SOCIOLOGY- I

UNIT I

INTRODUCTION

SOCIOLOGY -DEFINATION, AIMS AND SCOPE:

'Sociology' which had once been treated as social philosophy, or the philosophy of the history, emerged as an independent social science in 19th century. Auguste Comte, a Frenchman, is traditionally considered to be the father of sociology. Comte is accredited with the coining of the term sociology (in 1839). "Sociology" is composed of two words: Socinus, meaning companion or associate; and 'logos', meaning science or study. The etymological meaning of "sociology" is thus the science of society. John Stuart Mill, another social thinker and philosopher of the 19th century, proposed the word ethnology for this new science. Herbert Spencer developed his systematic study of society and adopted the word "sociology" in his works. With the contributions of Spencer and others it (sociology) became the permanent   name   of the   new   science.

The question 'what is sociology' is indeed, a question pertaining to the definition of sociology. No student can rightfully be expected to enter on a field of study which is totally undefined or unbounded. At the same time, it is not an easy task to set some fixed limits to a field of study. It is true in the case of sociology. Hence it is difficult   to   give   a   brief   and   a   comprehensive definition   of   sociology.

Sociology has been defined in a number of ways by different sociologists. No single definition has yet been accepted as completely satisfactory. In fact, there are lot of definitions of sociology as there are sociologists. For our purpose of study a few definitions may be cited here.

AugusteComete, the founding father of sociology, defines sociology as the science of social phenomena "subject to natural and invariable laws, the discovery of which is the object of investigation".

Kingsley Davis says that "Sociology is a general science of society".

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

Emile Durkheim: "Science of social institutions".

Max Weber defines sociology as "the science which attempts the interpretative understanding of social action in order thereby to arrive at a casual explanation of its course and effects".

Morris Ginsberg: of the various definitions of sociology the one given by Morris Ginsberg seems to be more satisfactory and comprehensive. He defines sociology in the following way: "In the broadest sense, sociology is the study of human interactions and inter-relations, their conditions and consequences".

A careful examination of various definitions cited above, makes it evident that sociologists differ in their opinion about definition of sociology. Their divergent views about the definition of sociology only reveal their distinct approaches to its study. However, the common idea underlying all the definitions mentioned above is that sociology is concerned with man, his social relations and his society.

SCOPE OF SOCIOLOGY:

Every Science has its own areas of inquiry. 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 sociologist with regard to the scope of sociology.

V.F Calberton comments: "Since sociology is so elastic a science, it is difficult to determine just where its boundaries began and end.

However the two main school of sociology arespecialistic or formalistic school

The synthetic school.

Ever science the beginning of sociology, sociologists has shown a great concern in man and the dynamic of society. The emphasis has been oscillating between man and society. "Sometimes the emphasis was on man in society, at other times, it was on man in society. But at no stage of its development, man as an individual was its focus of attention. On the contrary, sociology concentrated heavily on society and its major units and their dynamics. It has been striving to analyze the dynamics of the society in terms of organized patterns of social relations. It may be said that sociology seeks to find explanations for three basic questions: How and and why societies emerge? How and why societies persist? How and why societies change?

An all-embracive and expanding science like sociology is growing at a fast rate no doubt. It is quite natural that sociologists have developed different approaches from the time to time in their attempts to enrich its study. Still it is possible to identify some which constitute the subject matter of sociology on which there is little disagreement among the sociologists. Such topics and areas broadly constitute the field of sociology. A general outline of the fields of sociology on which there is considerable agreement among sociologists could be given here.

Firstly, the major concern of sociology is sociological analysis. It means the sociologist seeks to provide an analysis of human society and culture with a sociological perspective. He evinces his interest in the evolution of society and tries to reconstruct the major stages in the evolutionary process. An attempt is also made "to analyse the factors and forces underlying historical transformations of society". Due importance is given to the scientific method that is adopted in the sociological analysis.

Secondly, sociology has given sufficient attention to the study of primary units of social life. In this area, it is concerned with social acts and social relationships, individual personality, groups of all varieties, communities (urban, rural, and tribal), associations, organisations and populations.

Thirdly, sociology has been concerned with the development, structure and function of a wide variety of basic social institutions such as the family and

kinship, property and religion, economic, political, legal, educational and scientific, recreational and welfare, aesthetic and expressive institutions.

Fourthly, no sociologist can afford to ignore the fundamental social processes that play a vital role. The social process such as co-operation and competition, accommodation and assimilation, social conflict including war and revolution; communication including opinion formation expression and change; social differentiation and stratification, socialisation and indoctrination, social control and deviance including crime, suicide, social integration and social change assume prominence in sociological studies.

Fifthly, sociology has placed high premium on the method of research also. Contemporary sociology has tended to become more and more rational and empirical rather than philosophical and idealistic. Sociologists have sought the application of scientific method in social researches. Like a natural scientist, a sociologist senses a problem for investigation. He then tries to formulate it into a researchable proposition. After collecting the data he tries to establish connections between them. He finally arrives at meaningful concepts, propositions and generalisations

Sixthly, sociologists are concerned with a task of "formulating concepts, propositions and theories". "Concepts are abstract from concrete experience to represent a class of phenomena". For example, terms such as social stratification, differentiation, conformity, deviance etc., represent concepts. A proposition "seeks to reflect a relationship between different categories of data or concepts". For example "lower-class youths are more likely to commit crimes than middle-class youths". This preposition is debatable. It may be proved to be false. To take another example, it could be said that "taking advantage of opportunities of higher education and occupational mobility leads to the weakening of the ties of kinship and territorial loyalties". Though this preposition sounds debatable, it has been established after careful observations, inquiry and collection of relevant data. Theories go beyond concepts and propositions. "Theories represent systematically related propositions that explain social phenomena". Sociological theories are mostly rooted in factual than philosophical. Thesociological perspective becomes

more meaningful and fruitful when one tries to derive insight from concepts, propositions and theories.

Finally, in the present era of explosion of knowledge sociologists have ventured to make specialisations also. Thus, today good number of specialised fields of inquiry are emerging out. Sociology of knowledge, sociology of history, sociology of literature, sociology of culture, sociology of religion, sociology of family etc., represent such specialised fields., The field of sociological inquiry is so vast that any student of sociology equipped with genius and rich sociological imagination can add new dimensions to the discipline of sociology as a whole.

EMILE DURKHIEM:

David Émile Durkheim April 15, 1858 – November 15, 1917) was a French sociologist. He formally established the academic discipline and, with Karl Marx and Max Weber, is commonly cited as the principal architect of modern social science and father of sociology.

Much of Durkheim's work was concerned with how societies could maintain their integrity and coherence inmodernity; an era in which traditional social and religious ties are no longer assumed, and in which new social institutions have come into being. His first major sociological work was *The Division of Labor in Society* (1893). In 1895, he published his *Rules of the Sociological Method* and set up the first European department of sociology, becoming France's first professor of sociology.[4] In 1898, he established the journal *L'AnnéeSociologique*. Durkheim's seminal monograph, *Suicide* (1897), a study of suicide rates in Catholic and Protestant populations, pioneered modern social research and served to distinguish social science from psychology and political philosophy. *The Elementary Forms of Religious Life* (1912), presented a theory of religion, comparing the social and cultural lives of aboriginal and modern societies.

Durkheim was also deeply preoccupied with the acceptance of sociology as a legitimate science. He refined the positivism originally set forth by Auguste

Comte, promoting what could be considered as a form of epistemological realism, as well as the use of the hypothetico-deductive model in social science. For him, sociology was the science of institutions if this term is understood in its broader meaning as "beliefs and modes of behaviour instituted by the collectivity" [5] and its aim being to discover structural social facts. Durkheim was a major proponent of structural functionalism, a foundational perspective in both sociology and anthropology. In his view, social science should be purely holistic;[*citation needed*] that is, sociology should study phenomena attributed to society at large, rather than being limited to the specific actions of individuals.

He remained a dominant force in French intellectual life until his death in 1917, presenting numerous lectures and published works on a variety of topics, including the sociology of knowledge, morality, social stratification, religion, law, education, and deviance. Durkheimian terms such as "collective consciousness" have since entered the popular lexicon.[6]

CHILDHOOD AND EDUCATION

Durkheim was born in Épinal in Lorraine, coming from a long line of devout French Jews; his father, grandfather, and great-grandfather had been rabbis.He began his education in a rabbinical school, but at an early age, he decided not to follow in his family's rabbinical footsteps, and switched schools.Durkheim himself would lead a completely secular life. Much of his work was dedicated to demonstrating that religious phenomena stemmed from social rather than divine factors. While Durkheim chose not to follow in the family tradition, he did not sever ties with his family or with the Jewish community.Many of his most prominent collaborators and students were Jewish, and some were blood relations.

A precocious student, Durkheim entered the *ÉcoleNormaleSupérieure* (ENS) in 1879, at his third attempt. The entering class that year was one of the most brilliant of the nineteenth century and many of his classmates, such as Jean Jaurès and Henri Bergson would go on to become major figures in France's intellectual history. At the ENS, Durkheim studied under the direction of Numa Denis Fustel de Coulanges, a classicist with a social scientific outlook, and wrote his Latin dissertation on Montesquieu. At the same time, he read Auguste

Comte and Herbert Spencer. Thus Durkheim became interested in a scientific approach to society very early on in his career. This meant the first of many conflicts with the French academic system, which had no social science curriculum at the time. Durkheim found humanistic studies uninteresting, turning his attention from psychology and philosophy to ethics and eventually, sociology. He finished second to last in his graduating class when he obtained his *agrégation* in philosophy in 1882.

There was no way that a man of Durkheim's views could receive a major academic appointment in Paris. From 1882 to 1887 he taught philosophy at several provincial schools. In 1885 he decided to leave for Germany, where for two years he studied sociology in Marburg, Berlin and Leipzig. As Durkheim indicated in several essays, it was in Leipzig that he learned to appreciate the value of empiricism and its language of concrete, complex things, in sharp contrast to the more abstract, clear and simple ideas of the Cartesian method. By 1886, as part of his doctoral dissertation, he had completed the draft of his *The Division of Labor in Society*, and was working towards establishing the new science of sociology.

A collection of Durkheim's courses on the origins of socialism (1896) edited and published by his nephew, Marcel Mauss, in 1928.

Durkheim's period in Germany resulted in the publication of numerous articles on German social science and philosophy; Durkheim was particularly impressed by the work of Wilhelm Wundt. Durkheim's articles gained recognition in France, and he received a teaching appointment in the University of Bordeaux in 1887, where he was to teach the university's first social science course. His official title was *Chargé d'un Cours de Science Socialeet de Pédagogie* and thus he taught both pedagogy and sociology (the latter had never been taught in France before). The appointment of the social scientist to the mostly humanistic faculty was an important sign of the change of times, and also the growing importance and recognition of the social sciences. From this position Durkheim helped reform the French school system and introduced the study of social science in its curriculum. However, his controversial beliefs that religion and morality could be explained in terms purely of social interaction earned him many critics.

Also in 1887, Durkheim married Louise Dreyfus. They would have two children, Marie and André.

The 1890s were a period of remarkable creative output for Durkheim. In 1892, he published *The Division of Labour in Society*, his doctoral dissertation and fundamental statement of the nature of human society and its development. Durkheim's interest in social phenomena was spurred on by politics. France's defeat in the Franco-Prussian War led to the fall of the regime of Napoleon III, which was then replaced by the Third Republic. This in turn resulted in a backlash against the new secular and republican rule, as many people considered a vigorously nationalistic approach necessary to rejuvenate France's fading power. Durkheim, a Jew and a staunch supporter of the Third Republic with a sympathy towards socialism, was thus in the political minority, a situation which galvanized him politically. The Dreyfus affair of 1894 only strengthened his activist stance.[15]

In 1895, he published *Rules of the Sociological Method*, a manifesto stating what sociology is and how it ought to be done, and founded the first European department of sociology at the University of Bordeaux. In 1898, he founded *L'AnnéeSociologique*, the first French social science journal. Its aim was to publish and publicize the work of what was, by then, a growing number of students and collaborators (this is also the name used to refer to the group of students who developed his sociological program). Durkheim was familiar with several foreign languages and reviewed academic papers in German, English, and Italian for the journal. In 1897, he published *Suicide*, a case study which provided an example of what the sociological monograph might look like. Durkheim was one of the pioneers of using quantitative methods in criminology during his suicide case study.

By 1902, Durkheim had finally achieved his goal of attaining a prominent position in Paris when he became the chair of education at the Sorbonne. Durkheim aimed for the Parisian position earlier, but the Parisian faculty took longer to accept what some called "sociological imperialism" and admit social science to their curriculum. He became a full professor (Professor of the Science of Education) there in 1906, and in 1913 he was named Chair in "Education and Sociology". Because French universities are technically institutions for training secondary school teachers, this position gave Durkheim considerable influence—his lectures were the only ones that were mandatory for the entire student body. Durkheim had much influence over the new generation of teachers; around that time he also

served as an advisor to the Ministry of Education. In 1912, he published his last major work, *The Elementary Forms of The Religious Life*.

Émile Durkheim's grave in Montparnasse Cemetery

The outbreak of World War I was to have a tragic effect on Durkheim's life. His leftism was always patriotic rather than internationalist—he sought a secular, rational form of French life. But the coming of the war and the inevitable snationalist propaganda that followed made it difficult to sustain this already nuanced position. While Durkheim actively worked to support his country in the war, his reluctance to give in to simplistic nationalist fervor (combined with his Jewish background) made him a natural target of the now-ascendant French Right. Even more seriously, the generations of students that Durkheim had trained were now being drafted to serve in the army, and many of them perished in the trenches. Finally, Durkheim's own son, André, died on the war front in December 1915—a loss from which Durkheim never recovered. Emotionally devastated, Durkheim collapsed of a stroke in Paris in 1917. He was buried at the Montparnasse Cemetery in Paris.

Marcel Mauss, a notable social anthropologist of the pre-war era, was his nephew.

Throughout his career, Durkheim was concerned primarily with three goals. First, to establish sociology as a new academic discipline. Second, to analyze 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; to that end he wrote much about the effect of laws, religion, education and similar forces on society and social integration. Lastly, Durkheim was concerned with the practical implications of scientific knowledge. The importance of social integration is expressed throughout Durkheim's work:

For if society lacks the unity that derives from the fact that the relationships between its parts are exactly regulated, that unity resulting from the harmonious articulation of its various functions assured by effective discipline and if, in addition, society lacks the unity based upon the commitment of men's wills to a common objective, then it is no more than a pile of sand that the least jolt or the slightest puff will suffice to scatter.

—ÉmileDurkheim

Inspirations

Early on, during his university studies at the Ecole, Durkheim was influenced by two neo-Kantian scholars, Charles Bernard Renouvier and ÉmileBoutroux. The principles Durkheim absorbed from them included rationalism, scientific study of morality, anti-utilitarianism and secular education. His methodology was influenced by Numa Denis Fustel de Coulanges, a supporter of the scientific method.

A fundamental influence on Durkheim's thought was the sociological positivism of Auguste Comte, who effectively sought to extend and apply the scientific method found in the natural sciences to the social sciences. According to Comte, a true social science should stress for empirical facts, as well as induce general scientific laws from the relationship among these facts. There were many points on which Durkheim agreed with the positivist thesis. First, he accepted that the study of society was to be founded on an examination of facts. Second, like Comte, he acknowledged that the only valid guide to objective knowledge was the scientific method. Third, he agreed with Comte that the social sciences could become scientific only when they were stripped of their metaphysicalabstractions and philosophical speculation. At the same time, Durkheim believed that Comte was still too philosophical in his outlook.

A second influence on Durkheim's view of society beyond Comte's positivism was the epistemological outlook called social realism. Although he never explicitly exposed it, Durkheim adopted a realist perspective in order to demonstrate the existence of social realities outside the individual and to show that these realities existed in the form of the objective relations of society. As an epistemology of science, realism can be defined as a perspective which takes as its central point of departure the view that external social realities exist in the outer world and that these realities are independent of theindividual's perception of them. This view opposes other predominant philosophical perspectives such as empiricism and positivism. Empiricists such asDavid Hume had argued that all realities in the outside world are products of human sense perception. According to empiricists, all realities are thus merely perceived: they do not exist independently of our perceptions, and have no causal power in themselves. Comte's positivism

went a step further by claiming that scientific laws could be deduced from empirical observations. Going beyond this, Durkheim claimed that sociology would not only discover "apparent" laws, but would be able to discover the *inherent nature* of society.

Scholars also debate the exact influence of Jewish thought on Durkheim's work. The answer remains uncertain; some scholars have argued that Durkheim's thought is a form of secularized Jewish thought, while others argue that proving the existence of a direct influence of Jewish thought on Durkheim's achievements is difficult or impossible.

Establishing sociology

Durkheim authored some of the most programmatic statements on what sociology is and how it should be practiced. His concern was to establish sociology as a science. Arguing for a place for sociology among other sciences he wrote:

Sociology is, then, not an auxiliary of any other science; it is itself a distinct and autonomous science.

—ÉmileDurkheim

To give sociology a place in the academic world and to ensure that it is a legitimate science, it must have an object that is clear and distinct from philosophy or psychology, and its own methodology. He argued:

There is in every society a certain group of phenomena which may be differentiated from ....those studied by the other natural sciences.

—ÉmileDurkheim

A fundamental aim of sociology is to discover structural "social facts".

Establishment of sociology as an independent, recognized academic discipline is amongst Durkheim's largest and most lasting legacies. Within sociology, his work has significantly influenced structuralism or structural functionalism. Scholars inspired by Durkheim include Marcel Mauss, Maurice Halbwachs, CélestinBouglé, Alfred Radcliffe-Brown, Talcott Parsons, Robert K. Merton, Jean Piaget, Claude Lévi-Strauss, Ferdinand de Saussure, Michel

Foucault, Clifford Geertz, Peter Berger, Robert Bellah, social reformer Patrick Hunout and others.

Cover of the French edition of *The Rules of the Sociological Method* (1919)

In his *Rules of the Sociological Method* (1895), Durkheim expressed his will to establish a method that would guarantee sociology's truly scientific character. One of the questions raised by the author concerns theobjectivity of the sociologist: how may one study an object that, from the very beginning, conditions and relates to the observer? According to Durkheim, observation must be as impartial and impersonal as possible, even though a "perfectly objective observation" in this sense may never be attained. A social fact must always be studied according to its relation with other social facts, never according to the individual who studies it. Sociology should therefore privilege comparison rather than the study of singular independent facts.

It has been noted, at times with disapproval and amazement by many social scientists, that Durkheim traveled little and that, like many French scholars of the time and the notable British anthropologist Sir James Frazer, he never undertook any fieldwork. The vast information Durkheim studied on the aboriginal tribes of Australia andNew Guinea and on the Inuit was all collected by other anthropologists, travelers, or missionaries.

This was not due to provincialism or lack of attention to the concrete. Durkheim did not intend to make venturesome and dogmatic generalizations while disregarding empirical observation. He did, however, maintain that concrete observation in remote parts of the world does not always lead to illuminating views on the past or even on the present. For him, facts had no intellectual meaning unless they were grouped into typesand laws. He claimed repeatedly that it is from a construction erected on the inner nature of the real thatknowledge of concrete reality is obtained, knowledge not perceived by observation of the facts from the outside. He thus constructed concepts such as the sacred and totemism exactly in the same way that Karl Marx developed the concept of class.

Durkheim sought to create one of the first rigorous scientific approaches to social phenomena. Along withHerbert Spencer, he 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 maintaining the quotidian (i.e. by how they make society "work"). He also agreed with his organic analogy, comparing society to a living organism.[11] Thus his work is sometimes seen as a precursor to functionalism. Durkheim also insisted that society was more than the sum of its parts.

Unlike his contemporaries Ferdinand Tönnies and Max Weber, he focused not on what motivates the actions of individuals (an approach associated withmethodological individualism), but rather on the study of *social facts*.

.—Émile Durkheim, *The Rules of Sociological Method*

Such social facts are endowed with a power of coercion, by reason of which they may control individual behaviours. According to Durkheim, these phenomena cannot be reduced to biological or psychological grounds. Social facts can be material (physical objects) or immaterial (meanings, sentiments, etc.). The latter cannot be seen or touched, but they are external and coercive, and as such, they become real, gain "facticity". Physical objects can represent both material and immaterial social facts; for example a flag is a physical social fact that often has various immaterial social facts (the meaning and importance of the flag) attached to it.

Many social facts, however, have no material form. Even the most "individualistic" or "subjective" phenomena, such as love, freedom or suicide, would be regarded by Durkheim as objective social facts. Individuals composing society do not directly cause suicide: suicide, as a social fact, exists independently in society, and is caused by other social facts (such as rules governing behavior and group attachment), whether an individual likes it or not. Whether a person "leaves" a society does not change anything to the *fact* that this society will *still* contain suicides. Suicide, like other immaterial social facts, exists independently of the will of an individual, cannot be eliminated, and is as influential - coercive - as physical laws such as gravity. Sociology's task thus consists of discovering the qualities and characteristics of such social facts, which can be discovered through a quantitative or experimental approach (Durkheim extensively relied on statistics).

Society, collective consciousness and culture

Cover of the French edition of the*Division of Labor in Society*

Regarding the society itself, like social institutions in general, Durkheim saw it as a set of social facts. Even more than "what society is", Durkheim was interested in answering "how is a society created" and "what holds a society together". In his *Division of Labor in Society*, Durkheim attempted to answer the question of what holds the society together. He assumes that humans are inherently egoistic, but norms, beliefs andvalues (collective consciousness) form the moral basis of the society, resulting in social integration. Collective consciousness is of key importance to the society, its requisite function without which the society cannot survive. Collective consciousness produces the society and holds it together, and at the same time individuals produce collective consciousness through their interactions. Through collective consciousness human beings become aware of one another as social beings, not just animals.

The totality of beliefs and sentiments common to the average members of a society forms a determinate system with a life of its own. It can be termed the collective or common consciousness.

—Emile Durkheim

In particular, the emotional part of the collective consciousness overrides our egoism: as we are emotionally bound to culture, we act socially because we recognize it is the responsible, moral way to act. A key to forming society is social interaction, and Durkheim believes that human beings, when in a group, will inevitably act in such a way that a society is formed.

In this argument, Durkheim was acknowledged by a pet name Aurangzeb. The importance of another key social fact - the culture. Groups, when interacting, create their own culture and attach powerful emotions to it. He was one of the first scholars to consider the question of culture so intensely. Durkheim was interested in cultural diversity, and how the existence of diversity nonetheless fails to destroy a society. To that, Durkheim answered that any apparent cultural diversity is overridden by a larger, common, and more generalized cultural system, and the law.

In a socioevolutionary approach, Durkheim described the evolution of societies from mechanical solidarity to organic solidarity (one rising from mutual need). As the societies become more complex, evolving from mechanical to organic

solidarity, the division of labor is counteracting and replacing collective consciousness. In the simpler societies, people are connected to others due to personal ties and traditions; in the larger, modern society they are connected due to increased reliance on others with regard to them performing their specialized tasks needed for the modern, highly complex society to survive. In mechanical solidarity, people are self-sufficient, there is little integration and thus there is the need for use of force and repression to keep society together. Also, in such societies, people have much fewer options in life. In organic solidarity, people are much more integrated and interdependent and specialisation and cooperation is extensive. Progress from mechanical to organic solidarity is based first onpopulation growth and increasing population density, second on increasing "morality density" (development of more complex social interactions) and thirdly, on the increasing specialization in workplace. One of the ways mechanical and organic societies differ is the function of law: in mechanical society the law is focused on its punitive aspect, and aims to reinforce the cohesion of the community, often by making the punishment public and extreme; whereas in the organic society the law focuses on repairing the damage done and is more focused on individuals than the community.

One of the main features of the modern, organic society is the importance, sacredness even, given to the concept - social fact - of the individual. The individual, rather than the collective, becomes the focus of rights and responsibilities, the center of public and private rituals holding the society together - a function once performed by the religion. To stress the importance of this concept, Durkheim talked of the "cult of the individual":

Thus very far from there being the antagonism between the individual and society which is often claimed, moral individualism, the cult of the individual, is in fact the product of the society itself. It is the society that instituted it and made of man the god whose servant it is.

—ÉmileDurkheim

Durkheim saw the population density and growth as key factors in the evolution of the societies and advent of modernity. As the number of people in a given area increase, so does the number of interactions, and the society becomes more

complex. Growing competition between the more numerous people also leads to further division of labor. In time, the importance of the state, the law and the individual increases, while that of the religion and moral solidarity decreases.

In another example of evolution of culture, Durkheim pointed to fashion, although in this case he noted a more cyclical phenomenon. According to Durkheim, fashion serves to differentiate between lower classes and upper classes, but because lower classes want to look like the upper classes, they will eventually adapt the upper class fashion, depreciating it, and forcing the upper class to adopt a new fashion.

MAX WEBER:

Max Weber, (born April 21, 1864, Erfurt, Prussia [now Germany]—died June 14, 1920, Munich, Germany), German sociologist and political economist best known for his thesis of the "Protestant ethic," relating Protestantism to capitalism, and for his ideas onbureaucracy. Weber's profound influence on sociological theory stems from his demand for objectivity in scholarship and from his analysis of the motives behind human action.

Weber was the eldest son of Max and Helene Weber. His father was an aspiring liberal politician who soon joined the more compliant, pro-Bismarckian "National-Liberals" and moved the family from Erfurt to Berlin, where he became a member of the Prussian House of Deputies (1868–97) and the Reichstag (1872–84). The elder Weber established himself as a fixture of the Berlin social milieu and entertained prominent politicians and scholars in the Weber household.

The sociologist's mother was raised in Calvinist orthodoxy. Though she gradually accepted a more tolerant theology, her Puritan morality never diminished. As a result, her husband's social activities distanced her from him, especially when he spurned her prolonged grief following the deaths of two of their children. He, in turn, adopted a traditionally authoritarian manner at home and demanded absolute obedience from wife and children. It is thought that this bleak home environment, marked by conflicts between Weber's parents, contributed to the inner agonies that haunted Weber in his adult life.

Weber left home to enroll at the University of Heidelberg in 1882, interrupting his studies after two years to fulfill his year of military service at Strassburg. During this time he became very close to the family of his mother's sister, Ida Baumgarten, and to her husband, the historian Hermann Baumgarten, who had a profound influence on Weber's intellectual development.

After his release from the military, however, Weber was asked by his father to finish his studies at the University of Berlin so that he could live at home while pursuing scholarship in legal and economic history. This was perhaps because his father considered the Baumgartens' influence subversive. From 1884 until his marriage in 1893, Weber left the family home only for one semester of study at Göttingen in 1885 and for some brief periods with his military reserve unit.

Early career

Weber therefore spent most of his formative academic years in his childhood home, where he was continually subject to his parents' conflicting interests. Since he spent his mid- and late 20s working simultaneously in two unpaid apprenticeships—as a lawyer's assistant and as a university assistant—he could not afford to live on his own until the autumn of 1893. At that time he received a temporary position teaching jurisprudence at the University of Berlin and married Marianne Schnitger, a second cousin.

After his marriage Weber followed a compulsive work regimen that he had begun after his return to Berlin in 1884. Only through such disciplined labour, believed Weber, could he stave off a natural tendency to self-indulgence and laziness, which could lead to an emotional and spiritual crisis.

Weber's great capacity for disciplined intellectual effort, together with his unquestionable brilliance, led to his meteoric professional advance. One year after his appointment at Berlin, he became a full professor in political economy at Freiburg, and the following year (1896) he attained that position at Heidelberg. Following his doctoral and postdoctoral theses on the agrarian history of ancient Rome and the evolution of medieval trading societies, respectively, Weber wrote a comprehensive analysis of the agrarian problems of eastern Germany for one of the country's most important academic societies, the Union for Social Policy (1890).

He also wrote important essays on the German stock exchange and the social decline of Latin antiquity. He was politically active in these years, working with the left-liberal Protestant Social Union.

The Freiburg address

The high point of his early scholarly career was his inaugural address at Freiburg in 1895, in which he pulled together some five years of study on the agrarian problems of Germany east of the Elbe into a devastating indictment of the ruling Junker aristocracy as historically obsolete. In Weber's view, however, the existing liberal parties were in no position to challenge and replace the Junkers. Nor was the working class ready to accept the responsibilities of power. Only the nation as a whole, educated to political maturity by a conscious policy of overseas imperial expansion, could bring Germany to the level of political maturity attained by the French in the revolutionary and Napoleonic eras and by the British in the course of their imperial expansion in the 19th century. Weber's Freiburg address thus advanced an ideology of "liberal imperialism," attracting to its support such important liberal publicists asFriedrichNaumann and Hans Delbrück.

In the months following his father's death in August 1897, an increasing nervousness plagued the young scholar. His return to teaching in the autumn brought a brief respite, which ended in early 1898 with the first signs of the nervous collapse that would incapacitate him between mid-1898 and 1903. For five years he was intermittently institutionalized, suffering sudden relapses after slow recoveries and vain efforts to break such cycles by traveling. He resigned his professorship at Heidelberg at the height of his illness.

UNIT II

BASIC CONCEPTS OF SOCIOLOGY

a) SOCIETY:

ORIGIN OF WORD:

The term "society" came from the Latin word *societas*, which in turn was derived from the noun *socius* ("comrade, friend, ally"; adjectival form *socialis*) used to describe a bond or interaction among parties that are friendly, or at least civil. Without an article, the term can refer to the entirety of humanity (also: "society in general", "society at large", etc.), although those who are unfriendly or uncivil to the remainder of society in this sense may be deemed to be "antisocial". Adam Smith wrote that a society "may subsist among different men, as among different merchants, from a sense of its utility without any mutual love or affection, if only they refrain from doing injury to each other."

Used in the sense of an association, a society is a body of individuals outlined by the bounds of functional interdependence, possibly comprising characteristics such as national or cultural identity, social solidarity, language, or hierarchical organization.

A **society**, or a **human society**, is a group of people involved with each other through persistent relations, or a large social grouping sharing the same geographical or social territory, subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members. In the social sciences, a larger society often evincesstratification and/or dominance patterns in subgroups.

Insofar as it is collaborative, a society can enable its members to benefit in ways that would not otherwise be possible on an individual basis; both individual and social (common) benefits can thus be distinguished, or in many cases found to overlap.

A society can also consist of like-minded people governed by their own norms and values within a dominant, larger society. This is sometimes referred to as a subculture, a term used extensively within criminology.

More broadly, a society may be illustrated as an economic, social, or industrial infrastructure, made up of a varied collection of individuals. Members of a society may be from different ethnic groups. A society can be a particular

ethnic group, such as the Saxons; a nation state, such as Bhutan; or a broader cultural group, such as a Western society. The word *society* may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. A "society" may even, though more by means of metaphor, refer to a social organism such as an ant colony or any cooperative aggregate such as, for example, in some formulations of artificial intelligence.

DEFINITION:

MACIVER AND PAGE: " Society is system of usages and procedures, of authority and mutual aid, of many groupings and divisions. of controls of human behavior and of liberties"

GIDDINGS: "Society is union itself, the organization, the sum of formal relations in which associating individuals are bound together"

GINSBERG: " Society is collection of individuals united by certain relations or modes of behavior which mark them off from others who do not enter into these relations or who differ from them in behavior."

Sociologist Gerhard Lenski differentiates societies based on their level of technology, communication, and economy: (1) hunters and gatherers, (2) simple agricultural, (3) advanced agricultural, (4) industrial, and (5) special (e.g. fishing societies or maritime societies).[4] This is similar to the system earlier developed by anthropologists Morton H. Fried, a conflict theorist, and Elman Service, an integration theorist, who have produced a system of classification for societies in all human cultures based on the evolution of social inequality and the role of the state. This system of classification contains four categories:

- Hunter-gatherer bands (categorization of duties and responsibilities).
- Tribal societies in which there are some limited instances of social rank and prestige.
- Stratified structures led by chieftains.

- Civilizations, with complex social hierarchies and organized, institutional governments.

In addition to this there are:

- Humanity, mankind, upon which rest all the elements of society, including society's beliefs.
- Virtual society, a society based on online identity, which is evolving in the information age.

Over time, some cultures have progressed toward more complex forms of organization and control. This cultural evolution has a profound effect on patterns of community. Hunter-gatherer tribes settled around seasonal food stocks to become agrarian villages. Villages grew to become towns and cities. Cities turned into city-states and nation-states.[5]

Many societies distribute largess at the behest of some individual or some larger group of people. This type of generosity can be seen in all known cultures; typically, prestige accrues to the generous individual or group. Conversely, members of a society may also shun or scapegoat members of the society who violate its norms. Mechanisms such as gift-giving, joking relationships and scapegoating, which may be seen in various types of human groupings, tend to be institutionalized within a society. Social evolution as a phenomenon carries with it certain elements that could be detrimental to the population it serves.

Some societies bestow status on an individual or group of people when that individual or group performs an admired or desired action. This type of recognition is bestowed in the form of a name, title, manner of dress, or monetary reward. In many societies, adult male or female status is subject to a ritual or process of this type. Altruistic action in the interests of the larger group is seen in virtually all societies. The phenomena of community action, shunning, scapegoating, generosity, shared risk, and reward are common to many forms of society.

SOCIAL GROUPS

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A social group consists of two or more people who interact with one another and who recognize themselves as a distinct social unit. The definition is simple enough, but it has significant implications. Frequent interaction leads people to share values and beliefs. This similarity and the interaction cause them to identify with one another. Identification and attachment, in turn, stimulate more frequent and intense interaction. Each group maintains solidarity with all to other groups and other types of social systems.

Groups are among the most stable and enduring of social units. They are important both to their members and to the society at large. Through encouraging regular and predictable behavior, groups form the foundation upon which society rests. Thus, a family, a village, a political party a trade union is all social groups. These, it should be noted are different from social classes, status groups or crowds, which not only lack structure but whose members are less aware or even unaware of the existence of the group. These have been called quasi-groups or groupings. Nevertheless, the distinction between social groups and quasi-groups is fluid and variable since quasi-groups very often give rise to social groups, as for example, social classes give rise to political parties.

Primary Groups

If all groups are important to their members and to society, some groups are more important than others. Early in the twentieth century, Charles H. Cooley gave the name, primary groups, to those groups that he said are characterized by intimate face-to-face association and those are fundamental in the development and continued adjustment of their members. He identified three basic primary groups, the family, the child's play group, and the neighborhoods or community among adults. These groups, he said, are almost universal in all societies; they give to people their earliest and most complete experiences of social unity; they are instrumental in the development of the social life; and they promote the integration of their members in the larger society. Since Cooley wrote, over 65 years ago, life in the United States has become much more urban, complex, and impersonal, and the family play group and neighborhood have become less dominant features of the social order.

Secondary groups, characterized by anonymous, impersonal, and instrumental relationships, have become much more numerous. People move frequently, often from one section of the country to another and they change from established relationships and promoting widespread loneliness. Young people, particularly, turn to drugs, seek communal living groups and adopt deviant lifestyles in attempts to find meaningful primary-group relationships. The social context has changed so much so that primary group relationship today is not as simple as they were in Cooley's time

Secondary Groups

An understanding of the modern industrial society requires an understanding of the secondary groups. The social groups other than those of primary groups may be termed as secondary groups. They are a residual category. They are often called special interest groups.Maclver and Page refers to them as great associations. They are of the opinion that secondary groups have become almost inevitable today. Their appearance is mainly due to the growing cultural complexity. Primary groups are found predominantly in societies where life is relatively simple. With the expansion in population and territory of a society however interests become diversified and other types of relationships which can be called secondary or impersonal become necessary. Interests become differentiated. The services of experts are required. The new range of the interests demands a complex organization. Especially selected persons act on behalf of all and hence arises a hierarchy of officials called bureaucracy. These features characterize the rise of the modern state, the great corporation, the factory, the labor union, a university or a nationwide political party and so on. These are secondary groups.Ogburn and Nimkoff defines secondary groups as groups which provide experience lacking in intimacy. Frank D. Watson writes that the secondary group is larger and more formal ,is specialized and direct in its contacts and relies more for unity and continuance upon the stability of its social organization than does the primary group.

Characteristics of secondary group:

Dominance of secondary relations: Secondary groups are characterized by indirect, impersonal, contractual and non-inclusive relations. Relations are indirect because secondary groups are bigger in size and members may not stay together. Relations are contractual in the sense they are oriented towards certain interests

Largeness of the size: Secondary groups are relatively larger in size. City, nation, political parties, trade unions and corporations, international associations are bigger in size. They may have thousands and lakhs of members. There may not be any limit to the membership in the case of some secondary groups.

Membership: Membership in the case of secondary groups is mainly voluntary. Individuals are at liberty to join or to go away from the groups. However there are some secondary groups like the state whose membership is almost involuntary.

No physical basis: Secondary groups are not characterized by physical proximity. Many secondary groups are not limited to any definite area. There are some secondary groups like the Rotary Club and Lions Club which are international in character. The members of such groups are scattered over a vast area.

Specific ends or interest: Secondary groups are formed for the realization of some specific interests or ends. They are called special interest groups. Members are interested in the groups because they have specific ends to aim at. Indirect communication: Contacts and communications in the case of secondary groups are mostly indirect. Mass media of communication such as radio, telephone, television, newspaper, movies, magazines and post and telegraph are resorted to by the members to have communication.

Communication may not be quick and effective even. Impersonal nature of social relationships in secondary groups is both the cause and the effect of indirect communication.

Nature of group control: Informal means of social control are less effective in regulating the relations of members. Moral control is only secondary. Formal means of social control such as law, legislation, police, court etc are made of to

control the behavior of members. The behavior of the people is largely influenced and controlled by public opinion, propaganda, rule of law and political ideologies. Group structure: The secondary group has a formal structure. A formal authority is set up with designated powers and a clear-cut division of labor in which the function of each is specified in relation to the function of all. Secondary groups are mostly organized groups. Different statuses and roles that the members assume are specified. Distinctions based on caste, color, religion, class, language etc are less rigid and there is greater tolerance towards other people or groups.

Limited influence on personality: Secondary groups are specialized in character. People involvement in them is also of limited significance. Member's attachment to them is also very much limited. Further people spend most of their time in primary groups than in secondary groups. Hence secondary groups have very limited influence on the personality of the members.

Reference Groups

According to Merton reference groups are those groups which are the referring points of the individuals, towards which he is oriented and which influences his opinion, tendency and behaviour.The individual is surrounded by countless reference groups. Both the memberships and inner groups and non memberships and outer groups may be reference groups.

b) COMMUNITY:

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

area, which is self contained. Different accounts of community will contain any or all of these additional elements.

We can list out the **characteristics of a community** as follows:

1. Territory
2. Close and informal relationships
3. Mutuality
4. Common values and beliefs
5. Organized interaction
6. Strong group feeling
7. Cultural similarity

Talcott Parsons defined community as collectivity the members of which share a common territorial area as their base of operation for daily activities. According to Tonnies community is defined as an organic natural kind of social group whose members are bound together by the sense of belonging, created out of everyday contacts covering the whole range of human activities. He has presented ideal-typical pictures of the forms of social associations contrasting the solidarity nature of the social relations in the community with the large scale and impersonal relations thought to characterize industrializing societies. Kingsley Davis defined it as the smallest territorial group that can embrace all aspects of social life. For Karl Mannheim community is any circle of people who live together and belong together in such a way that they do not share this or that particular interest only but a whole set of interests.

Theories of the development of Communities

Man has always lived in groups. It was not however until human groups began living a more or less sedentary life that settlements or communities appeared. The eminent economic historian N.S.B Gras propounded the theory that a nomadic economy and the latter preceded the village community by a collectional economy that was the most primitive. Villages developed into towns when a class of traders settled permanently in the villages and began trading from their homes. Finally when conditions were favorable the towns developed into metropolises or large

cities that according to Gras appeared with the rise of empires and nation states. Gras contended that the following conditions must be present in order for a metropolis to arise- considerable natural resources, good transportation conditions- land that lends itself to the construction of highways with a location near navigation water but a considerable distance from other large cities and a temperate climate. Charles Cooley put forth the theory that the development of large cities is primarily due to a break in transportation that is an interruption in the movement of goods for the purpose of transferring them from one type of conveyance to another. He distinguished two types of Breaks the physical and commercial both of which may be involved at the same time.

By the first he meant mere physical transfer or storage of goods and by the second a change in ownership. Transfer necessitates various activities that bring people together. People cooperate to unload and store the commodities and to complete the financial transactions involved in the transfer of ownership. This procedure requires warehouses and financial institutions each with its personnel. The person engaged in various tasks the primary workers attract other secondary workers who cater to their needs. Consequently houses have to be built and hotels, shops have to be established. Institutions and organizations of all types must befounded to satisfy the need of the people. The more extensive the activities connected with the break in transportation the greater is the number of people involved. The concentration of people and activities stimulates production. Commercialdevelopment induces industrial activity. Metropolitanism manifests itself in a remarkable development of subordinate communities around a central city or their orientation towards it so as to give the arrangement more or less of an integrated unity.R.D McKenzie in the Metropolitan Community showed that the development of each of the three types of transportation- water, rail and motor had a specific influence upon the course of city development in United States. These three types of transportation played effective roles in certain periods corresponding to phases of urbandevelopment. The water transportation period was important upto 1850 and marked the development of urban communities along the seacoasts, lakes and navigable rivers. Rail transportation made possible the growth of cities and towns at Junction Island.

Comparison between Society and Community

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

Community	Society
Population is one of the most essential characteristicsof a community irrespective of the consideration whether people have or do not have conscious relations.	Population is important but here the population is conditioned by a feeling of oneness. Thus conscious relations are more important than the mere population for a society.
A community by nature is discrete as compared with society.	By nature and character society is abstract.
For community area or locality is very essential and that perhaps is the reason that the community had a definite shape.	Society is area less and shapeless and for a society area is no consideration.
A community has comparatively narrow scope of community sentiments and as such it cannot have wide heterogeneity.	A society has heterogeneity and because of its wide scope and field can embrace people having different conflicts.
The scope of community is narrow than that of society because community came much later than the society. Though the primitive people might not have understood the importance of community but they realized that of the society and lived in it.	The society has much wider scope as compared with the community.
In a community every effort is made to avoid differences or conflicts and to bring likeness as nearly as possible because cooperation and conflicts cannot exist in a community.	In a society likeness and conflict can exist side by side andin fact the scope of society is so vast that there is every possibility of adjustment.

A community cannot be self sufficient because of its limited scope, nature and it is more or less impossible in our modern complex society.	It is possible for a society to become self-sufficient.In fact every society tries to throw bonds of dependency to the extent possible.

c) ASSOCIATION:

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

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

- **Main characteristics of Association**
- **Association:** An association is formed or created by people. It is a social group. Without people there can be no association. It is an organized group. An unorganized group like crowd or mob cannot be an association.
- **Common interest:** An association is not merely a collection of individuals. It consists of those individuals who have more or less the same interests. Accordingly those who have political interests may join political association and those who have religious interests may join religious associations and so on.

- **Cooperative spirit:** An association is based on the cooperative spirit of its members. People work together to achieve some definite purposes. For example a political party has to work together as a united group on the basis of cooperation in order to fulfill its objective of coming to power.
- **Organization:** Association denotes some kind of organization. An association is known essentially as an organized group. Organization gives stability and proper shape to an association. Organization refers to the way in which the statuses and roles are distributed among the members.
- **Regulation of relations:** Every association has its own ways and means of regulating the relation of its members. Organization depends on this element of regulation. They may assume written or unwritten forms.

TRIBES

The tribes in India form an important part of the total population. It represents an element in Indian society which is integrated with the culture mosaic of our civilisation. The tribal population of India constitutes nearly 8 percent of the total population.

There are a number of tribes in India, spread over different parts at different levels of socioeconomic development. They live all over the country from the foot hill of the Himalayas to the lands tip of Lakshadweep and from the plains of Gujarat to the hills in the North-East. According to 1991 census, the numerical strength of the scheduled tribes in India stood at 52.03 million. Bihar leads all other States as regards the tribal population. It is followed by Maharashtra and Orissa.

The names of tribes like the Kurumba, the Irula, the Panga in South India; the Asura, the Saora, the Oraon, the Gond, the Santhal, the Bhil in Central India; the Bodo, the Ahom in North-East India; are found in old classical Indian literature.

The term 'tribe' is derived from the Latin word 'tribus'. Earlier Romans used this term to designate the divisions in society. Latter use suggests that it meant poor people. The present popular meaning in English language was acquired during the expansion of colonialism particularly in Asia and Africa.

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The present popular meaning of 'Tribe' in India refers to a category of people, included in the list of Scheduled Tribes. It has carried different connotations in different countries.

In none of the Indian language there were the term tribes. In India the term 'tribe' conveys a meaning of a bewildering and enchanting group of people. It refers to preliterate, localised social group the members of which speak a common dialect. The tribal people have been known by various names such as Adivasi, Vanavasi, Vanyajati, Adimjati, Girijan and Pahari etc. Ghurey has described them as backward Hindus.

The Indian Constitution has made important provisions for the development and welfare of the tribes. A list of tribes was adopted for this purpose. The list has been modified from time to time. In 1971, the list contained names of 527 tribes.

The people who have been listed in the Constitution and mentioned in successive presidential orders are called Scheduled Tribes. This is the administrative concept of tribe.

A tribe has been defined in various ways. The Constitution, however, does not provide a definition of a tribe. The people who have been listed in the Constitution have been termed as Scheduled Tribes.

Academicians have been making their efforts to define tribe. The Dictionary of Sociology defines tribe as a "social group, usually with a definite area, dialect, cultural homogeneity and unifying social organisation.

According to the Imperial Gazetteer,

"A tribe is a collection of families bearing a common name speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so."

Following are some of, the leading definitions of tribe:
According to Gillin and Gillin,

"Any collection of preliterate local group which occupies a common general territory, speaks a common language and practises a common culture, is a tribe". ,

As Ralph Linton says,

"In its simplest form the tribe is a group of bands occupying a continuous territory and having a feeling of unity deriving from numerous similarities in culture and certain community of interests."

According to Rivers,

"A tribe is a social group of simple kind, the members of which speaks a common dialect and act together in such common purpose as warfare"

Accoding to DN Majumdar,

"A tribe is a collection of families, bearing a common name, members to which occupy the same territory, speak the same language and observe certain taboos regarding marriage profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligation."

Tribe has been defined as a group of indigenous people having common name, language and territory tied by strong kinship bonds, practising endogamy, having distinct customs, rituals and belief etc. Such definitions are not very helpful because we find lot of variations n life styles of different tribes.

There are a number of tribes in India, spread over different parts at different levels of socioeconomic development. Contrasting pictures regarding £ H e are visualised in India. For example, whereas the tribes like Khas, or the Lush, are economically and educationally advanced to a considerable extent the tribes like Birhor of Bihar or the Kattunayakan of Kerala are backward and maintain their livelihood through hunting fishing and food collecting.

Further, we hardly find out any difference between minas of Rajasthan or the Bhumaj of West Bengal and their neighbours. Therefore, tribes have been considered as a stage in the social and cultural revolution.

For S. C Sinha the tribe is ideally defined in terms of its isolation from the networks of social relations and cultural communications of the centres of civilisation. According to Sinha "in their isolation the tribal societies are sustained by relatively primitive subsistence technology such as 'shifting cultivation and, hunting and gathering and maintain an egalitarian segmentary social system guided entirely by non-literate ethnic tradition.

The tribes in India are under the impact of 'mobility and change'. There are numerous examples of tribes transforming themselves into the larger entity of the caste system; others have become Christian or Muslim. They also join the ranks of peasantry and in modern times they become wage-labourers in industries, plantations and mining. Thus, in the concept of tribe, the aspects of mobility and change should not be overlooked.

CULTURE

Humans are social creatures. Since the dawn of *Homo sapiens* nearly 250,000 years ago, people have grouped together into communities in order to survive. Living together, people form common habits and behaviours—from specific methods of childrearing to preferred techniques for obtaining food.

Almost every human behaviour, from shopping to marriage to expressions of feelings, is learned. In Canada, people tend to view marriage as a choice between two people, based on mutual feelings of love. In other nations and in other times, marriages have been arranged through an intricate process of interviews and negotiations between entire families, or in other cases, through a direct system such as a "mail order bride." To someone raised in Winnipeg, the marriage customs of a family from Nigeria may seem strange, or even wrong. Conversely, someone from a traditional Kolkata family might be perplexed with the idea of romantic love as the foundation for the lifelong commitment of marriage. In other words, the way in which people view marriage depends largely on what they have been taught.

Behaviour based on learned customs is not a bad thing. Being familiar with unwritten rules helps people feel secure and "normal." Most people want to live

their daily lives confident that their behaviours will not be challenged or disrupted. But even an action as seemingly simple as commuting to work evidences a great deal of cultural propriety.

Material culture refers to the objects or belongings of a group of people. Metro passes and bus tokens are part of material culture, as are automobiles, stores, and the physical structures where people worship.

Nonmaterial culture, in contrast, consists of the ideas, attitudes, and beliefs of a society. Material and nonmaterial aspects of culture are linked, and physical objects often symbolize cultural ideas. A metro pass is a material object, but it represents a form of nonmaterial culture, namely, capitalism, and the acceptance of paying for transportation. Clothing, hairstyles, and jewellery are part of material culture, but the appropriateness of wearing certain clothing for specific events reflects nonmaterial culture. A school building belongs to material culture, but the teaching methods and educational standards are part of education's nonmaterial culture. These material and nonmaterial aspects of culture can vary subtly from region to region. As people travel farther afield, moving from different regions to entirely different parts of the world, certain material and nonmaterial aspects of culture become dramatically unfamiliar. What happens when we encounter different cultures? As we interact with cultures other than our own, we become more aware of the differences and commonalities between others' worlds and our own.

CULTURAL UNIVERSALS

Often, a comparison of one culture to another will reveal obvious differences. But all cultures share common elements. **Cultural universals** are patterns or traits that are globally common to all societies. One example of a cultural universal is the family unit: every human society recognizes a family structure that regulates sexual reproduction and the care of children. Even so, how that family unit is defined and how it functions vary. In many Asian cultures, for example, family members from all generations commonly live together in one household. In these cultures, young adults will continue to live in the extended household family structure until they marry and join their spouse's household, or they may remain

and raise their nuclear family within the extended family's homestead. In Canada, by contrast, individuals are expected to leave home and live independently for a period before forming a family unit consisting of parents and their offspring.

Anthropologist George Murdock first recognized the existence of cultural universals while studying systems of kinship around the world. Murdock found that cultural universals often revolve around basic human survival, such as finding food, clothing, and shelter, or around shared human experiences, such as birth and death, or illness and healing. Through his research, Murdock identified other universals including language, the concept of personal names, and, interestingly, jokes. Humor seems to be a universal way to release tensions and create a sense of unity among people (Murdock 1949). Sociologists consider humour necessary to human interaction because it helps individuals navigate otherwise tense situations.

ETHNOCENTRISM AND CULTURAL RELATIVISM

Despite how much humans have in common, cultural differences are far more prevalent than cultural universals. For example, while all cultures have language, analysis of particular language structures and conversational etiquette reveal tremendous differences. In some Middle Eastern cultures, it is common to stand close to others in conversation. North Americans keep more distance, maintaining a large "personal space." Even something as simple as eating and drinking varies greatly from culture to culture. If your professor comes into an early morning class holding a mug of liquid, what do you assume she is drinking? In the United States, it's most likely filled with coffee, not Earl Grey tea, a favourite in England, or Yak Butter tea, a staple in Tibet.

The way cuisines vary across cultures fascinates many people. Some travellers, like celebrated food writer Anthony Bourdain, pride themselves on their willingness to try unfamiliar foods, while others return home expressing gratitude for their native culture's fare. Canadians often express disgust at other cultures' cuisine, thinking it is gross to eat meat from a dog or guinea pig, for example, while they do not question their own habit of eating cows or pigs. Such attitudes are an example of **ethnocentrism**, or evaluating and judging another culture based on how it compares to one's own cultural norms. Ethnocentrism, as sociologist

William Graham Sumner (1906) described the term, involves a belief or attitude that one's own culture is better than all others. Almost everyone is a little bit ethnocentric. For example, Canadians tend to say that people from England drive on the "wrong" side of the road, rather than the "other" side. Someone from a country where dogs are considered dirty and unhygienic might find it off-putting to see a dog in a French restaurant.

A high level of appreciation for one's own culture can be healthy; a shared sense of community pride, for example, connects people in a society. But ethnocentrism can lead to disdain or dislike for other cultures, causing misunderstanding and conflict. People with the best intentions sometimes travel to a society to "help" its people, seeing them as uneducated or backward, essentially inferior. In reality, these travellers are guilty of cultural imperialism—the deliberate imposition of one's own cultural values on another culture. Europe's colonial expansion, begun in the 16th century, was often accompanied by a severe cultural imperialism. European colonizers often viewed the people in the lands they colonized as uncultured savages who were in need of European governance, dress, religion, and other cultural practices. On the West Coast of Canada, the aboriginal "potlatch" (gift-giving) ceremony was made illegal in 1885 because it was thought to prevent natives from acquiring the proper industriousness and respect for material goods required by civilization. A more modern example of

cultural imperialism may include the work of international aid agencies who introduce modern technological agricultural methods and plant species from developed countries while overlooking indigenous varieties and agricultural approaches that are better suited to the particular region.

Ethnocentrism can be so strong that when confronted with all the differences of a new culture, one may experience disorientation and frustration. In sociology, we call this "**culture shock**." A traveller from Chicago might find the nightly silence of rural Montana unsettling, not peaceful. An exchange student from China might be annoyed by the constant interruptions in class as other students ask questions— a practice that is considered rude in China. Perhaps the Chicago traveller was initially captivated with Montana's quiet beauty and the Chinese student was originally excited to see an American-style classroom firsthand. But as they experience unanticipated differences from their own culture, their excitement gives way to discomfort and doubts about how to behave appropriately in the new

situation. Eventually, as people learn more about a culture, they recover from culture shock.

Culture shock may appear because people aren't always expecting cultural differences. Anthropologist Ken Barger (1971) discovered this when conducting participatory observation in an Inuit community in the Canadian Arctic. Originally from Indiana, Barger hesitated when invited to join a local snowshoe race. He knew he'd never hold his own against these experts. Sure enough, he finished last, to his mortification. But the tribal members congratulated him, saying, "You really tried!" In Barger's own culture, he had learned to value victory. To the Inuit people, winning was enjoyable, but their culture valued survival skills essential to their environment: how hard someone tried could mean the difference between life and death. Over the course of his stay, Barger participated in caribou hunts, learned how to take shelter in winter storms, and sometimes went days with little or no food to share among tribal members. Trying hard and working together, two nonmaterial values, were indeed much more important than winning.

During his time with the Inuit, Barger learned to engage in cultural relativism. **Cultural relativism** is the practice of assessing a culture by its own standards rather than viewing it through the lens of one's own culture. The anthropologist Ruth Benedict (1887–1948) argued that each culture has an internally consistent pattern of thought and action, which alone could be the basis for judging the merits and morality of the culture's practices. Cultural relativism requires an open mind and a willingness to consider, and even adapt to, new values and **norms**. However, indiscriminately embracing everything about a new culture is not always possible. Even the most culturally relativist people from egalitarian societies—ones in which women have political rights and control over their own bodies—would question whether the widespread practice of female genital mutilation in countries such as Ethiopia and Sudan should be accepted as a part of cultural tradition.

Sociologists attempting to engage in cultural relativism may struggle to reconcile aspects of their own culture with aspects of a culture they are studying. Pride in one's own culture doesn't have to lead to imposing its values on others. And an appreciation for another culture shouldn't preclude individuals from studying it with a critical eye.

Feminist sociology is particularly attuned to the way that most cultures present a male-dominated view of the world as if it were simply the view of the world. Androcentricism is a perspective in which male concerns, male attitudes, and male practices are presented as "normal" or define what is significant and valued in a culture. Women's experiences, activities, and contributions to society and history are ignored, devalued, or marginalized.

In part this is simply a question of the bias of those who have the power to define cultural values, and in part, it is the result of a process in which women have been actively excluded from the culture-creating process. It is still common, for example, to use the personal pronoun "he" or the word "man" to represent people in general or humanity. Despite the good intentions of many who use these terms, and the grammatical awkwardness of trying to find gender neutral terms to replace "he" or "man," the overall effect is to establish masculine values and imagery as normal. A "policeman" brings to mind a man who is doing a man's job, when in fact women have been involved in policing for several decades now. Replacing "he" with "she" in a sentence can often have a jarring effect because it undermines the "naturalness" of the male perspective.

VALUES AND BELIEFS

The first, and perhaps most crucial, elements of culture we will discuss are its values and beliefs. **Values** are a culture's standard for discerning what is good and just in society. Values are deeply embedded and critical for transmitting and teaching a culture's beliefs. **Beliefs** are the tenets or convictions that people hold to be true. Individuals in a society have specific beliefs, but they also share collective values. To illustrate the difference, North Americans commonly believe that anyone who works hard enough will be successful and wealthy. Underlying this belief is the value that wealth is good and important.

Values help shape a society by suggesting what is good and bad, beautiful and ugly, sought or avoided. Consider the value the culture North Americans place upon youth. Children represent innocence and purity, while a youthful adult appearance signifies sexuality. Shaped by this value, individuals spend millions of dollars each year on cosmetic products and surgeries to look young and beautiful.

Sometimes the values of Canada and the United States are contrasted. Americans are said to have an individualistic culture, meaning people place a high value on individuality and independence. In contrast, Canadian culture is said to be more collectivist, meaning the welfare of the group and group relationships are a primary value. Seymour Martin Lipset used these contrasts of values to explain why the two societies, which have common roots as British colonies, developed such different political institutions and cultures (Lipset 1990).

Living up to a culture's values can be difficult. It's easy to value good health, but it's hard to quit smoking. Marital monogamy is valued, but many spouses engage in infidelity. Cultural diversity and equal opportunities for all people are valued in Canada, yet the country's highest political offices have been dominated by white men.

Values often suggest how people should behave, but they do not accurately reflect how people do behave. As we saw in Chapter 1, Harriet Martineau's basic distinction between what people say they believe and what they actually do are often at odds. Values portray an

Ideal culture, the standards society would like to embrace and live up to. But ideal culture differs from

Real culture, the way society actually is, based on what occurs and exists. In an ideal culture, there would be no traffic accidents, murders, poverty, or racial tension. But in real culture, police officers, lawmakers, educators, and social workers constantly strive to prevent or repair those accidents, crimes, and injustices. Teenagers are encouraged to value celibacy. However, the number of unplanned pregnancies among teens reveals that not only is the ideal hard to live up to, but that the value alone is not enough to spare teenagers from the potential consequences of having sex.

One way societies strive to put values into action is through rewards, sanctions, and punishments. When people observe the norms of society and uphold its values, they are often rewarded. A boy who helps an elderly woman board a bus may receive a smile and a "thank you." A business manager who raises profit margins may receive a quarterly bonus. People sanction certain behaviours by giving their

support, approval, or permission, or by instilling formal actions of disapproval and non-support.

Sanctions are a form of **social control**, a way to encourage conformity to cultural norms. Sometimes people conform to norms in anticipation or expectation of positive sanctions: good grades, for instance, may mean praise from parents and teachers.

When people go against a society's values, they are punished. A boy who shoves an elderly woman aside to board the bus first may receive frowns or even a scolding from other passengers. A business manager who drives away customers will likely be fired. Breaking norms and rejecting values can lead to cultural sanctions such as earning a negative label—lazy, no-good bum—or to legal sanctions such as traffic tickets, fines, or imprisonment.

Values are not static; they vary across time and between groups as people evaluate, debate, and change collective societal beliefs. Values also vary from culture to culture. For example, cultures differ in their values about what kinds of physical closeness are appropriate in public. It's rare to see two male friends or coworkers holding hands in Canada where that behaviour often symbolizes romantic feelings. But in many nations, masculine physical intimacy is considered natural in public. A simple gesture, such as hand-holding, carries great symbolic differences across cultures.

NORMS

So far, the examples in this chapter have often described how people are expected to behave in certain situations—for example, when buying food or boarding a bus. These examples describe the visible and invisible rules of conduct through which societies are structured, or what sociologists call norms. Norms define how to behave in accordance with what a society has defined as good, right, and important, and most members of the society **Formal norms** are established, written rules. They are behaviours worked out and agreed adhere to them.

upon in order to suit and serve the most people. Laws are formal norms, but so are employee manuals, college entrance exam requirements, and "no running" signs at swimming pools. Formal norms are the most specific and clearly stated of the

various types of norms, and the most strictly enforced. But even formal norms are enforced to varying degrees, reflected in cultural values

For example, money is highly valued in North America, so monetary crimes are punished. It's against the law to rob a bank, and banks go to great lengths to prevent such crimes. People safeguard valuable possessions and install antitheft devices to protect homes and cars. Until recently, a less strictly enforced social norm was driving while intoxicated. While it is against the law to drive drunk, drinking is for the most part an acceptable social behaviour. Though there have been laws in Canada to punish drunk driving since 1921, there were few systems in place to prevent the crime until quite recently. These examples show a range of enforcement in formal norms.

There are plenty of formal norms, but the list of informal norms—casual behaviours that are generally and widely conformed to—is longer. People learn informal norms by observation, imitation, and general socialization. Some informal norms are taught directly—"Kiss your Aunt Edna" or "Use your napkin"—while others are learned by observation, including observations of the consequences when someone else violates a norm. Children learn quickly that picking your nose is subject to ridicule when they see someone shamed for it by other children. But although informal norms define personal interactions, they extend into other systems as well. Think back to the discussion of fast food restaurants at the beginning of this chapter. In Canada, there are informal norms regarding behaviour at these restaurants. Customers line up to order their food, and leave when they are done. They do not sit down at a table with strangers, sing loudly as they prepare their condiments, or nap in a booth. Most people do not commit even benign breaches of informal norms.

Informal norms dictate appropriate behaviours without the need of written rules.

Norms may be further classified as either mores or folkways

Mores (mor-ays) are norms that embody the moral views and principles of a group. Violating them can have serious consequences. The strongest mores are legally protected with laws or other formal norms. In the United States, for instance, murder is considered immoral, and it is punishable by law (a formal norm). But more often, mores are judged and guarded by public sentiment (an informal norm). People who violate mores are seen as shameful. They can even be

shunned or banned from some groups. The mores of the Canadian school system require that a student's writing be in the student's own words or use special forms (such as quotation marks and a whole system of citation) for crediting other writers. Writing another person's words as if they are one's own has a name—plagiarism. The consequences for violating this norm are severe, and can usually result in expulsion.

Unlike mores,

Folkways are norms without any moral underpinnings. Folkways direct appropriate behaviour in the day-to-day practices and expressions of a culture. Folkways indicate whether to shake hands or kiss on the cheek when greeting another person. They specify whether to wear a tie and blazer or a T-shirt and sandals to an event. In Canada, women can smile and say hello to men on the street. In Egypt, it's not acceptable. In Northern Europe, it is fine for people to go into a sauna or hot tub naked. Typically in North America, it is not. An opinion poll that asked Canadian women what they felt would end a relationship after a first date showed that women in British Columbia were "pickier" than women in the rest of the country (*Times Colonist* 2014). First date "deal breakers" included poor hygiene (82 percent), being distracted by a mobile device (74 percent), talking about sexual history and being rude to waiters (72 percent), and eating with their mouths open (60 percent). All of these examples illustrate breaking informal rules, which are not serious enough to be called mores, but are serious enough to terminate a relationship before it has begun.

Many folkways are actions we take for granted. People need to act without thinking to get seamlessly through daily routines; they can't stop and analyze every action (Sumner 1906). People who experience culture shock may find that it subsides as they learn the new culture's folkways and are able to move through their daily routines more smoothly Folkways might be small manners, learned by observation and imitated, but they are by no means trivial. Like mores and laws, these norms help people negotiate their daily life within a given culture.

SYMBOLS AND LANGUAGE

Humans, consciously and subconsciously, are always striving to make sense of their surrounding world.**Symbols**—such as gestures, signs, objects, signals, and

words—help people understand the world. Symbols provide clues to understanding experiences. They convey recognizable meanings that are shared by societies.

The world is filled with symbols. Sports uniforms, company logos, and traffic signs are symbols. In some cultures, a gold ring is a symbol of marriage. Some symbols are highly functional; stop signs, for instance, provide useful instruction. As physical objects, they belong to material culture, but because they function as symbols, they also convey nonmaterial cultural meanings. Some symbols are only valuable in what they represent. Trophies, blue ribbons, or gold medals, for example, serve no other purpose other than to represent accomplishments. But many objects have both material and nonmaterial symbolic value.

A police officer's badge and uniform are symbols of authority and law enforcement. The sight of an officer in uniform or a squad car triggers reassurance in some citizens, and annoyance, fear, or anger in others.

It's easy to take symbols for granted. Few people challenge or even think about stick figure signs on the doors of public bathrooms. But those figures are more than just symbols that tell men and women which bathrooms to use. They also uphold the value, in North America, that public restrooms should be gender exclusive. Even though stalls are relatively private, it is still relatively uncommon for places to offer unisex bathrooms.

Symbols often get noticed when they are used out of context. Used unconventionally, symbols convey strong messages. A stop sign on the door of a corporation makes a political statement, as does a camouflage military jacket worn in an antiwar protest. Together, the semaphore signals for "N" and "D" represent nuclear disarmament—and form the well-known peace sign (Westcott 2008). Internet "memes"—images that spread from person to person through reposting— often adopt the tactics of "detournement" or misappropriation used by the French Situationists of the 1950s and 1960s. The Situationists sought to subvert media and political messages by altering them slightly—"detouring" or hijacking them—in order to defamiliarize familiar messages, signs, and symbols. An ordinary image of a cat combined with the grammatically challenged caption "I Can Has Cheezburger?" spawned an internet phenomenon (LOL Cats) because of the funny, nonsensical nature of its non-sequitur message. An image of Prime Minister

Stephen Harper in a folksy sweater holding a cute cat, altered to show him holding an oily duck instead, is a detournement with a more political message.

Even the destruction of symbols is symbolic. Effigies representing public figures are beaten to demonstrate anger at certain leaders. In 1989, crowds tore down the Berlin Wall, a decades-old symbol of the division between East and West Germany, communism, and capitalism.

While different cultures have varying systems of symbols, there is one that is common to all: language.**Language** is a symbolic system through which people communicate and through which culture is transmitted. Some languages contain a system of symbols used for written communication, while others rely only on spoken communication and nonverbal actions.

Societies often share a single language, and many languages contain the same basic elements. An alphabet is a written system made of symbolic shapes that refer to spoken sound. Taken together, these symbols convey specific meanings. The English alphabet uses a combination of 26 letters to create words; these 26 letters make up over 600,000 recognized English words (*OED Online* 2011).

Rules for speaking and writing vary even within cultures, most notably by region. Do you refer to a can of carbonated liquid as a "soda," "pop," or "soft drink"? Is a household entertainment room a "family room," "rec room," or "den"? When leaving a restaurant, do you ask your server for the "cheque," the "ticket," "l'addition," or the "bill"?

Language is constantly evolving as societies create new ideas. In this age of technology, people have adapted almost instantly to new nouns such as "email" and "internet," and verbs such as "downloading," "texting," and "blogging." Twenty years ago, the general public would have considered these nonsense words.

Even while it constantly evolves, language continues to shape our reality. This insight was established in the 1920s by two linguists, Edward Sapir and Benjamin Whorf. They believed that reality is culturally determined, and that any interpretation of reality is based on a society's language. To prove this point, the sociologists argued that every language has words or expressions specific to that language. In Canada, for example, the number 13 is associated with bad luck. In

Japan, however, the number four is considered unlucky, since it is pronounced similarly to the Japanese word for "death."

CULTURAL CHANGE

As the hipster example illustrates, culture is always evolving. Moreover, new things are added to material culture every day, and they affect nonmaterial culture as well. Cultures change when something new (say, railroads or smartphones) opens up new ways of living and when new ideas enter a culture (say, as a result of travel or globalization).

DIFFUSION AND GLOBALIZATION

The integration of world markets and technological advances of the last decades have allowed for greater exchange between cultures through the processes of **globalization** and **diffusion**. Beginning in the 1970s, Western governments began to deregulate social services while granting greater liberties to private businesses. As a result of this process of neo-liberalization, world markets became dominated by unregulated, international flows of capital investment and new multinational networks of corporations. A global economy emerged to replace nationally based economies. We have since come to refer to this integration of international trade and finance markets as "globalization." Increased communications and air travel have further opened doors for international business relations, facilitating the flow not only of goods but of information and people as well (Scheuerman 2010). Today, many Canadian companies set up offices in other nations where the costs of resources and labour are cheaper. When a person in Canada calls to get information about banking, insurance, or computer services, the person taking that call may be working in India or Indonesia.

Alongside the process of globalization is diffusion, or, the spread of material and nonmaterial culture. While globalization refers to the integration of markets, diffusion relates a similar process to the integration of international cultures. Middle-class North Americans can fly overseas and return with a new appreciation of Thai noodles or Italian gelato. Access to television and the internet has brought the lifestyles and values portrayed in Hollywood sitcoms into homes around the globe. Twitter feeds from public demonstrations in one nation have encouraged

political protesters in other countries. When this kind of diffusion occurs, material objects and ideas from one culture are introduced into another.

SOCIALIZATION

Socialization is the process through which people are taught to be proficient members of a society. It describes the ways that people come to understand societal norms and expectations, to accept society's beliefs, and to be aware of societal values. *Socialization* is not the same as *socializing* (interacting with others, like family, friends, and coworkers); to be precise, it is a sociological process that occurs through socializing. As Danielle's story illustrates, even the most basic of human activities are learned. You may be surprised to know that even physical tasks like sitting, standing, and walking had not automatically developed for Danielle as she grew. And without socialization, Danielle hadn't learned about the material culture of her society (the tangible objects a culture uses): for example, she couldn't hold a spoon, bounce a ball, or use a chair for sitting. She also hadn't learned its nonmaterial culture, such as its beliefs, values, and norms. She had no understanding of the concept of "family," didn't know cultural expectations for using a bathroom for elimination, and had no sense of modesty. Most importantly, she hadn't learned to use the symbols that make up language—through which we learn about who we are, how we fit with other people, and the natural and social worlds in which we live.

STAGES OF SOCIALIZATION

However, some sociologists formulated different stages of socialization. These are (1) oral stage, (2) anal stage (3) oedipal stage, and (4) adolescence. In all these stages, especially in the first three, the main socializing agent is the family. The first stage is that of a new-born child when he is not involved in the family as a whole but only with his mother. He does not recognize anyone except his mother. The time at which the second stage begins is generally after first year and ends when the infant is around three. At this stage, the child separates the role of his mother and his own. Also during this time force is used on the child, that is, he is

made to learn a few basic things. The third stage extends from about fourth year to 12th to 13th year, that is, till puberty. During this time, the child becomes a member of the family as a whole and identifies himself with the social role ascribed to him. The fourth stage begins at puberty when a child wants freedom from parental control. He has to choose a job and a partner for himself. He also learns about incest taboo.

AGENTS OF SOCIALIZATION

SOCIAL GROUP AGENTS

Social groups often provide the first experiences of socialization. Families, and later peer groups, communicate expectations and reinforce norms. People first learn to use the tangible objects of material culture in these settings, as well as being introduced to the beliefs and values of society.

FAMILY

Family is the first agent of socialization. Mothers and fathers, siblings and grandparents, plus members of an extended family, all teach a child what he or she needs to know. For example, they show the child how to use objects (such as clothes, computers, eating utensils, books, bikes); how to relate to others (some as "family," others as "friends," still others as "strangers" or "teachers" or "neighbours"); and how the world works (what is "real" and what is "imagined"). As you are aware, either from your own experience as a child or your role in helping to raise one, socialization involves teaching and learning about an unending array of objects and ideas.

PEER GROUPS

A **peer group** is made up of people who are similar in age and social status and who share interests. Peer group socialization begins in the earliest years, such as when kids on a playground teach younger children the norms about taking turns or

the rules of a game or how to shoot a basket. As children grow into teenagers, this process continues. Peer groups are important to adolescents in a new way, as they begin to develop an identity separate from their parents and exert independence.

INSTITUTIONAL AGENTS

The social institutions of our culture also inform our socialization. Formal institutions—like schools, workplaces, and the government—teach people how to behave in and navigate these systems. Other institutions, like the media, contribute to socialization by inundating us with messages about norms and expectations.

SCHOOL

Most Canadian children spend about seven hours a day, 180 days a year, in school, which makes it hard to deny the importance school has on their socialization. In elementary and junior high, compulsory education amounts to over 8,000 hours in the classroom (OECD 2013). Students are not only in school to study math, reading, science, and other subjects—the manifest function of this system. Schools also serve a latent function in society by socializing children into behaviours like teamwork, following a schedule, and using textbooks.

THE WORKPLACE

Different jobs require different types of socialization. In the past, many people worked a single job until retirement. Today, the trend is to switch jobs at least once a decade. Between the ages of 18 and 44, the average baby boomer of the younger set held 11 different jobs (U.S. Bureau of Labor Statistics 2010). This means that people must become socialized to, and socialized by, a variety of work environments.

RELIGION

While some religions may tend toward being an informal institution, this section focuses on practices related to formal institutions. Religion is an important avenue

of socialization for many people. Important ceremonies related to family structure—like marriage and birth—are connected to religious celebrations. Many of these institutions uphold gender norms and contribute to their enforcement through socialization

GOVERNMENT

Although we do not think about it, many of the rites of passage people go through today are based on age norms established by the government. To be defined as an "adult" usually means being 18 years old, the age at which a person becomes legally responsible for themselves. Government program marks the points at which we require socialization into a new category.

MASS MEDIA

Mass media refers to the distribution of impersonal information to a wide audience, via television, newspapers, radio, and the internet.

THEORIES OF SELF DEVELOPMENT

When we are born, we have a genetic makeup and biological traits. However, who we are as human beings develops through social interaction. Many scholars, both in the fields of psychology and in sociology, have described the process of self development as a precursor to understanding how that "self" becomes socialized.

SOCIOLOGICAL THEORIES OF SELF DEVELOPMENT

One of the pioneering contributors to sociological perspectives on self-development was Charles Cooley (1864–1929). As we saw in the last chapter, he asserted that people's self understanding is constructed, in part, by their perception of how others view them—a process termed "the **looking glass self**" (Cooley 1902). The self or "self idea" is thoroughly social. It is based on how we imagine we appear to others. This projection defines how we feel about ourselves and who we feel ourselves to be. The development of a self therefore involves three

elements in Cooley's analysis: "the imagination of our appearance to the other person; the imagination of his judgment of that appearance, and some sort of self-feeling, such as pride or mortification."

PSYCHOLOGICAL PERSPECTIVES ON SELF DEVELOPMENT

Psychoanalyst Sigmund Freud (1856–1939) was one of the most influential modern scientists to put forth a theory about how people develop a sense of **self**. He believed that personality and sexual development were closely linked, and he divided the maturation process into psychosexual stages: oral, anal, phallic, latency, and genital. He posited that people's self development is closely linked to early stages of development, like breastfeeding, toilet training, and sexual awareness (Freud 1905).

Key to Freud's approach to child development is to trace the formations of desire and pleasure in the child's life. The child is seen to be at the centre of a tricky negotiation between internal, instinctual drives for gratification (the pleasure principle) and external, social demands to repress those drives in order to conform to the rules and regulations of civilization (the reality principle). Failure to resolve the traumatic tensions and impasses of childhood psychosexual development results in emotional and psychological consequences throughout adulthood. For example, according to Freud failure to properly engage in or disengage from a specific stage of child development results in predictable outcomes later in life. An adult with an oral fixation may indulge in overeating or binge drinking. An anal fixation may produce a neat freak (hence the term "anal retentive"), while a person stuck in the phallic stage may be promiscuous or emotionally immature.

STATUS AND ROLE

The term has two sociological uses:

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

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

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

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

Ascribed Statuses

Ascribed statuses are those which are fixed for an individual at birth. Ascribed statuses that exist in all societies include those based upon sex, age, race ethnic group and family background.

Similarly, power, prestige, privileges, and obligations always are differentially distributed in societies by the age of the participants. This has often been said about the youth culture in the U.S. because of the high value Americans attach to being young. Pre-modern China, by contrast, attached the highest value to old age and required extreme subordination of children. The perquisites and obligations accompany age change over the individual's lifetime, but the individual proceeds inexorably through these changes with no freedom of choice.

As the discussion implies, the number and rigidity of ascribed statuses vary from one society to another. Those societies in which many statuses are rigidly prescribed and relatively unchangeable are called caste societies, or at least, caste like. Among major nations, India is a caste society. In addition to the ascribed

statuses already discussed, occupation and the choice of marriage partners in traditional India are strongly circumscribed by accident of birth. Such ascribed statuses stand in contrast to achieved statuses.

UNIT 3

SOCIAL CHANGE
Introduction:

Change is the internal law. History and science bear ample testimony to the fact that change is the law of life. The wheel of time moves on and on. The old dies and the young steps into the world. We ring out the old and ring in the new. A child changes into a boy, a boy into a youth and then into a man..

It is said, "Today is not yesterday, we ourselves change. No change is permanent, it is subject to change. This is observed in all spares of activity. Change indeed is painful, yet needful Change is an ever-present phenomenon. It is the law of nature. Society is not at all a static phenomenon, but it is a dynamic entity. It is an ongoing process. The social structure is subject to incessant changes. Individuals may strive for stability, yet the fact remains that society is an every changing phenomenon; growing, decaying, renewing and accommodating itself to changing conditions.

The change of man and society has been the central and quite dominant concern of sociology right from the time when it emerged as branch of learning. The concern for social change is of great importance not only in studying past changes but also in investigating 'future' developments.

Meaning of Social Change:

Change implies all variations in human societies. When changes occur in the modes of living of individuals and social relation gets influenced, such changes are called social changes.

Social change refers to the modifications which take place in life pattern of people. It occurs because all societies are in a constant state of disequilibrium.

The word 'change' denotes a difference in anything observed over some period of time. Hence, social change would mean observable differences in any social phenomena over any period of time.

Social change is the change in society and society is a web of social relationships. Hence, social change is a change in social relationships. Social relationships are social processes, social patterns and social interactions. These include the mutual activities and relations of the various parts of the society. Thus, the term 'social change' is used to describe variations of any aspect of social processes, social patterns, social interaction or social organization.

Social change may be defined as changes in the social organization, that is, the structure and functions of the society.

Whenever one finds that a large number of persons are engaged in activities that differ from those which their immediate forefathers were engaged in some time before, one finds a social change.

Whenever human behaviour is in the process of modification, one finds that social change is occurring. Human society is constituted of human beings. Social change means human change

Theorists of social change agree that in most concrete sense of the word 'change', every social system is changing all the time. The composition of the population changes through the life cycle and thus the occupation or roles changes; the members of society undergo physiological changes; the continuing interactions among member modify attitudes and expectations; new knowledge is constantly being gained and transmitted.

Defining Change:
The question to what social change actually means is perhaps the most difficult one within the scientific study of change. It involves the often neglected query of what 'kind' and degree of change in what is to be considered social change.

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According to Jones "Social change is a term used to describe variations in, or modifications of any aspect of social processes, social patterns, social interaction or social organization".

As Kingsley Davis says, "By Social change is meant only such alternations as occur in social organization – that is, the structure and functions of society".

Morris Ginsberg defines, "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".

H.M. Johnson says, "Social change is either change in the structure or quasi-structural aspects of a system of change in the relative importance of coexisting structural pattern".

As H.T. Mazumdar says, "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of people or in the operation of a society".

Two type of changes.

(i) changes in the structure of society,

(ii) changes in the values and social norms which bind the people together and help to maintain social order. These two type of changes should not, however, be treated separately because a change in one automatically induces changes in the other.

For example, a change in the attitude of the people is mainly responsible for change in the social structure. On the other hand, a change in the social structure may bring about attitudinal change among the members of the society. Transformation of rural society into industrial society is not simply a change in the structure of society. For example, industrialisation has destroyed domestic system of production.

The destruction of domestic system of production has brought women from home to factory and office. The employment of women gave them a new independent outlook. The attitude of independence instead of dependence upon men has become the trait of women's personally. Hence, these two type of changes should not be treated separately but both of them should be studied together.

The problem of social change is one of the central foci of sociological inquiry. It is so complex and so significant in the life of individual and of society that we have to explore the 'why' and 'how' of social change in all its ramifications.

Characteristics of Social Change:

The fact of social change has fascinated the keenest minds and still poses some of the great unsolved problems in social sciences. The phenomenon of social change is not simple but complex. It is difficult to understand this in its entirety. The unsolved problems are always pressurising us to find an appropriate answer. To understand social change well, we have to analyse the nature of social change which are as follows:

1. Social Change is Social:

Society is a "web of social relationships" and hence social change obviously means a change in the system of social relationships. Social relationships are understood in terms of social processes and social interactions and social organizations.

Thus, the term social change is used to describe variation in social interactions, processes and social organizations. Only that change can be called social change whose influence can be felt in a community form. The changes that have significance for all or considerable segment of population can be considered as social change.

2. Social Change is Universal:

Change is the universal law of nature. The social structure, social organization and social institutions are all dynamic. Social change occurs in all societies and at all times. No society remains completely static.

Each society, no matter how traditional and conservative, is constantly undergoing change. Just as man's life cannot remain static, so does society of all places and times. Here adjustment take place and here conflict breaks down adjustment. Here there is revolution and here consent. Here men desire for achieving new goals, and here they return to old ones.

3. Social Change occurs as an Essential law:

Change is the law of nature. Social change is also natural. Change is an unavoidable and unchangeable law of nature. By nature we desire change. Our needs keep on changing to satisfy our desire for change and to satisfy these needs, social change becomes a necessity. The truth is that we are anxiously waiting for a change. According to Green, "The enthusiastic response of change has become almost way of life.

4. Social Change is Continuous:

Society is an ever-changing phenomenon. It is undergoing endless changes. It is an "ongoing process". These changes cannot be stopped. Society is subject to continuous change..

Society is a system of social relationship. But these social relationships are never permanent. They are subject to change. Society cannot be preserved in a museum to save it from the ravages of time

Circumstances bring about many a change in the behaviour patterns.

5. Social Change Involves No-Value Judgement:

Social change does not attach any value judgement. It is neither moral nor immoral, it is amoral. The question of "what ought to be" is beyond the nature of social change. The study of social change involves no-value judgement. It is ethically neutral.

6. Social Change is Bound by Time Factors:

Social change is temporal. It happens through time, because society exists only as a time-sequences. We know its meaning fully only by understanding it through time

factors. For example, the caste system which was a pillar of stability in traditional Indian society, is now undergoing considerable changes in the modern India.

7. Rate and Tempo of Social Change is Uneven:

Though social change is a must for each and every society, the rate, tempo, speed and extent of change is not uniform. It differs from society to society. In some societies, its speed is rapid; in another it may be slow. And in some other societies it occurs so slowly that it may not be noticed by those who live in them. For example, in the modern, industrial urban society the speed and extent of change is faster than traditional, agricultural and rural society.

8. Definite Prediction of Social Change is Impossible:

It is very much difficult to make out any prediction on the exact forms of social change. A thousand years ago in Asia, Europe and Latin America the face of society was vastly different from that what exists today. But what the society will be in thousand years from now, no one can tell.

9. Social Change Shows Chain-Reaction Sequences:

Society is a dynamic system of interrelated parts. Changes in one aspect of life may induce a series of changes in other aspects. For example, with the emancipation of women, educated young women find the traditional type of family and marriage not quite fit to their liking.

10. Social Change takes place due to Multi-Number of Factors:

Social change is the consequence of a number of factors. A special factor may trigger a change but it is always associated with other factors that make the triggering possible. Social change cannot be explained in terms of one or two factors only and that various factors actually combine and become the 'cause' of the change

11. Social Changes are Chiefly those of Modifications or of Replacement:

Social changes may be considered as modifications or replacements. It may be modification of physical goods or social relationships. For example, the form of our breakfast food has changed. Though we eat the same basic materials such as meats, eggs corn etc.

12. Social Change may be Small-scale or Large-scale:

A line of distinction is drawn between small-scale and large scale social change. Small-scale change refers to changes within groups and organizations rather than societies, culture or civilization.

13. Short-term and Long-term Change:

The conceptualization of the magnitude of change involves the next attribute of change, the time span. That is to say, a change that may be classified as 'small-scale from a short-term perspective may turn out to have large-scale consequences when viewed over a long period of time, as the decreasing death rate since the 1960 in India exemplifies.

14. Social Change may be Peaceful or Violent:

At times, the attribute 'peaceful' has been considered as practically synonymous with 'gradual' and 'violent' with 'rapid'. The term 'violence' frequently refers to the threat or use of physical force involved in attaining a given change. In certain sense, rapid change may 'violently' affect the emotions, values and expectations of those involved.

.15. Social Change may be Planned or Unplanned:

Social change may occur in the natural course or it is done by man deliberately. Unplanned change refers to change resulting from natural calamities, such as famines and floods, earthquakes and volcanic eruption etc. So social change is called as the unchangeable law of nature. The nature is never at rest.

Planned social change occurs when social changes are conditioned by human engineering. Plans, programmes and projects are made by man in order to determine and control the direction of social change.

Besides that by nature human beings desire change. The curiosity of a man never rests; nothing checks his desire to know. There is always a curiosity about unknown. The needs of human beings are changing day by day. So to satisfy these needs they desire change.

16. Social Change may be Endogenous or Exogenous:

Endogenous social change refers to the change caused by the factors that are generated by society or a given subsystem of society. Conflict, communication, regionalism etc. are some of the examples of endogenous social change.

On the other hand, exogenous sources of social change generally view society as a basically stable, well-integrated system that is disrupted or altered only by the impact of forces external to the system (e.g., world situation, wars, famine) or by new factors introduced into the system from other societies.

17. Change Within and Change of the System:
The distinction between kinds of change has been developed by Talcott Parsons in his analysis of change 'within' and change 'of the system, i.e., the orderly process of ongoing change within the boundaries of a system, as opposed to the process resulting in changes of the structure of the system under consideration. Conflict theorists draw our attention to the fact that the cumulative effect of change 'within' the system may result in a change 'of' the system.
EVOLUTION THEORY.

Sociologists adopted the word 'evolution' to convey the sense of growth and change in social institutions. Social institutions are the result of evolution. They began to work to trace the origin of the ideas, institutions and of the developments.

The term 'evolution' is derived from the Latin word 'evolvere' which means to 'develop' or 'to unfold'. It is equivalent to the Sanskrit word 'Vikas'. Evolution literally means gradually 'unfolding' or 'unrolling'. It indicates changes from 'within' and not from 'without'. The concept of evolution applies more precisely to the internal growth of an organism.

Evolution means more than growth. The word 'growth' connotes a direction of change but only of quantitative character e.g., we say population grows, town grows etc. But evolution involves something more intrinsic; change not merely in size but also in structure.

According to MacIver and Page, "Evolution involves something more intrinsic, a change not merely in size but at least in structure also".

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Ogburn and Nimkoff write, "Evolution is merely a change in a given direction".

Ginsberg says, "Evolution is defined as a process of change which results in the production of something new but revealing "an orderly continuity in transition". That is to say, we have evolution when" the series of changes that occur during a period of time appear to be, not a mere succession of changes, but a 'continuous process', through which a clear 'thread of identity runs'.

Evolution is an order to change which unfolds the variety of aspects belonging to the nature of changing object. We cannot speak of evolution when an object or system is changed by forces acting upon it from without. The change must occur within the changing unity.

Characteristics of Social Evolution:

According to Spencer, "Evolution is the integration of matter and concomitant dissipation of motion during which matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity." Society, according to his view, is also subject to a similar process of evolution; that is, changing from a state of 'incoherent homogeneity' to a state of 'coherent heterogeneity.'

Evolution is, thus, a gradual growth or development from simple to complex existence. The laws of evolution which were initially fashioned after the findings of charters. Darwin, came to be known as social Darwinism during the nineteenth century.

Spencer's point of view can best be illustrated by an example. In the beginning, the most primitive stage, every individual lived an individualistic life, trying to know and do things about himself alone.

Every man was more or less similar, in so far as his ignorance about organized social life was concerned. In this sense, the people were homogenous. At that stage, neither they were able to organize their social life, nor could they work together. There was no system; nothing definite, expect their incoherent or loose-group-formations.

Thus, they formed "an indefinite, incoherent homogeneity," But gradually, their experiences, realizations and knowledge increased. They learnt to live and to work together. The task of social organisation was taken on, division of labour was elaborated; and each found a particular type of work which he could do best. All worked in an organized and definite way towards a definite goal. Thus, a state of "definite, coherent heterogeneity" was reached.

Herbert Spencer has prescribed four important principles of evolution. These principles are:

1. Social evolution is on cultural or human aspect of the law of change of cosmic evolution.

2. Hence, social evolution take place in the same way at all places and progress through some definite and inevitable stages.

3. Social evolution is gradual.

4. Social evolution is progressive.

Factors of Social Change:

A sociological explanation of change refers not only to the structure that changes but also the factors that effect such a change. Social change has occurred in all societies and in all periods of time. We should, therefore, know what the factors are that produce change. Of course there is little consensus among the representatives of theoretical proposition on the sources.

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Technological Factor:

Technological factor constitute one important source of social change. Technology, an invention, is a great agent of social change. It either initiates or encourages social change. Technology alone holds the key to change. When the scientific knowledge is applied to the problems of life, it becomes technology. In order to satisfy his desires, to fulfill his needs and to make his life more comfortable, man builds civilisation.

Technology is fast growing. Every technological advance makes it possible for us to attain certain results with less effort, at less cost and at less time. It also provides new opportunities and establishes new conditions of life. The social effects of technology are far-reaching.

In the words of W.F. Ogburn, "technology changes society by changing our environment to which we in turn adapt. This change is usually in the material environment and the adjustment that we make with these changes often modifies our customs and social institutions".

The pace of change in the modern era is easily demonstrated by reference to rates of technological development. The technological revolution enabled human kind to shift from hunting and gathering to sedentary agriculture and later to develop civilizations.

Technological revolutions enabled societies to industrialize urbanize, specialize, bureaucratize, and take on characteristics that are considered central aspects of modern society. Most important, modern technology has created things that could scarcely have been conceived in the pre-industrial era the camera, the motor car, the aeroplane, the whole array of electronic devices from the radio to the high speed computer, the nuclear power plant, and so on almost adinfinitum…. The result has been an enormous increase in the output and variety of goods and services, and this alone has changed man's way of life more than anything since the discovery of fire…"

Every technological revolution has brought about increase in the world population. Development and advancement of agriculture resulted in the increase of population in the agricultural communities; rise of commerce gave birth to the populous towns, international trade and international contact and the industrial revolution set the human society on the new pedestal.

Technological changes have influenced attitudes, beliefs and traditions. The factory system and industrialization, urbanization and the rise of working class, fast transport and communication have demolished old prejudices, dispelled superstitions, weakened casteism, and has given rise to the class based society.

Railways in India have played tremendous role in bringing about social mixing of the people. It has helped people to move out of their local environments and take up jobs in distant corners of the country. Movement of people from East to West and North to South has broken social and regional barriers.

There have come into existence new vocations and trades. People have begun to give up their traditional occupations and are taking to work in the factories and in the offices-commercial as well as Government. This has also made possible the vertical mobility.

A person can now aspire to take up an occupation with higher status than he could have ever thought of in the pre-technological days. Technology has brought about Green Revolution with abundance and variety for the rich.

The rapid changes of every modern society are inextricably interwoven or connected with and somehow dependent upon the development of new techniques, new inventions, new modes of production and new standards of living.

Technology thus is a great bliss. It has made living worthwhile for the conveniences and comfort it provides, and has created numerous vocations, trades and professions. While, giving individual his rightful place, it has made the collectivity supreme.

Technologies are changing and their social consequences are profound. Fundamental changes brought by technology in social structure are discussed as under:

1. Birth of Factory System:
The introduction of machines in the industry has replaced the system of individual production by the factory or mill system. It has led to the creation of huge factories which employ thousands of people and where most of the work is performed automatically.

2. Urbanisation:
The birth of gigantic factories led to urbanisation and big cities came into existence. Many labourers, who were out of employment in rural areas migrated to

the sites to work and settled around it. As the cities grew, so did the community of 'labourers and with it was felt the need for all civic amenities which are essential for society. Their needs were fulfilled by establishing market centers, schools, colleges, hospitals, and recreation clubs. The area further developed when new business came to it with the formation of large business houses.

3. Development of New Agricultural Techniques:

The introduction of machinery into the industry led to the development of new techniques in agriculture. Agricultural production was increased due to the use of new chemical manure. The quality was also improved by the use of superior seeds. All these factors resulted in increase of production. In India, the effect of technology is most apparent in this direction because India is preeminently an agricultural country.

4. Development of Means of Transportation and Communication:

With the development of technology, means of transportation and communication progressed at a surprising rate. These means led to the mutual exchanges between the various cultures. Newspapers, radios, televisions etc. helped to bring news from every corner of the world right into the household. The development of the car, rail, ship and aeroplane made transportation of commodities much easier. As a result national and international trade made unprecedented progress.

5. Evolution of New Classes:

Industrialisation and urbanisation gave birth to the emergence of new classes in modern society. Class struggle arises due to division of society into classes having opposite-interests.

6. New Conceptions and Movements:

The invention of mechanism has also culminated in the generation of new currents in the prevalent thinking. 'Trade Union' movements, 'Lockouts', 'Strikes'', "Hartals', 'Processions', 'Pen down' became the stocks-in-trade of those who want to promote class interest. These concepts and movements become regular features of economic activity.

The effects of technology on major social institution may be summed up in the following manner:

Family:

Technology has radically changed the family organisation and relation in several ways.

Firstly, small equalitarian nuclear family system based on love, equality, liberty and freedom is replacing the old, authoritarian joint family system. Due to invention of birth, control method, the size of family reduced.

Secondly, Industrialisation destroying the domestic system of production has brought women from home to the factories and office. The employment of women meant their independence from the bondage of man. If brought a change in their attitudes and ideas. It meant a new social life for women. It consequently affected every part of the family life.

Thirdly due to technology, marriage has lost its sanctity. It is now regarded as civil contract rather than a religious sacrament. Romantic marriage, inter-caste marriage and late marriages are the effects of technology. Instances of divorce, desertion, separation and broken families are increasing.

Lastly, though technology has elevated the status of women, it has also contributed to the stresses and strains in the relations between men and women at home. It has lessened the importance of family in the process of socialisation of its members.

Religion:

Technology has effected wide range of changes in our religious life. Many religious practices and ceremonies which once marked the individual and social life, have now been abandoned by them. With the growth of scientific knowledge and modern education, the faith of the people in several old religious beliefs and activities have shaken.

Economic life:

The most striking change due to technological advance, is the change in economic organisation. Industry has been taken away from the household and new types of

economic organisation like factories, stores, banks, joint stock companies, stock-exchanges, and corporation have been setup. It has given birth to capitalism with all its attendant evils.

Division of labour, specialization of function, differentiation and integration all the products of technology. Though it has brought in higher standard of living, still then by creating much more middle classes, it has caused economic depression, unemployment, poverty, industrial disputes and infectious diseases.

Effects on State:
Technology has affected the State in several ways. The functions of the State has been widened. A large number of functions of family, such as educative, recreation, health functions have been transferred to the State.

The idea of social welfare State is an offshoot of technology. Transportation and communication are leading to a shift of functions from local Government to the Central Government. The modern Government which rule through the bureaucracy have further impersonalised the human relations.

Social life:
Technological innovations have changed the whole gamut of social and cultural life. The technological conditions of the modern factory system tend to weaken the rigidity of the caste system and strengthen industrializations. It has changed the basis of social stratification from birth to wealth. Urbanization, a consequence of technological advance, produces greater emotional tension and mental strain, instability and economic insecurity.

There is masking of one's true feelings. Socially, the urbanites are poor in the midst of plenty. "They feel lonely in the crowd". On all sides, one is confronted with "human machines which possess motion but not sincerity, life but not emotion, heart but not feelings". Technology has grown the sense of individualism. It has substituted the 'handi work' with 'head work'.

It is clear from the above explanation that technology has profoundly altered our modes of life and also thought. It is capable of bringing about vast changes in

society. But is should not be considered as a sole factor of social change. Man is the master as well as a servant of the machine. He has the ability to alter the circumstances which have been the creation of his own inventions or technology.

Cultural Factor of Social Change:

Among all the factors, cultural factor is the most important which works as a major cause of social change. Culture is not something static. It is always in flux. Culture is not merely responsive to changing techniques, but also it itself is a force directing social change.

Culture is the internal life forces of society. It creates itself and develops by itself. It is men who plan, strive and act. The social heritage is never a script that is followed slavishly by people. A culture gives cues and direction to social behaviour.

Technology and material inventions may influence social change but direction and degree of this depends upon the cultural situation as a whole. "Culture is the realm of final valuation". Men interpret the whole world. He is the master as well as the servant of his own inventions or technology.

When the cultural factor responds to technological change, it also reacts on it so as to influence the direction and character of social change.

It may be noted that culture not only influences our relationship and values but also influences the direction and character of technological change

Cultural Lag:

The concept of 'cultural lag', has become a favourite one with sociologists, it is an expression that has a particular appeal in an age in which inventions discoveries and innovations of many kinds are constantly disturbing and threatening older ways of living. In this context, it will serve also to introduce the principle that cultural conditions are themselves important agencies in the process of social change.

RAJA RAM MOHAN ROY (1772-1833)

Raja Ram Mohan Roy stands in history as the living bridge over which India marches from her unmeasured past to her incalculable future. He was the arch which spanned the gulf that yawned between ancient caste and modern humanity, between superstition and science and between despotism and democracy. He was the first cosmopolitan religious thinker and father of modern India. Roy was deeply imbued with the culture of the west and East, and was a scholar and reformer. He was a nationalist but had profound contempt for narrow-minded nationalism. In religion, Ram Mohan pointed to a universal inner spiritual synthesis, far from the external forms School of Distance Education Modern Indian Social and Political Thought represented through meaningless practice. In pursuit of these religious objectives, Ram Mohan thought of a concerted action by a band of true reformers. His crusade against Hindu modes of worship roused in the orthodox and fanatical reaction against the reformer. Reformist propaganda was initiated through books, tracts, articles and translations from the Upanishads. Jeremy Bentham saluted him as "an admired and beloved fellow worker in the cause of humanity." Ram Mohan Roy was born in 1774 in the district of Hoogly in Bengal. Born in a notable Brahmin family in an era of orthodoxy, he grew up amid social evils and religious prejudices. At the age of nine, he had to marry two times, and subsequently one more, because it was impossible for him to escape the privilege of Kulinism. As a grown-up man he saw the burning of his brother's wife a sati, a sight that shocked his conscience. A prisoner of society and religion, he nevertheless enjoyed certain advantages which even the Dark Age provided. Ram Mohan's predecessors had held high offices under the Nawabs of Bengal. Because of the family status, he was sent to Patna to study Persian and Arabic. From his knowledge of Persian and Arabic he understood the essence of the Koran Sufi Philosophy; from Sanskrit, the deeper philosophies of the Hindu Upanishads. The inner meaning of Hinduism and Islam drew him to monotheism and created an aversion in him towards idolatry. With profound knowledge of Sanskrit, Arabic, Persian and English, and with a deeper understanding of the philosophies of Hinduism, Islam, Budhism and Christianity he became a rare intellectual of his time. He was in search of rationalism and felt resentful towards the prevailing socio-religious customs around him. Ram Mohan's vision was broad enough to encompass various aspects of human life. His movement covered religious, social, economic, educational, political and national issues. A Brahmin himself, he peeped into the inner

substance of Brahminical Hinduism to discover the existence of one omnipotent being. The ideal of monotheism was itself a supreme force in Hinduism, as it was in Islam and Christianity. Roy was highly critical of the outer forms of Hinduism, notably, polytheism, worship of images, ritualistic ceremonies, and suspirations rites. Belief in one Almighty god is the fundamental principles of every religion, he said. He established his theories from the Vedanta, the Bible and Koran.

AS A LIBERAL POLITICAL THINKER Like Rousseau, Voltaire and Montesquieu, Ram Mohan Roy had a passionate attachment to the concept of liberty. He urged the necessity of personal freedom. Liberty is a priceless possession of the human being and, hence, Ram Mohan was a champion of personal freedom. But liberty is also needed for the nation. Roy had a passion for liberty and equality, yet he showed his respect for property and believed in the freedom of contract. Indeed, he pleaded for state intervention in suppressing evil practices in society and held that it was the duty of the state to protect tenants against the oppression of the landlords; Like John Locke, Thomas Paine and Hugo Grotius, Roy accepted the immutable sanctity of natural rights. He believed not only in the natural rights of life, liberty, and pursuit of property, but also championed the moral rights of the individual. His theory of natural rights, however, was constructed in the prevailing Indian conditions. Thus although an exponent of the theory of Natural Rights and freedom, he also advocated state legislation for social reform and educational School of Distance Education Modern Indian Social and Political Thought Page 8 reconstruction. As a champion of freedom and democratic rights and a believer in parliamentary democracy, Roy whole-heartedly supported the reform Bill agitation in England. In his opinion, the struggle between the reformers and anti-reformers was nothing but a struggle between liberty and tyranny throughout the world, between justice and injustice and between right and wrong. It should be remembered that Ram Mohan Roy championed the struggle for freedom and democratic rights, not for Indians alone but for the entire human beings in the world. Ram Mohan Roy had a keen appreciation of the uncompromising freedom of the creative spirit. He wanted the people of India to develop a sense of self confidence, and was a crusader against unreason and superstition. He admired the English people who not only enjoyed civil and political liberty but was interested in promoting freedom, social happiness

and rationalism in the areas where their influence extended. Bipin Chandra Pal while assessing the contribution of Raja Ram Mohan Roy to Indian freedom wrote: Raja was the first to deliver the message of political freedom to India. He so keenly felt the loss of this freedom by his people that even as a boy, yet within his teens, he left his country and travelled to Tibet, because he found it difficult to tolerate the domination of his country by another nation, though, subsequently, with close acquaintance with culture and character of the British people, who seemed to him to have been more intelligent more steady and moderate in their conduct …' Similarly, Raja Ram Mohan Roy felt quite happy to hear the news of the introduction of constitutional government in Portugal. He supported the struggle for freedom of the Greeks against the Turks. Again, Roy was opposed to the British occupation of Ireland. He collected funds for the relief of the famine stricken people of Ireland.

FREEDOM OF THE PRESS Raja Ram Mohan Roy was one of the earliest champions of the freedom of the press. Like Milton and other scholars who fought for freedom of press, Roy championed the concept of freedom of written expression. Along with Dwarakanath Tagore, Harchandra Gosh, Gouri Charan Banerjee, Ram Mohan had written a petition in 1823, addressed to the Supreme Court, for the freedom of the press. When the Petition was rejected, and appeal was made to the king in council. The appeal contained Ram Mohan's reflections on the governmental mechanism of the day. It stated men in power hostile to the liberty of the press, which is a disagreeable. Check upon their conduct, when unable to discover any real evil arising from its existence, have attempted to make the world imagine that it might, in some possible contingency afford the means of combination against the government, but not to mention that extraordinary emergencies would warrant measures which in ordinary times are totally unjustifiable.

Your majesty in well aware that a free press has never yet caused a revolution in any part of world, because, while men can early by represent their grievances arising from the conduct of the local authorities to the supreme Government.

He strongly believed that not only would the freedom of press provide a device for ventilation of grievances it would also enable the government to adopt steps for

their redressal before they caused damage to the administration. Roy recognised and appreciated British rule in India. Although he despised colonialism, he appeared to have endorsed the British rule presumably, because of its historical role in combating the prevalent feudal forces. Not only was the British rule superior to the erst-while feudal rulers, School of Distance Education Modern Indian Social and Political Thought Page 9 it would also contribute to different India by injecting the values it represented. The continued British rule, he further added, would eventually lead to the establishment of democratic institutions as in Great Britiain. Like any other liberals, Roy also felt that the uncritical acceptance of British liberal values was probably the best possible means of creating democratic institutions in India. He appreciated the British rule as a boon in disguise' because it would eventually transplant democratise governance in India. HUMANISM AND UNIVERSAL RELIGION Being a champion of freedom and rights, Ram Mohan was a great humanist and believed in co-operation, tolerance and fellowship. Roy established the ethical concept of universal love on the basis of the doctrine of ethical personality of God. He was also the exponent of cosmopolitanism and stood for brotherhood and independence. He had begun with the study of comparative religion but later come to visualise the necessity of a universal religion. Finally, he formulated the scheme of a fundamental spiritual synthesis stressing the unity of religious experience based on the worship of a monotheistic God. Thus he carried forward the traditions of social and spiritual synthesis stressed by Guru Nanak, Kabir and other saints. Roy believed in universalism and regarded humanity as one family with the different nations and tribes as its branches. In his famous letter written to the French Foreign Minister in 1832, he suggested the establishment of a 'Congress' for the settlement of commercial and political disputes. He was a humanitarian and universalist, and like David Hume he also subscribed to the doctrine of universal sympathy. Jeremy Bentham admired Ram Mohan's Universalism and humanitarianism, and in a letter to him, he said: Your works are made known to me by a book in which I read a style which but for the name of the Hindoo I should certainly have as cribbed to the pen of a superiority educated and instructed English man., Ram Mohan Roy advocated liberal humanitarian nationalism. Emancipation of man from the bondage for ignorance, and social tyranny, his freedom of thought and conscience and his equality with other fellow men were considered as the fundamentals of

liberalism. Such free and emancipated individuals, with feeling towards their mother land, could create national unity. It was through a spiritual and mental revival that Ram Mohan wanted to regenerate the Indian people and unite them into a national fraternity.

SOCIAL REFORMS Raja Ram Mohan Roy is regarded as the father of Modern India and Indian renaissance. He was a social reformer par excellence Most of the reform movements that have revolutionised Hindu society can be traced to his great son of India. He was himself the victim of social evils, and throughout his life he worked for the social and religious uplift of his community. His role in doing away with the evil practice of sati among the orthodox Brahmins was historical. By founding Brahma Samaj. Roy sought to articulate his belief in the Islamic notion of one God' In his conceptualisation, social reform should precede political reform, for the former laid the foundation for liberty in the political sense. Given his priority, Roy did not appear to have paid adequate attention to his political ideas. School of Distance Education Modern Indian Social and Political Thought Page 10 Abolition of sati and the formation of Brahma Samaj As a crusader against social evils and unscientific and unhealthy practices prevalent in the traditional caste ridden Hindu society, Mohan Roy formed a number of social organisations in North India. In 1816, he started a spiritual society known as 'Atmiya Sabha' for religious and social purposes which was later extended to other fields of activity. Atmiy Sabha was sort of discussion club for scholars of religion and philosophy at other fields of activity. In 1818, he began his celebrated crusade for the abolition of sati, and on December 4, 1829, Lord William Bentinck, the then Governor General of India made Sati illegal by Regulation XVII. Thus the year 1829 may be taken as an important landmark in the social history of India Ram Mohan Roy certainly won great renown by his crusade to free Hindu women from the dark practice of sati. It must however be noted that along with the European Sanskristi, H.H Wilson, Ram Mohan was opposed to any legal enactment for the immediate suppression of sati. He favoured that the practice 'might be suppressed quietly and unobserved by increasing the difficulties and by the indirect agency of the police. The most important event which brought fame to Ram Mohan Roy was the establishment of the Brahma Sabha on 20th August 1928 which became famous as the Brahmo Samaj in 1830. After the failure of the British India Unitarian

Association (1827), the followers of Ram Mohan felt the urgent necessity of establishing an institution solely devoted to Unitarian and monotheistic worship. Ram Mohan did not contemplate the Brahma Samaj as an institution of a new religious sect. He wanted the monotheists of all religions to use the premises of the Sabah as their own. He also wished this institution to be a meeting ground the people of all religious denominations who believed in one God, who is formless, eternal unsearchable and immutable. He told one of his friends that after his death the Hindus would claim as their own, the Muslims would do the same, and as also the Christians, but he belonged to no sect as he was the devotee of universal religion. The Samaj stood for the 'worship and adoration of the eternal unsearchable and Immutable Being- who is the author and preserver of the universe but not under or by any other designation or title peculiarly used for and applied to any particular Being or Beings by any man or set of men whatsoever'. It admitted' no graven image, statue or sculpture, carving, painting, picture, portrait or the likeness of everything'. It further stood for the promotion of charity, morality, piety, benevolence, virtue and the the strengthening of the bonds of union between men of all religious persuasions and creeds. Thus Ram Mohan began the first great religious movement of the 19 the century since religion was the dominating force in Indian society, reform of religion meant reform of society. The Brahma Samaj was thus a socio religious reform movement. Ram Mohan raised his voice against the social abuses which rendered in calculable harm to Indian society. The caste system appeared to him as the greatest obstacle to national unity. Ram Mohan proceeded even beyond the grontiers of caste. He adopted a Muslim boy and gave the most daring example of human equality. Besides caste, the traditional Hindu society suffered from other social evils, such as, polygamy, degradation of women, untouchability, and, above all, the horrible sati system. Ram Mohan's endeavour to rouse opinion against these customs marked the beginning of an era of social change. If ultimately the evil practice of sati system was abolished, it was as much due to Ram Mohan as to the Governor General William Bentick in whose time it was effected. School of Distance Education Modern Indian Social and Political Thought Page 11 The principles and ideas of Brahma Samaj gradually spread for beyond Bengal and created an atmosphere of liberalism, rationalism and modernity which greatly influenced Indian thought. As Max Muller has rightly pointed out, 'If there is ever to be a new religion in India, it

will, I believe, owe its very life-blood to the large heart of Ram Mohan Roy and his worthly disciples Debendranath Tagore and Keshab Chandra Sen.' But Max Muller's prophecy could not be fulfilled, because the condition attached to it- the emergence of a new religion in India was impossible of realisation. Hinduism proved strong enough to counteract the growing influence of Brahmanism as it had done in the case of Buddhism. The philosophy of Brahma Samaj left its decisive influence on the Indian thought. The death of Ram Mohan (1933) was no doubt a great tragedy for the Brahmo Samaj since he was the centre of the entire movement. But the mission of the master was taken up by other daring souls. From the beginning, the movement was confined to the intellectually advanced and educationally enlightened minds who believed in reforms. It was not their aim to make it a mass movement, though the purpose was to educate the masses. It is beyond dispute that the legacies of Ram Mohan could not die after him as they were in consonance with the requirements of the time. An assessment Ram Mohan Roy was a multifaceted personality with foresight and vision. He was bold, sincere and honest and had the courage to preach his convictions. He was interested in the emancipation and empowerment of women and was earliest feminist in modern India who revolted against the subjection of women and preached against the modern encroachments on the ancient rights of Hindu females. He was also a model social reformer who was highly a critical of the prevailing social evils in the traditional Hindu society. He was a prophet of universalism, a keen and ardent champion of liberty in all its phases and apolitical agitator for the freedom of the press and the right of the tenants. He has been called the father of modern India, the first earnest minded investigator of the science of comparative religion and the harbinger of the idea of universal humanism. He stands in history as the living bridge over which India marches from her unmeasured past to her incalculable future.

JYOTIBA PHULE: GLOBAL PHILOSOPHER AND MAKER OF MODERN INDIA

Jyotiba Phule (1827-1890) initiated social change in nineteenth century India especially in Maharashtra through his philosophy. The nineteenth century was an era of social criticism and transformation that focused on nationalism, caste and

gender. All major questions taken up by the reformers were connected with women's issues such as female infanticide, child marriage, ban on women's education, Sati, tonsuring of widows, ban on widow remarriage etc. At the same time, reformers concentrated more on reforming the social institutions of family & marriage with special emphasis on the status & rights of women. Jyotiba took up the issue of gender and caste. He revolted against the unjust caste-system under which millions of people had suffered for centuries. His revolt against the caste system integrated social and religious reform with equality. He emerged as the unchanged leader of the depressed classes in Maharashtra and was recognized as a leader of downtrodden class in allover India. He was influenced by American thinker Thomas Paine's ideas of Rights of Man. This paper is an attempt to discuss Jyotiba Phule as global philosopher in 19th century. He raised the problem of women's oppression and his thoughts on resolving women's oppression through their own efforts and autonomy makes him join the company of other nineteenth century Western Philosophers and male feminists like J.S. Mill and F. Engels.

 In this small work I would like to focus on philosophical aspect of his thought will conclude with remark on contemporary relevance of Jyotiba Phule's philosophy. Jyotiba Phule (1827-1890) one of the "Mahatmas' (Great Soul) of India, occupies a unique position among social reformers of Maharashtra in the nineteenth century India. He was first teacher of oppressed, critic of orthodoxy in the social system after Buddha and a revolutionary. The task of bringing concerning socio-religious reform in nineteenth century was not so simple. Social reformers had made tremendous effort for social and religious change in Indian society during this period. Phule played a remarkable role in this area. In order to remedy the problems of gender and caste oppression, he contributed with a constructive suggestion. This was by way of a new image of religion which was known as universal religion. He started reflecting critically about the ground realities of the huge majority of rural masses. He read broadly on American Democracy, the French revolution and was stuck by the logical way of thinking in Thomas Paine's "Rights of Man". Influenced by Thomas Paine's book on "Rights of Man", (1791), Phule developed a keen sense of social justice, becoming passionately critical of handicap caste system. Besides being a leader andorganizer of the underprivileged class movement, Phule was a philosopher in his own right with several books and

articles to his credit. Throughout his life, Jyotiba Phule fought for the emancipation of the downtrodden people and the struggle which he launched at a young age ended only when he died on 28th November 1890. He was a pioneer in many fields and among his contemporaries he stands out as one who never hesitated in his mission for truth and Justice. Exploitation of women and underprivileged class and protection of human rights all these issues and their rational humanist treatment was the agenda of the philosophy of Phule. I. Jyotiba Phule: A Contemporary Indian Philosopher Jyotiba Phule was one of the makers of modern India. He was the philosopher, leader and organizer of the oppressed castes. He always practiced what he preached. He fought for the rights of the untouchables and women and work for their emancipation. He identified and theorized the most important questions of his time. These include religion, the Varna system, ritualism, British rule, mythology, and the gender question, the condition of production in agriculture and the lot of the peasantry.

In 1848 Jyotiba began his work as a social reformer interested in education of lower caste boys and girls. He encouraged his young wife Savitribai to read and write. At home he began educating his wife Savitribai and opened a first girl's school on 15th May, 1848 in Pune. No female teacher was available to teach in the school. As not teacher dared to work in school in which untouchables were admitted as students Jyotiba asked his wife to teach in the school. The orthodox opponents of Jyotiba were furious and they started a vicious campaign against him. They refused to give up their noble endeavor and choose the interest of the larger society over their personal comfort. He also took keen interest in establishing a network of institution through which it would be possible to educate the masses. He opened two more schools for girls in 1851, he was honored by the Board of Education for the work he did for girl's education in 1852. By 1858, he gradually retired from the management of these schools and entered into a broader field of social reform. He turned his attention to other social evils. Jyotiba's activities were extended beyond the field of education. The drinking water tank in his house was thrown open to untouchables. This would be considered a brave act even today. In 1868, it was revolutionary. He believed that revolutionary thought has to be backed by revolutionary praxis.1 He analyzed the structure of Indian society and identified the Sudra-atishudra as the leading agency of social revolution. According to him,

the Sudra-atishudra will lead the revolution on behalf of the whole society, to liberate the entire people from restricts of Hindu tradition. Thus, Phule's ideas and work had relevance for all Indians. As cognition of his great work for the lower castes, he was felicitated with title "Mahatma' (Great Soul) by the people of the erstwhile Bombay in 1888. He belongs to the first generation of social reformers in the 19th century. Dhananjay Keer, his biographer, rightly described him as 'the father of Indian social revolution.'

Phule can be called as Modern Indian Philosopher as Descartes. Rene Descartes (1596-1650) was a French Philosopher, has been called as 'the father of Modern Philosophy', and is often regarded as the first thinker emphasizes the use of reason to develop the natural sciences. For him the philosophy was a thinking system that embodied all knowledge. He employs the method called metaphysical doubt or methodological skepticism. He rejects the ideas that can be doubted and then reestablishes them in order to acquire a firm foundation for genuine knowledge. So like Descartes Phule can be known as 'Modern Philosopher'. Descartes spirit of questioning traditional claims to authority can be discerned in Phule. Like Descartes, Phule exercised his capacity from freedom for thinking freely to question obscure and violent social customs. The Cartesian spirit was extended by Phule from natural science to social science. II. Practical Aspect of Jyotiba Phule's Philosophy Jyotiba Phule can be interpreted as an Indian philosopher who transformed traditional philosophy by turning to the practical and social problems of inequality and oppression. One can read him as a thinker who separated himself from the metaphysical roots of Indian systems of philosophy like Yoga, Vedanta and Buddhist Philosophy to give these systems social meaning from the point of view of the ordinary person. Yoga philosophy has a practical emphasis where it believes that mentalconcentration and control leads to individual transformation of the mind and body. Although Jyotiba's philosophy would not agree with some of the metaphysical assumptions in Yoga such as the satva, rajas and tamas, his philosophy has some similarities with Yoga. For Jyotiba mental concentration is replaced by social concentration on problems that distract society from its democratic ideals. He recommends the practice of values like Samata, Badhutava, and Svatantrya to transform the whole social structure. In yoga philosophy transformation is individual but in Jyotiba philosophy transformation is not for

individual but for all. Vedantic philosophy makes a distinction between maya and reality. Once again Jyotiba would reject its Brahminical otherworldly roots and outlook. However, there is a way in which he has transformed Vedanta as well. According to him Maya or illusion does not apply to the empirical social world. Rather in social relations there is the maya of caste and superstition that causes avidya or ignorance about social reality should remove from the mind of every individual. Once this avidya is replaced by true knowledge there will be ananda or pleasure of egalitarian social relations. As Buddha said 'suffering (Dukha) is ultimate truth and the cause of sufferings is ignorance about the reality, reality of our-self (I or ego). Once this ignorance remove through true knowledge person will get freedom from their sufferings, he or she will enjoy ultimate state of mind / peaceful state of mind or Nibana. Similarly Jyotiba also believed that suffering is the central problem, however this suffering is not a historical. It is due to the social structure of Indian society. Demolishing this structure will lead to liberation and an affirmation of values such as freedom, equality and solidarity. Religion in eighteenth and nineteenth centuries faced two differences of opinions. One was the notion of God, Soul, Hell and Heaven, Vice and Virtue. These notions were all important in the building of a religious edifice, and yet, none of these could be proved to exist at the level of reasons. The meaning and purpose of life, the meaning of death are explained by most religions in terms of an omnipotent and omniscient God, whose will is the source and justification of human existence.[2] The other difference of opinion that religion faced, was the existence of a multiplicity of faiths, a plurality of Gods, of concepts of virtue and vice, of what awaited man when he died. The path of the religious and dutiful man was carted differently by different religions, when they came to an analysis of the details of daily life, thought they might agree on some fundamentals. They differed in what they considered the appropriate Book to read in matters of religion, the appropriate prayers to say, the appropriate food to eat and the laws of personal morality to observe.[3] Many years Jyotiba Phule spoke on religious and practical issues. Through debate he has removed illusions from the people's minds. He has written books and dedicated them to the people. He has discussed and continues to discuss these issues in newspapers. He has instructed the public through many poetic compositions. He has inculcated in people the habit of inquiring into the veracity and cause and effect of religious matters. He has demonstrated what is right and

what is wrong with respect to particular customs. He has disapproved the practice of idol worship and upholder monotheism. He has refuted beliefs that would cause harassment to people in matters of religion, duty and everyday activities. A false religion, idol worship and the caste system have together created destruction in India; this has been well described in his book Sarvajanik Satya Dharma. Gail Omvedt mentions in her book "Culture Revolt in a Colonial Society", that Phule's thought represented the fulfillment of the renaissance desire for social transformation along revolutionary lines. In sociological terms it makes good sense that he, rather than later and more widely known elite thinkers, should be seen as the primary renaissance figure. Any culture, after than later and more widely known elite thinkers should be seen as the primary renaissance figure. Any culture after all, rests upon the class society and the dominance of a particular class. Hence the total transformation of culture requires the destruction of this dominance. In terms of India, Hindu culture and the caste system rested upon Brahmanism. Hence Phule, who aimed for the complete destruction of caste, superstition and inequality, linked thought with a movement of opposition to the Brahmin elite. Non-Brahmanism in India, therefore, represents not simply communalism or a result of British divide and rule policies; it traces its origin to the Indian renaissance and represents the first expression of social revolution in India.4 The life of Jyotiba Phule has become a new source of learning and a new source of inspiration for modern generation. His life provided an example and an inspiration to the oppressed masses of humanity, supreme courage, sincerity, selfless sacrifice.

III. Phule's Social Reform Movement

The history of nineteenth century is the story of the impetus for social reform in which the introduction and spread of modern education was an important element. Schools which taught English language were opened not so much to educate the masses but to groom Indian people to run the British government. Christian missionaries opened a Marathi school in Pune for the public. During this transitional phase, even though education was open to masses, the common person was not aware of its importance. Jyotiba has worked for the masses and made them aware of education as a vehicle for social change. 19th Century was a period of social problems like Varnasystem, mythology, caste-system, ignorance about human rights etc. In oppressed castes greatgrandparents and grand-parents did their

community work which involved hard menial labour. They were not permitted social mobility other permissible for them. They were not even aware of their rights; illiteracy was very high in the society. Jyotiba shows the light of hope, to free from these problems of society. He revolted against the unjust caste-system and upheld the cause of education of women and lower castes. He started primary education and higher education and fought for their rights. Thus, he ushered in primary education as a tool in perceiving the work of the oppressed castes as dignified labour that was exploited by society. In 20th Century people belongs to oppressed castes their parents had opportunity to get undergraduate education which they could also impart to their children. This was a period when oppressed castes struggled to enter institutions and make their presence visible in the context of nation-building. It was also a period when they had an understanding of their rights and responsibilities. In the late 20th century and the beginning of 21st Century oppressed castes to an extent have entered into institutions of higher learning and have started producing knowledge that questions inequality and reconstructs identity from the theoretical point of view. They are ready to face the challenges of their time. We can see the growth of education from 19th to 21st century India. 19th century the focus on primary to higher education, then in 20th century system focused on Undergraduate level education, and now in 21stcentry high level research on social sciences is available for the generation. The present position is better because of education which has given them self respect, made them aware of their rights, organizations to voice their feelings. IV. Phule's Feminist Thought Comparable to J.S. Mill and F. Engels Jyotiba was global philosopher in 19th century; he raised the problem of women's oppression. Jyotiba did not spell out a theory of patriarchy or a fundamentally inequality between man-woman like John Stuart Mill (1806-1873)5 or Friedrich Engels (1820 –1895) 6 . But his thoughts on resolving women's oppression through their own efforts and autonomy makes him join the company of other nineteenth century male feminists like Mill and Engels. Phule differed from other Indian male reformers who were his contemporaries in that he did not see women's oppression as an excuse to objectify them under the control of male norms. Rather, he believed that women have to, through their own struggles, evolve ways of living with dignity. In this, education played a very big role for Phule. It is worth comparing Phule's perspective on gender and modernity with that of Mill, the British philosopher,

economist, moral and political theorist, and administrator. Mill was one the most influential English-speaking philosopher of the nineteenth century in Maharashtra. Several thinkers like Ranade, Agarkar and Ambedkar have been influenced by his philosophy. Mill's views reflect the need for reforming the socio-political body from the liberal political view of society and culture. The overall aim of his philosophy is to develop a positive view of the universe and the place of humans in it, one which contributes to the progress of human knowledge, individual freedom and human well-being. It is in this context that he suggests the need to reform the condition of women through their education in which rationality plays a central role. Phule similarly believed that society has to adopt a liberal philosophy, in which orthodox customs are abolished. Like Mill he maintained that women have a crucial role to play in the creation of such a society through the development of their rational faculties through education. However, Phule's normative ground for social criticism differed from Mill. He critiqued caste-based and gender based oppression on the basis of his commitment to equality and freedom. Thus Phule did not advocate Mill Utility principle – of greatest happiness for greatest number - as kea foundation of social reform. Rather Phule was committed to the equal worth and freedom of all human peoples. Hence, for Phule differences that come from hierarchic of caste and gender should be rooted out. Since Friedrich Engels, German social scientist and political philosopher, published his work on women's oppression The Origin of the Family, Private Property and the State in 1884, it is worthwhile to compare his position with that of Phule.7 This work systematically set out to provide a social explanation for the emergence of women's oppression with the development of the social institutions of the patriarchal family and private property at a particular historic period. Such an explanation stood as a direct challenge to the dominant religious view that women's inferior status rested on God-ordained biological, physical, intellectual and moral inferiority. Even as science and scientific methodology gained credibility as the basis for the pursuit of knowledge during the 19th century, the explanation for gender difference and the inequality of women shifted from being based on religious to a very similar explanation that such inequality was based on natural difference. Nature, not God, determined this difference and this provided the rationale for inequality. Engels disputed this type of explanation, arguing that such views determined women's oppression as timeless and unchangeable, something they refuted with their

materialist analysis of the rise of exploitation and the development of class society and with it, the emergence of systematic oppression of women. Liberation from gender oppression, like liberation from class oppression, was possible for Engels by transcending the material inequalities of society. Like Engels, Phule understood women's oppression as a material problem that is linked to caste (for Engel's it is related to class). He related some aspects of women's position to the Brahmanical social order. Though he did not say so explicitly, he seemed to imply that the end of Brahmanical domination of would end the exploitation of women. According to Phule, Brahmin woman was much shudra as a shudra woman. In this sense, he was remarkably modern, and femininity view, which saw gender itself, and not Varna, as the basis for the oppression that women faced. In the modern age, hierarchy between men and women has been explicitly questioned with rise of women's freedom movements all over the world. As a result women are quite confident of their ability to achieve their goals in this life. Today we find that women have proved to be quite otherwise and are holding highest positions in every field of life. Jyotiba and his wife Savitribai amidst the women's reform movement of the nineteenth century Maharashtra. Vitthal Ramji Shinde, Mahatma Gandhi and Dr. Babasaheb Ambedkar were the real successors of the feminist movement of Jyotiba's thought, which they developed further in the twentieth century.

MODERNISATION

Modernisation and the aspirations to modernity are probably the most overwhelming theme which has engaged the attention of sociologists, political scientists, economists and many others. In recent years the term 'Modernisation' has come to be used with starting frequency to characterise the urge for change.

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Policy Implication:

Modernisation theories are not merely academic exercise only. These approaches provided the matrix for policies adopted by advanced capitalist countries for modernising underdeveloped now called developing societies. All the modernisation theories aim at the explanation of the global process by which traditional societies are modernising or have modernised.

Modernisation theories were originally formulated in response to the new world leadership role that the United States took on after World War II. As such they had important policy implications.First, as says D.C Tipps, modernisation theories help to provide an implicit justification for the symmetrical power relationship between 'traditional' and 'mode.' societies. Since the United States is modern and advanced and the Third World is traditional and backward, the latter should look to the former for guidance.

Second, modernisation theories identify the threat of communism in the Third World as a modernisation problem. If Third World countries are to modernise, they should move along the path that the United States has travelled, and thus should move away from communism. To help accomplish this goal, modernisation theories suggest economic development, the replacement of traditional values, and the institutionalisation of democratic procedures.

Third, Third World countries need to attain a Western style of economic development According to modernisation researches, Western countries represent the future of the Third World countries, and they assume that the Third World countries will move towards the Western model of development.

Meaning of Modernisation:
The process of modernization is viewed as a onetime historical process which was started by the Industrial Revolution in England and the Political Revolution in France. It created a gap between these new societies and the other back ward societies. Modernisation is a historical inescapable process of social change. Modernisation first occurred in the West through the twin processes of commercialization and industrialisation.

The social consequences of these processes were the application of technologies in competitive market situation, the growth of lending and fiscal devices and the need to support the modern armies etc. The modernity in West attacked religion, superstitions, family and church. Early in the twentieth century, Japan was the first Asian Country that joined the race for industrialization. Later the U.S.S.R. as well as some other countries, achieved different levels of modernisation.

The process of modernisation as it has obtained, is global in character. But the response to this process has been different in different countries of the world depending upon their historical, socio-cultural patterns and political systems.

The heterogeneous meanings which have been attached to the concept of modernisation have been due to a wide range of interests, level of abstraction and degrees of attentiveness to definitional problems. Careful examination of the concept reveals that the attributes and indicators of modernisation as have been conceived are the products of diverse influence and are interdisciplinary in nature.

Economists, psychologists, political scientists and sociologists have reacted to the challenges of the contemporary times in their own way, depending on their academic persuasion and training. Inspite of heterogeneity in conceptualisations of modernisation, the modernisation theorists have credibility in bringing similarities which are readily apparent among various conceptualisations.

There is general agreement that, modernisation is a type of social change which is both transformational in its impact and progressive in its effects. It is also as extensive in its scope. As a multifaceted process, it touches virtually every institution of society.

According to Neil J. Smelser, the term modernisation "refers to the fact that technical, economic and ecological change ramify through the whole social and cultural fabric".

'Modernising' means simply giving, up old ways and traditions to recent or most recent ones. The general features of a developed society are abstracted as an ideal type and so a society is called 'Modern' to the extent it exhibits modern attributes.

The general configuration to highly modernised societies may be judged from the high column of indicators of economic development and social mobilisation. In some respects, these advanced societies may appear to have completed the process of change. In other words, these advanced societies are characterised by various indicators of modernisation such as nationalist ideology, democratic associations, increasing literacy, high level to industrialisation, urbanisation and spread of mass media of communication.

Conceptual Formulations:

In the process of the conceptualisation, different scholars have adopted different approaches to comprehend the nature and dimension of it. These formulations can be broadly classified into four categories

The psychological formulations link this process with a set of motivational attributes or orientations of individuals which are said to the mobile, activist and innovational in nature Daniel Lerner calls it "Psychic mobility", McClelland characterises it as achievement orientation, whereas Banfield calls it "commitment to consensual ethos.

The normative formulation of modernisation consists of such values as rationalism, individualism, humanism and commitment to liberal tradition, civic culture and secular values it differs from the psychological, specially in the extent to which primacy is laid down on a set of norms or values which form a pattern and enjoy relative autonomy over individual motivations and consciousness.

The structural formulation of modernisation links this process with ingredients such as rational administration, democratic power systems, more integrating and consensual basis of economic and cultural organisation, attachment to universalistic norms in social roles and democratic associations. These, according to Talcott Parsons, are the structural prerequisites of a modern society. Deutsch uses an inclusive phrase -social mobilisation to connote some important structural adaptations in society which form parts of the process of modernisation.

"Modernisation as a complex process of "systematic transformation manifests itself in certain socio-demographic' features termed as social mobilisation' and structural changes", says Eisenstadt.

Relativity of Modernisation and Tradition:

There are social scientists who have classified modernisation theories as 'Critical Variable' theories, in the sense that they equate modernisation with single type of social change and the 'dichotomous' theories Huntington in the sense that modernisation is defined in such manner that, it will serve to conceptualise the process whereby traditional societies acquire the attributes of modernity.

Max Weber to define modernisation in terms of the expansion of man's rational control over his physical and social environment.

Another example of a 'critical variable' approach of the concept of modernisation comes from Wilbert Moore who argues that for most purposes modernisation may be equated with industrialisation. According to this approach, modernity does not necessarily weaken the tradition. The relations between the traditional and the modern do not necessarily involve displacement, conflict or exclusiveness.

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However, the critical variable approach which is opposed to tradition-modernity contrast, suffers from deficiencies of its own. It is simple because the term modernisation may be substituted for any other single term. When defined in relation to a single variable which is already identified by its own unique term, the term 'modernisation" functions not as a theoretical term but simply as a synonym says Tipps. Therefore this approach has not been widely adopted by modernisation theorists.

Modernisation then, becomes a transition, or rather a series of transitions from primitive, subsistence economies to technology, intensive, industrialised economies, from subject to participant political cultures, from closed ascriptive status systems to open achievement oriented systems and so on Modernisation is generally viewed as extensive in scope, as a 'multifaceted process' which not only

touches at one time or another virtually every institution of society, but does so in a manner such that transformations of one institutional sphere tend to produce complementary transformations in the other.

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The critics of the assertion that the attributes of modernity and tradition are mutually exclusive have pointed to the persistence of many traditional values and institutions in supposedly modern industrial societies. Two implications derived from the asserting of the systematic character of modernisation are closely related and they are (1) the attributes of modernity from a 'package' thus tending to appear as a cluster rather than in isolation and consequently, that (2) modernisation in one sphere will necessarily produce compatible changes in other spheres.

Critics have argued that, on the contrary, the attributes of modernity do not necessarily appear as a package rather the attributes may be bundled and absorbed selectively. Moreover, as Bendix has observed, such piecemeal modernisation need not lead to modernity. Thus, such selective modernisation may only strengthen traditional institutions and-values and rapid social change in one sphere may serve only to inhibit changes in others.

The contemporary versions of the contrast have been influenced less by a nostalgic view of tradition than by the self-confident optimism of modernisation theorists to whom "modernity represented the very embodiment of virtue and progress and tradition merely a barrier to its realisation, writes Tipps.

Characteristics/Attributes of Modernisation:
The scholars of modernisation have given new labelling and added new terminologies. Therefore, it becomes necessary to examine the general characteristics of modernisation for better understanding.

The modern society is characterised by 'differentiation' and 'social mobilisation'. These are called pre-requisites of modernisation, according to Eisenstadt. As social systems modernise, new social structures emerge to fulfill the functions of those that are no longer performing adequately.

Differentiation refers to the development of functionally specialised societal structures. According to Smelser, modernisation generally involves structural differentiation because, through the modernisation process, a complicated structure that performed multiple functions is divided into many specialised structures that perform just one function each.

'Social mobilisation implies the process in which major clusters of old social, economic and psychological commitments are eroded and broken and people become available for new patterns of socialisation and behaviour, says Eisenstadt. It is a process by which the old social, economic and psychological elements are transformed and new social values of human conduct are set up.

At a minimum, components of modernisation include: industrialisation, urbanisation, secularisation, media expansion, increasing literacy and education.

Thus modern society is characterised by mass communications, literacy and education. In contrast to traditional society, modern society also evolves much better health, longer life expectancy and higher rate of occupational and geographical mobility. Socially, the family and other primary groups having diffused roles are supplanted or supplemented in modern society by consciously organized secondary associations having more specific functions. Modernisation also involves a shift from the use of human and animal power to inanimate power, from tool to machine as the basis of production in terms of growth of wealth, technical diversification, differentiation and specialization leading to a novel type of division of labour, industrialisation and urbanisation.

There are also general characteristics of modernisation in different spheres like economic, political, educational and socio-cultural.

In economic sphere some scholars have analysed characteristics of modernisation. Robert Ward highlights ten characteristics of economic modernisation. These characteristics include the intense application of scientific technology and inanimate sources of energy high specialization of labour and interdependence of impersonal market, large- scale financing and concentration of economic decision-making and rising levels of material well-being etc. Self-sustaining economic

growth and an endeavour to institutionalise the control of economic growth through planning have been emphasized by Cornell.

To a sociologist such as Marion Levy for instance, a society is 'more or less' modernized to the extent that its members use inanimate sources of power and/or use tools to multiply the effects to their efforts.

Eisenstadt talks about some of the key characteristics of economic modernisation such as substitution of inanimate power like steam, electricity or atomic for human and animal power as the basis of production, distribution; transport and communication, separation of economic activities from the traditional settings, increasing replacement of it by machine and technology as a corollary to this high level of technology growth of an extensive sector of secondary(industrial, commercial) and tertiary (service) occupations "growing specialization of economic roles and units of economic activity, production. 'Consumption and marketing", "a degree of self-sustaining growth in the economy" – at least growth sufficient to increase both production and consumption regularly, and finally growing industrialisation.

Political scientists have attempted to provide certain characteristics of political modernisation (R.E. Ward and Rustow). A modern polity, they argue, has the following characteristics which a traditional polity presumably lacks: A highly differentiated and functionally specific system of Government organization; a high degree of integration within this Government structure; the prevalence of rational and secular procedures for the making of political decision; the large volume, wide range and high efficiency of its political and administrative decision; widespread and effective sense of popular identification with history, territory, and national identity of the State; widespread popular-interest and involvement in the political system, the allocation of political roles by achievement rather than ascription, and judicial and regulatory techniques based upon a predominantly secular and impersonal system of law.

"Perhaps the best starting point for the analysis of the characteristics in the educational institutions in modern societies is the pattern of demands for and the supply of educational services that tended to develop with modernisation. In the

field of demand, we can distinguish between the demand for the 'the products' and 'rewards' of education. Among the most important products of education are first, various skills, be they general skill, such as occupations or more specific professional and vocational skills, the number of which has continually increased and become diversified with growing economic, technical and scientific development".

A second major product of education is identification with various cultural, socio-political symbols and values and relatively active commitment to various cultural, social and political groups and organisations.

The supply side of educational services also becomes greatly diversified and differentiated. According to Eisenstadt, it includes the supply of the manpower to be educated at different levels of educational system and adequate motivation and preparation for education and it also includes the supply of various schooling facilities – schools at different levels, ranging from kindergarten to Universities, of teaching personnel (greatly dependent on fluctuation in the labour market) and of various facilities for the maintenance of such institutions and organizations.

The important characteristics of educational institutions or systems in modern society are growing specialization of educational roles and organization, growing unification, interrelation of different educational activities within the framework of one common system.

There are two crucial aspects of modernisation: One, the institutional or organizational aspect and the other, cultural aspect. Whereas the first aspect of approach stresses ways of organizing and doing, the second assigns primacy to ways of thinking and feeling. The one approach is narrowly sociological and political, the second more sociological and psychological. We will now consider the cultural aspects of modernisation.

Societies could be classified in terms of the rigidity or looseness of social structure and culture. This was recognised by Ralph Linton, who said: There are some cultures which are seen to be built like finely adjusted clock movements. At the other end of the scale, there are cultures which are so loosely organized that one

wonders how they are able to function at all…. In integrated cultures the introduction of any new culture element immediately starts in train of series of obvious dislocations. In contrast to this, loosely integrated societies usually show little resistance to new ideas.

POSTMODERNIZATION

A short summary of a few of the ideas of postmodernism is provided in this section. Smart notes that social theory is a part of modernity. We noted this at the beginning of the semester, that it was the separation of society from nature that led to the social theories that analyzed this process. The social theorists from the Enlightenment to the structuralists were generally committed to the idea that the modern represented progress, that reason could be used to develop knowledge and understand society, that social theory could be used to improve society, and that knowledge and theory were somewhat universal in nature – able to contribute to an understanding of societies across history and around the globe. Many of these theorists were also critical of this same modernity, but even the critical theorists were strongly committed to the idea of progress, even if they considered it difficult or impossible to achieve it.

In contrast, postmodern writers argue that there are "limits and limitations of modern reason" (p. 397) that are inherent in the forms and types of reasoning and social analysis that has characterized society and the modern. Further, these writers question whether this form of reason and rationality can be equated with "progress in respect of 'justive, virtue, equality, freedom, and happiness'" (p. 397). As a result "the practical consequences of modernity seem to have been persistently at odds with its programmatic promise" (p. 498). The problems of the contemporary social world, the rapid change, and the new forms of media and culture are all reference points for the postmodern critique and analysis.

Some of the differences in approach are illustrated in the following table (based on quote from Bauman, p. 398).

Modern	Postmodern
Necessity (natural and social laws)	Contingency or chance
Universality (across time and space)	Locality and the particular (can only know own experience)
Certainty and predictability	Uncertainty and provisionality
Truth and reality	Critique of tradition-bound analysis
Transparency or understandability	Undecidability
Order of nature and structures	Ambivalence of human design

While sorting ideas into these dualisms may itself be contrary to a postmodern approach, this illustrates a way of contrasting the postmodern with the modern.

Identity. In postmodern approaches, individual (or even group) identity is not clearly and unambiguously defined, rather it shifts over time and is generally considered unstable. In addition, it is primarily local circumstances and experiences of individuals, rather than larger structural conditions or positions and locations, that are important in shaping these identities. This means that social classes, ethnic groups, or status groups may not exist in the manner described in social theory, and analysis of these does not provide a useful way of understanding the contemporary social world. That is, the shared circumstances or common situations of class, race, or ethnicity may not exist, and may be purely a theoretical construct that theorists attempt to impose of the social world. Shared and common

identities give way to shifting and localized identities that may or may not be shaped by the individual. These identities are continually being formed, changed, and particular individuals shift in and out of these experiences and situations, thus changing their identities.

Politics. The political implication of this is that it may be difficult to imagine collective action, social movements, and social change toward some specific goal. For extreme postmodernists, there may be no goals or plans that people can or should attempt to strive for or achieve. Some postmodernists argue that identities and localized situations are all that we should be concerned with; others argue that political action can still be a useful means of improving society. Some may not take a particular point of view on important social questions, arguing that all identities, statements, and texts are equally valid, and while these can be interpreted or read, no judgments on the validity or invalidity of these is possible or desirable.

Differences. A feature that is common among postmodernists is to reject grand theoretical approaches or "metanarratives" entirely. Rather than searching for a theoretical approach that explains all aspects of society, postmodernism is more concerned with examining the variety of experiences of individuals and groups and it emphasizes differences over similarities and common experiences. In the view of many postmodernists, the modern world is "fragmented, disrupted, disordered, interrupted" and unstable – and may not be understandable on a large scale (Rosenau, p. 170). A large part of this approach is to critique the grand theoretical approaches and "deconstruct texts" (Ritzer, pp. 632-636). This requires the reader to interpret texts, but not impose on others the reader's interpretation of texts (Rosenau, p. 170).

Reflexive? Smart (p. 421-2) argues that modern theory was very reflexive – composed of reflection, thought, and consideration of the world around us, with a view to understanding and changing the social world. Further, such reflection "includes reflection upon the nature of reflection itself" (Giddens, in Smart, p. 422) – consideration of the nature of social thought through subjects such as philosophy and the applied social science. In the modern view, this created the possibility of knowledge or even truth, constructed through reflection, with this knowledge

describing the social world around us. This has led some theorists to the view that they have models that represent the natural and social world.

Postmodernity and Postmodernism. Postmodernism sometimes refers to the characteristics of contemporary society, and at other times to a theoretical approach that is a critique of the classical or modernist approaches. In order to distinguish these two, the former is often referred to as postmodernity and the latter as postmodernism. That is, the current period can be referred to as the period of postmodernity, with the social theorical analysis of this period being referred to as postmodernism. The next section of the notes examines some of the origins of postmodernism, followed by a description of the postmodern period.

3. Origins of the Postmodern Turn

The poststructuralist writers who began to develop a new approach "attacked the scientific pretensions of structuralism" amd argued "that structuralist theories did not fully break with humanism since they reproduced the humanist notion of an unchanging human nature." Instead of seeing structures as determinant, they looked on consciousness, identity, signs "as historically produced and therefore varying in different historical periods." Both structuralists and poststructuralists argued that there is no autonomous subject, but the poststructuralists emphasized the "dimensions of history, politics, and everyday life in the contemporary world."

These writers emphasized and developed new theories of language and texts and attacked many philosophical assumptions associated with modernity. They questioned whether solid forms of knowledge and truth could be developed and attacked the binary oppositions (subject and object, appearance and reality, knowledge and social reality) that formed the basis for dominant philosophical and social scientific thought. "This binary metaphysics thus works to positively position reality over appearance, speech over writing, men over women, or reason over nature, thus positioning negatively the supposedly inferior term"

Postmodern Conditions

In contrast, postmodern knowledge "is for heterogeneity, plurality, constant innovation, and pragmatic construction of local rules and prescriptives agreed up by participants, and is thus for micropolitics". This not only argues for a new form of experience and politics, but for a new form of knowledge – this new form corresponding to the new conditions of the postmodern era. Like many other recent theorists, he emphasizes the diversity and heterogeneity associated with language and discourse – noting new words, slogans, forms, rules, and perspectives within language. These aspects are intimately connected with diversity and what we sometimes call identity (note language of youth, bureaucracy, minority groups). For Lyotard, there are many language games in fields such as politics, philosophy, and art, with no single privileged or universal system. Rather, struggles over justice and fairness are associated with these language games and "one must agree that disagreement, as well as putting in questions and challenging, always be allowed or else there is terror and no justice" (BK, 1991, p. 163). In this, Lyotard demonstrates some similarities to the theory of communicative action of Habermas.

LIBERALIZATION

Liberalization is a very broad term that usually refers to fewer government regulations and restrictions in the economy. Liberalization refers to the relaxation of the previous government restriction usually in area of social and economic policies. When government liberalized trade , it means it has removed the tariff ,subsidies and other restriction on the flow of goods and services between the countries.

The Path of liberalization

• Relief for foreign investors

• Devaluation of Indian rupees

• New industrial Policy

• New trade policy

• Removal of import Restrictions

• Liberalization of NRI remittances

• Freedom to import technology

• Encouraging foreign tie-ups

• MRTP relaxation

• Privatization of public sector

Advantages of liberalization

• Industrial licensing

• Increase the foreign investment.

• Increase the foreign exchange reserve.

• Increase in consumption and Control over price.

• Check on corruption.

• Reduction in dependence on external commercial borrowings

Disadvantages of Liberalization

• Increase in unemployment.

• Loss to domestic units.

• Increase dependence on foreign nations

• Unbalanced development

Globalization

Globalization implies integration of the economy of the country with the rest of the world economy and opening up of the economy for foreign direct investment by liberalizing the rules and regulations and by creating favorable socio-economic and political climate for global business.

Features of Globalization

• Opening and planning to expand business throughout the world.

• Erasing the difference between domestic market and foreign market.

• Buying and selling goods and services from/to any countries in the world.

• Locating the production and other physical facilities on a consideration of the global business dynamics ,irrespective of national consideration

Basing product development and production planning on the global market consideration.

• Global sourcing of factor of production i.e. raw-material, components , machinery,technology,finance etc. are obtained from the best source anywhere in the world.

• Global orientation of organizational structure .and management culture

Commodities at lower price with high quality. Increase in production and consumption. Balanced development of world economies. Spread of production facilities throughout the globe. Increase in industrialization. Free flow of technology. Free flow of capital and increase in the total capital employed. Pros and Cons of Globalisation

Liberalization & Globalization have several benefits ,these are: -

1. Liberalisation and globalisation both in industrial and developing countries have been cumulative and uneven processes extending over many years. However, at a practical level, there can be deemed to have been more or less free trade with respect to manufactures and free capital movements between leading industrial countries in the last ten to fifteen years. This is especially so, not only in comparison with the developing countries, but also, more significantly, in comparison with the situation in these economies themselves in the 1950s and 1960s. During these earlier decades most countries not only enforced international capital controls under the Bretton Woods regime, but also their domestic product, capital and labour markets

were subject to a wide range of rules and regulations, in keeping with social and economic and political objectives.

2. The liberal regime in advanced industrial countries over the last fifteen years with respect to trade and capital movements provides an important vantage point for assessing the expectations of current conventional wisdom that liberalisation will lead to improved economic performance and prospects. These expectations are not justified by the evidence: the liberal economy has failed to deliver in many important respects.

3. The period since the 1980s in industrial economies has been characterised by slow and fluctuating economic growth, mass unemployment and consequent social disintegration. The trend rate of growth of output and productivity has been only half of what these countries experienced during the 1950s and 1960s. The more dynamic period in industrial countries was therefore *prior* to deregulation of internal and external markets.

4. The mass unemployment characterising European countries in the post-1980 period is an extremely important failure of the liberal economy. Unemployment at high levels, with the associated poverty and social degradation and marginalization, threatens the continuation of the liberal order itself, by fuelling demands for protection. Thus, it is not so much that liberalisation and globalisation lead to faster economic growth, but rather that higher rates of economic growth and employment are necessary for such a regime to be sustained.

5. In view of this poor record of industrial countries in the last 15 years, a degree of scepticism and caution with respect to liberalisation and globalisation would appear to be appropriate. The euphoria, even herd instinct, among analysts and policy-makers emphasises the positive aspects and shuts a blind eye to evidence on the negative side which may overwhelm the positive benefits.

6. The failings of the post-1980 OECD economies cannot be attributed to exogenous factors such as technology. The important question, therefore, is why the actual outcomes under a liberal regime have been so different from the theoretical expectations? The main conclusion is that freely functioning capital and financial markets have harmed the growth and economic prospects of advanced industrial countries through two distinct but inter-

related channels. First, the volatility of markets has raised the cost of capital and discouraged investment (both directly and indirectly through the large increase in real rates of interest). Secondly, the financial markets have in general obliged governments to follow low growth or even deflationary policies.

7. Under a liberal economic regime, these countries are unlikely to be able to raise their trend rate of growth using current policies based on labour market flexibility. This approach is not only unlikely to be helpful in terms of economic growth and employment; it is also likely to be divisive for workers within industrial countries. In addition, it will further exacerbate strife between industrial country and developing country workers.

8. The paper argues that it is not the case that labour market flexibility is the only feasible strategy currently available to industrial countries, but that there is indeed an alternative strategy, based on rather different principles, which is superior both for people in industrial and in the poor countries. This alternative strategy for demand growth is based on co-operation between countries, and between employers, workers and governments within countries. This contractual approach involves institutional renewal and the building of fresh institutions, both at the national and at the international level.

9. Turning to the developing economies, both liberalisation and globalisation have occurred at a slower pace in these countries as compared with advanced countries. However, the pace quickened in the 1980s, often under the structural adjustment programme of the multilateral financial institutions. Despite the widespread implementation of trade policy reforms in developing countries since 1980, it is significant that the extent of liberalisation implemented by these countries is still quite limited. Liberalisation of capital flows in developing countries has proceeded further than trade policy reform, largely in order to attract foreign direct investment and so-called "non debt-creating" equity flows.

10. The policies of liberalisation and globalisation, market ascendancy and diminished role of the state (policies similar to those which have been unsuccessful in industrial countries in the recent period) are recommended by the multilateral financial institutions for developing countries. It is

claimed that such policies have proved highly successful in East Asian economies (including post-1945 Japan) and in post-Mao China.

11. This claim unfortunately is also not valid. The experience of Japan and South Korea shows that these countries have adopted policies during their periods of industrialisation and fast economic growth which are quite the opposite of those recommended by the multilateral financial organisations. For example, in the relevant periods, the two countries have implemented wide-spread import controls, discouraged foreign investment and followed a vigorous state-directed industrial policy. Yet they have achieved extensive structural change and raised the standard of living of their peoples to European levels.

12. Instead of close and unfettered integration with the world economy, these countries only integrated to the extent and in directions in which it was beneficial for them to do so, pursuing what, in the paper, has been termed "strategic integration". Further, it is noted that the potential benefits of trade liberalisation go much beyond traditional comparative advantage and opportunities for exchange. However to derive the maximum potential benefit for the country, the government needs to play a leading role.

13. The spectacular economic performance of China in the post-Mao period provides no support for the World Bank's developmental paradigm that privatisation and free and flexible competitive markets are essential for achieving fast economic growth. Although there has been a large-scale introduction of markets into China, these markets are far from being either flexible or competitive. Moreover, in many important areas (labour, capital and land) such markets can hardly be seen to exist at all. None of these market deficits have prevented the Chinese economy from recording extraordinary economic growth over the past fifteen years.

14. The question of why Latin American economic growth collapsed in the 1980s, resulting in the "lost decade", while the Asian countries continued to prosper is a controversial subject. The international financial institutions (the World Bank) and other orthodox economists attribute Latin American failure to, among other things, insufficient integration of the Latin American countries with the international economy and too pervasive a role of the state in these economies. Thus they ascribe Latin American poor performance in

the 1980s to mainly internally determined factors rather than to external factors -- economic shocks over which they had no control. The World Bank theses on this subject have been seriously questioned by independent economists who argue that, although the Latin American governments made mistakes, the main reason for their economic failure was the debt crisis. This, they suggest, was caused largely by major changes in the world economy and by external forces over which these countries had no control. The Latin American countries were particularly hard hit by the capital supply shock which is either ignored or not properly examined in the mainstream   analyses.
With respect to the question of openness, the Bank's critics point out, the Latin American countries were in fact much more open to the international economy, at least on one important dimension, than the Asian economies. The former generally had larger degrees of currency convertibility and practised a far greater degree of financial openness than the latter. Most Asian countries had fairly strict exchange controls. An analysis of economic structures of countries in the two regions provides very little evidence in support of the World Bank's hypothesis.

15. As for the role of the state, governments have been no less interventionist in East Asia than in Latin America, although for historical reasons the governments in Latin American countries such as Mexico and Brazil have not had as much "autonomy" as the East Asian governments did. The long-term development record of the former over the post-war period until the debt crisis of the 1980s, has overall been a highly creditable one.

16. It is argued, in conclusion, that the neo-liberal policies adopted by Latin American governments under the tutelage of the Bretton Woods institutions in the last decade are not necessarily the best ones. Such policies have invariably involved further financial liberalisation and often of international competition even when large segments of the national industry are in a weak state, due to protracted insufficient investment as a consequence of the debt crisis. The net long-term economic outcome of this strategy for Latin American countries may therefore unfortunately be negative rather than positive.

17. With respect to the African economies, the conventional story is that they have suffered from being marginalized from the international economy and therefore need to rectify the situation. The implied suggestion is that this marginalization of African countries is their own fault and the burden of correction lies with them. However, the observed marginalization is due to their poor economic performance, despite being more integrated into the world economy than they were previously. These countries have been subjected to severe external shocks as a result of rising interest rates and a catastrophic fall in real terms of commodity prices during the 1980s. African countries in this situation, it is suggested, may do better by more considered integration into the world economy.

18. The present international economic environment is much less favourable for developing countries than the situation in 1964 when the G77 was formed. Mass unemployment in industrial countries could lead to protectionist pressures. The demise of the Soviet Union has meant that, in the post-Cold War era, industrial countries no longer have to provide competitive aid to keep developing countries in the western camp. Instead, in the current policy climate, all developing countries, irrespective of individual circumstances, are told to liberalise and to integrate as quickly and fully as possible into the world economy, in order to achieve what aid and other policies have ostensibly failed to do. Indeed developing countries are told that they are privileged to be given the opportunity to do so.

19. This paper argues that, in this post-Cold War economic environment, the need for collective action by the South to meet the evolving challenges are more important than ever. No individual developing country on its own, no matter how large and relatively developed, can expect to be able to influence the new rules of the evolving world economic order. Collectively, however, they have some chance of doing so.

20. Moreover, the foregoing analysis suggests that, irrespective of their level of development and degree of integration into the world economy, almost all developing countries in all regions have a number of broad common interests in relation to global economic matters and to the issues of liberalisation and globalisation. Together, they provide a strong negotiating platform for developing countries. The elements of such negotiations

a) *Independent assessment of world economic conditions*

b) *A forum for global policy dialogue*

c) *Globalisation and development strategies*

d) *"First-best" policies and other options*

e) *Uruguay Round: monitoring and "adaptation"*

f) *Foreign investment*

g) *Competition policy*

h) *Regionalism, multilateralism and developing countries*

i) *Preparations for multilateral negotiations and agreements*

j) *Providing technical advice*

MCDONALDIZATION

One of the most well-known sociological theories is George Ritzer's idea of McDonaldization. This idea initially leads many to think of the company McDonald's for which the term is properly coined after. McDonaldization defined by the sociologist George Ritzer is "The process by which the principles of the fast-food restaurant are coming to dominate more and more sectors of American society as well as the rest of the world" (Gordon). Ritzer's based his idea's on sociologist Max Weber's work, that capitalism and industrialization were fueling a world in which our individual freedoms are being eroded.

By adapting Weber's concerns to a more contemporary setting Ritzer saw that the fast food industry, in particular, is a great factor in how society is being effected today. The way that fast food industries prepare food for consumers is a prime example of Max Weber's theory of the rationalization of the modern world. For instance, these companies use methods of scientific management for the improvement of economic efficiency (Wikipedia) and Fordism, which is the process of standardizing mass production (Wikipedia). These methods can guarantee, efficiency, calculability, predictability, and control to customers. Due to such practices, McDonald's and other fast food companies included are having a negative effect over many other social institutions. Methods in the fast food industries continue to invade other aspects of our lives; health care, education, and

even the media are impacted by McDonaldization's expansion and acceptance in today's society.

These four main dimensions of McDonaldization are achieved by taking rationalization to the extreme. In sociology, rationalization is simply defined as the way to replace logical rules for illogical ones (McDonaldization.com). By doing this, almost every task is simplified to its greatest possibility and results in an efficient, logical sequence of methods that can complete the task the exact way every time with the same precise desired outcome.

Having the ability to have controlled, consistent, and measurable outcomes are what any business works for. Seeing how these goals are rewarding for businesses and consumers, how might it be seen as a problem? As we all know, fast food is not the healthiest choice out there. It is high in fat, salt, and low in nutritional value. With obesity, heart disease, diabetes, and other health problems on the rise, it simply makes little sense for us to continue eating such products. This has non-Americans stumped as to why the norm is accepted when all the negative side effects of fast food are understood and yet we have no problem continuing to indulge in it. Once over the culture shock of our dependency on fast food, foreigners lose the ethnocentrism they once had and they themselves fall into our material culture.

Just like our craving for fast food, our educational system is seeking a more efficient model for our future generations. Standardized test and using inventions like social media have drawbacks (Bruenderman). Thanks to a rationalized model of education, teachers simply fill the students like boxes for the sole purpose of passing the next test. This process is efficient and means that the students have the best chance of graduation. Consequently, if all you learned in school were dates and facts, where would the personal interactions we all learned from go? As a result, what was once an intellectual exchange of knowledge between professor and student now results in nothing more than a business transaction. The students today are seen as consumers with the ideal that they need to go to college to get a job which in the past was looked at as a way to further a persons education rather than increasing their future salary. Regrettably, the restructuring of education from McDonaldization not only is occurring in schools but the media as well.

Today's media, like the *USA Today* for example, has changed the way local newspapers present the news (Bruenderman) . Look at how headlines today are presented. Stories are shorter, contain only the needed information and infrequently do they continue to a second page. This lets the reader or viewer learn about many stories in a short amount of time without having to turn the page or flip channels. Media has also become brighter in the sense that journalists and reporters include brighter colors to grab attention. These tactics have lead to greater profits for news media outlets around the world. However, contemporary news is now more about entertaining the readers instead of informing them. Subsequently, the McDonaldization of the news does not accurately educate readers or let them form their own opinions on issues that are being reported about.

Taking the time to look at how much this country has shifted from quality to quantity shows how greatly the well being, learning, and our media insight have become McDonalized. Thanks to rationalization, people across these parts of society have become hypnotized into believing "more is better." I believe it would be highly beneficial to combat this growing problem if we look closely at all the different ways our lives are affected by McDonaldization, first starting with its effects on LansingCommunity College. Looking at how our daily observations and interactions in which we spend almost half the year could lead to a greater understanding of the negative effects McDonaldization has on our daily lives. In doing this, maybe we will find a way to reverse the effects this McDonaldized society has on us.

UNIT 4

SOCIAL CONTROL

INTRODUCTION

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..

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.

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.

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

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.

Various social thinkers have expressed their views in different ways about the need of social control which are discussed as under:
1. Reestablishing the Od Social System
2. Regulation of Individual Social Behaviour
3. Obedience to Social Decisions
4. To Establish Social Unity
5. To bring Solidarity& Conformity in Society
7. To Provide Social Sanction
8. To Check Cultural Maladjustment

Types or Forms of Social Control:
(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.

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.

(6) Forms of social control according to Cooley:
According to Cooley there are two forms of social control:

(a) Conscious. (b) Unconscious.

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.

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.

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

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.

4. Mores:

Mores are such folkways as are based on value judgement and are deeply rooted in the community life

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

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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.

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 Dhamma.

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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

Control by Law:

Law is the most powerful formal means of social control in the modern society. Laws appear only in societies with a political organisation that is a government. The term 'Law' has been defined in various ways. J.S. Roucek opines that "Laws are a form of social rule emanating from political agencies". Roscoe Pound says that "law is an authoritative canon of value laid down by the force of politically organised society".

The main characteristics of law are:

(1) Laws are the general conditions of human activity prescribed by the state for its members.

(2) Law is called law, only if enacted by a proper lawmaking authority. It is a product of conscious thought, deliberate attempts and careful planning.

(3) Law is definite, clear and precise.

(4) Law applies equally to all without exception in identical circumstances.

(5) Violation of law is followed by penalties and punishments determined by the authority of the state.

(6) Laws are always written down and recorded in some fashion. Hence they cannot appear in non-literate society.

(7) Laws are not the result of voluntary consent of persons against whom they are directed.

Law is derived from various sources. As J.S. Roucek has pointed out, "All social rules including political rules, or laws, originated first in custom or folkways of long standing and are based upon existing conceptions of justice and right in a given community".

It is true that "in all societies law is based upon moral notions". Laws are made and legislations are enacted on the basis of social doctrines, ideals and mores. It does not mean that the domains of law and morals are co-extensive.

Still it can be said that the maintenance of legal order depends upon the moral climate of a society". (Bottomore). The effectiveness of legal regulation never rests solely upon the threat of physical sanctions. It very much depends upon a general attitude of respect for law, and for a particular legal order. This attitude itself is determined by moral approval of law as containing social justice.

Law requires enforcing agencies. Laws are enforced with the help of the police, the court, and sometimes the armed forces. Administrative machinery of the state is the main law-enforcing agency.

Increasing complexity of the modern industrial society has necessitated enormous growth of administrative agencies. Law is, in fact the control of administrative power which is vested in the government officials.

Law as an instrument of control performs two functions: (i) It eliminates and suppresses the homicidal activities of individuals, (ii) Law persuades individuals to pay attention to the rights of others as well as to act in co-operation with others. In this way law tries to protect the individuals and society and promotes social welfare.

It is almost impossible now-a-days to conceive of a society of any degree of complexity in which social behaviour would be completely regulated by moral sanctions. Law has thus become inevitably a pervasive phenomenon.

Contemporary international relations would reveal the importance of law in social control. It may be true that the moral unity of the mankind is now greater than ever before. But moral sentiments alone are not enough today to regulate relations. They are by necessity supplemented by the law.

Control by the Public Opinion:

Public Opinion is an important agency of social control. As K. Young has said, "Public Opinion consists of the opinion held by a public at a certain time ". According to V. V. Akolkar, "Public opinion simply refers to that mass of ideas which people have to express on a given issue". Public opinion may be said to be the collective opinion of majority of members of a group.

Public opinion is of great significance especially indemocratic societies. Through public opinion the knowledge of the needs, ideas, beliefs, and values of people can be ascertained. It influences the social behaviour of people. Behaviour of the people is influenced by ideas, attitudes and desires which are reflected by public opinion.

People get recognition and respectability when they behave according to accepted social expectations. Public opinion helps us to know what type of behaviour is acceptable and what is not.

There are various agencies for the formulation and expression of public opinion. The press, radio, movies and legislatures are the main controlling agencies of public opinion.

The 'press' includes newspapers, magazines and journals of various kinds. The newspaper provides the stuff of opinion for it covers everyday events and policies. Many decisions of the people are influenced by information available through the press.

As an agency of social control the press seeks to influence the tastes, ideas, attitudes and preferences of the readers. It affects their ideology also. It enforces morality by exposing the moral lapses of the leaders.

Radio is another agency of public opinion that influences behaviour. It influences our language, customs and institutions. It is through the radio that human voice can reach millions of people at the same time. It can dramatise and popularise events and ideas. In the same way, television has also been influencing people's behaviour.

Movies or motion pictures exert great influence on public opinion. They have effectively changed the attitudes and behaviour of the people. Movie-goers are relaxed and unaware of the fact that they are being affected by ideas and values.

They identify themselves with the leading characters and unconsciously accept the attitudes, values, etc., implicit in the role. Some emotionally disturbed people often

search solutions for their problems through, movies. Through films it is possible to improve people's tastes, ideas and attitudes to some extent.

Legislature at present is the most effective agency for the formulation and expression of public opinion. The debates in the legislatures influence public opinion particularly in democratic system. It makes laws that control people's life and activities. It should be noted that legislature itself is subject to the influence of the people.

CUSTOMS

A **custom** is a traditional and widely accepted way of behaving or an action that is specific to a particular society. Using our opening little story, saying 'God bless you' after someone sneezes is an English-speaking custom. There are no laws that dictate we must; it's just something we're expected to do. In many ways, customs are very similar to **norms**, rules or standards that regulate behavior.

When speaking of customs, many social scientists assert that customs are used to support the social bonds and structure of society. When speaking of supporting bonds, think of the custom of families spending the holidays together. Even if families can't hardly stand each other throughout much of the year, many still get together at Thanksgiving. In short, this custom serves to support the family structure.

Jumping across the ocean, many Asian societies carry the custom of elderly parents living with their children until death. No, there's no written law that states they must; however, it's simply expected.

It's customary, and like many customs, not doing it can carry shame, ridicule, or even ostracism. In other words, even though they're not written in stone, customs are very effective social controls. If you want to test this, just show up to a wedding wearing all black with a veil over your head or to a funeral wearing a short, tight, hot pink dress.

The MEDIA is an agent for social control

The Media is an agent for social control, the ideology was occupied very big part of it. It is key concept in media studies.

Media as a form of social control tools and instruments, mainly through the guidance of public opinion and public opinion supervision, establishment and consolidation of beliefs, social cues and education to achieve its social control function. Positive function of both social control of mass media, there are also negative function. Social control of the negative function of the mass media will have a negative impact, this impact is reflected in: the excessive intervention of social policy would undermine the formal control forces, affect the control effect of the uncertainty of the direction of public opinion, unreasonable social cues easily mislead a member of the public mass media over-reliance on the improvement of the quality of the members of society and social relationships harmonious. Understanding of the social control function and its mechanism of action of the mass media, face the negative function of the mass media to the negative impact of social control, to contribute to a better realization of social control, help to promote the harmonious development of society. With the continuous development of information networks and communication technologies, mass media is the social life of the people play and a growing important effect.

Legislative control and public opinion control the external control areas, which are mainly mandatory social forces as the basis of its role. Therefore, they cannot control the hidden part of the members of society life, not by making people avoid tainted with evil intention to control the people. It can be used to shape the typical control public personal ideals. Revolutionary character and good deeds through the film, television, newspapers and news and other forms of communication, advocacy, advocate of the public to establish a good social ideals, Encouraging innovation through the propaganda of advanced characters and deeds. Then through the training and indoctrination of ideology to guide the formation of common values. Ideological control is the key to social control, the ruling class and the ruling party of any country in order to maintain and consolidate the existing

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political order, cannot give up the right to speak of ideology. The consolidation of ideological positions is often achieved through the media. Through repeated communication to the public and instill on behalf of the ideology of the ruling group and the ruling party interests, the media in depicting affect people's cognitive structure so as to maintain and consolidate the existing social order. With the continuous advancement of communication technologies and means of communication and constantly enrich the mass media has become an important carrier of education. It greatly expanded the scope of the educated, and to promote the innovation of education, such as distance education and multimedia learning. Broader participation in the process of public education, it also bears the function of social control. As a cultural product, the mass media works, especially film and television work to show to people is an ideal scene. First of all, the mass media through the spread of the existing system support political culture, political socialization through realize to the social members of political control. The one hand, the mass media culture through political education of individual political participation, enthusiasm and ability. on the other hand, the mass media and political education to develop public recognition of the existing political system and political values, loyalty and responsibility.

TV media control by authoritarian governments, mainly for government service. Media news reports, in a totalitarian society is often misinterpreted as "propaganda", mainly reflecting the government's voice, rather than the voice of the people, so the TV is gradually reduced to a second media. The Internet is gradually increased as the first media, and its benefits are reflected in the pluralism.

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