent on the basis of story completion.

Expressive techniques

Play technique: this test is mainly used to study children's attitude through manipulation of dolls. Dolls representing different racial groups are usually given to children who are allowed to play with them freely. The manner in which the children organise dolls would indicate children's attitude towards the subject under study. Play technique is a well-thought out and research supported approach for helping out people cope with and overcome the problems they experience in the process of living their lives.

Finger painting: it is a one of the major types of test under expressive technique. A set of pots of a special type of paint is given to the respondent who is told to draw what he likes with the paints using his

fingers and hands. Variables can be measured by counting numbers of certain kinds of manipulative and approach behaviour.

Role playing: This technique is used in behavioural research. It is the acting out of assigned specific roles for a brief period by two or more individuals. An observation system may be used to measure the variables under study. Group processes, interpersonal interaction, authoritarianism, prejudice and other variables can be studied through this technique.

INTERVIEW SCHEDULE

Schedule is the Performa containing a set of questions being filled by enumerate who are specially appointed for this purpose. In other words, it is nothing more than a list of questions which are necessary to test a particular hypothesis. In schedule, usually a set of questions are asked and filled by an interviewer in a face- to-face situation with another. According to Goode and Hatt, schedule is the name usually applied to a set of questions which are asked and filled by an interviewer, in face to face situation with another.

Types of schedules

Depending on the situations in which schedules are used, we may identify the following types of the schedules:

Observation schedule: This is a method used to supplement the collection of data along with observation technique. While the researcher collects the data through observation.

Document schedule: These are the schedules which are used to record the information contained in various documents such as files, books, etc.

Evaluation schedule: These schedules are generally used by organisations or institutes to measure their performance relating to a particular activity.

Process of data collection through schedules

Data collection under this method proceeds in a systematic manner. The investigators or enumerators proceed to the field with the schedules and administer them on the sample, selected by them. They go on asking the questions incorporated in the schedule and note down the

responses of the respondents. The quality of the data depends on the people who go to the field and collect the data. Investigators or enumerator should be trained sufficiently. They should be intelligent and must possess the capacity of cross examination in order to find out the facts. Above all they should be honest, sincere, hardworking and should have patience and perseverance since the quality of data affects the validity of the conclusion, every care should be taken to collect as accurately as possible.

The procedure of constructing a schedule, the analysis and interpretation of data gathered through it are not very different from those of a questionnaire.

Questionnaire

Questionnaire is the most common instrument of data collection. A questionnaire consists of number of questions printed or typed in a definite order on a form or set of forms. In a questionnaire respondents read the questions, interpret what is expected then write down the answers.

Mailed Questionnaire

A questionnaire consists of a schedule of a questions sent by mail to the persons on a list or in a sample survey. Questionnaire can be further classified as follows:

- Structured questionnaire
- Non-structured questionnaire
- Disguised questionnaire
- Non-disguised questionnaire
- Structured disguised questionnaire
- Structured non-disguised questionnaire

The following are some of the important merits of the use of questionnaire method:

Low cost: The primary advantage of questionnaire method is that it is less expensive to administer. This is because questionnaires are most often mailed or handed over to a large numbers of interviewees simultaneously.

Avoid bias: The questionnaire method does not give scope to the investigator to manipulate the data or respondent. It is free from the

bias of the interviewer and the answers are in own language of the respondents.

Anonymity: It offers greater anonymity. Since the investigator is interested in the answers to the questions, rather than the persons, the respondents may feel free to express their opinion without ambiguity or fear.

Less pressure: This method gives less pressure on the respondents for immediate responses. Sometimes, this may be necessary, if the respondent is required to report information which he needs to check up.

Wide Coverage: The questionnaire is the best method to reach far off places with very low cost.

Dependable and reliable result: Large samples can be made use of and thus the results can be made more dependable and reliable.

FORMULATION OF A QUESTIONNAIRE

The success of a questionnaire depends upon the skills and insights with which the lists of questions are formulated along with the type of questions used. The following considerations in mind while formulating questionnaire.

APPEAL

The appeal should be short, clear and direct establishing the genuineness of the research and its utility for all concerned.

INSTRUCTION FOR FILLING UP THE QUESTIONNAIRE

The questionnaire must carry a list of instructions for filling it up and dispatching it.

FORM OF THE QUESTIONNAIRE

The outlook and appearance of the questionnaire should be attractive. It must be printed in an appealing style on high quality paper.

CLARITY OF QUESTIONS

The best method is to ensure that our questionnaire does not have any misleading or confusing questionnaire. It should first be tried on a selected group of individuals and suitable modifications should be made in questions in the light of the experience with the selected group.

SEQUENCE OF QUESTIONS

The order of framing questions is also important. The sequence must be logical and arouse interest in the questions. The disorderly sequence of the questions disturbs the mind of the respondent and he may fail to answer the questions, adequately.

GENERAL FORM

So far as the general form of a questionnaire is concerned, it can either be structured or unstructured questionnaire. Structured questionnaire are those questionnaires in which there are definite, concrete and pre-determined questions. The questionnaire which do not have definite, concrete and pre-determined questions are termed as unstructured questionnaire. In this type, the researcher/ interviewer is provided with a general guide on the type of information to be obtained.

QUESTION FORMULATION AND WORDING

In general, all questions should meet the following standards –

- I. should be easily understood;
- II. should be simple that is, should convey only one thought at a time;
- III. Should be concrete and should conform as much as possible to the respondents way of thinking.

CONSTRUCTION OF QUESTIONNAIRE

The process of drafting a questionnaire should have the following aspects:

- I. Information required: The first step in the formulation of a questionnaire is to decide in advance what type of information is needed for the study.
- II. Type of questionnaire to be used: Questionnaires may be categorized according to structure and directness. Structure refers to the degree to which the questions and responses are formal and standardized.
- III. First draft: Before finalizing the questionnaire the researcher should prepare a preliminary draft of the questionnaire based on the aim and objectives of the study. The researcher can check, revise and prepare the final draft of the questionnaire based on pre-testing result of the questionnaire. Revising questions: the researcher should revise

the questionnaire before the final edition. This will help the researcher to understand unforeseen problems related to wording, format, sequence etc

IV. Editing of questionnaire: Researcher must pay proper care and attention to the editing of the questionnaire. Simple words, which are familiar to all respondents should be employed. Words with ambiguous meanings, danger words, words with emotional connotations should be avoided.

V. Explaining the procedure for its use: the researcher should give or specify the procedure or instructions for its use. If the instrument is meant for mail survey, instructions regarding the mode of answering should be specified at the top of the first page. The anonymity should be assured.

VI. Pre-testing of questionnaire: Pretest is a tryout of the questionnaire to see how it works and whether changes are necessary before the start of full scale study. It provides a means of catching and solving unforeseen problems in the administration of the questionnaire, such as the wording, sequence of questions or even length. It may also indicate the need for additional questions or the elimination of others. Pretests are best done by personal interview even if the survey is to be handled by mail or telephone.

VII. Final draft of the questionnaire: After pretesting the questionnaire if any mistakes are found, they must be corrected and the draft revised. In fact, there is no final word about the construction of a questionnaire. Improvements can always be thought of and the lacunae existing in the questionnaire would be coming to light as the work is progressing.

Various methods/ techniques for getting the response

There are several methods to get the responses through a questionnaire.

They can be listed as:

1. Self addressed envelope
2. Incentives/schemes/prizes
3. Reminders
4. Using mediator
5. Sufficient interval
6. Retention

CHARACTERISTICS OF GOOD QUESTIONS

- I. Good questions should be simple and clear
- II. Be suitable to respondent's intelligence level
- III. Be relevant
- IV. Be indirect
- V. Have serial order
- VI. Have classifiability
- VII. Have verifiable questions
- VIII. Have ambiguous questions
- IX. Be answerable in few words

TYPES OF QUESTIONS

The different types of questions are framed by the social scientist in order to elicit different types of information on various aspects of a problem. Open ended questions, multiple choice questions and dichotomous questions are the three most common types of questions generally used in the research instruments.

PROOF