RKDF UNIVERSITY, BHOPAL
Bachelor of Social Work (BSW)
Semester-I
Paper-IV
Syllabus

Course	Subject	Subject Code
BSW	**Basic Sociological Concepts For Social Work**	**BSW-104**

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Significance of Sociology in Social Work

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Unit I

Sociology

The human society is composed of individuals and groups with diverse personalities, opinions, interests, choices, as well as challenges and problems, which interact with one another on a daily basis. These patterns of interactions and relationships form the basis upon which the social world rests. Stolley (2005) explains that the study of sociology starts from the basic premise that human life is a social life and is largely dependent on social interactions and relationships. For instance, we all grew up as part of a family, went to schools, made friends from our neighbourhood, places of work and other places and took part in events during our life course. Essentially, we spend our lives on a web of interlocking social relationships and arrangement. Sociology and sociologists, therefore, concern themselves with an understanding of these patterns, how they are formed, how they are developed over time and how they affect us.

Sociology itself derives from the Latin word social which means companion and the Greek word logos which means the study of (Stolly, 2005; Keirns et al., 2013).In its simplest meaning, sociology can be defined as the study of companionships (Abercrombie, Hill, and Turner 2000, 333). In other words, sociology is a scientific or systematic study of social relationships and processes. Giddens (2009) gives an extended definition of sociology, defining it as the scientific study of human life, social groups and the human world as a whole.

Origin

Like every other scientific endeavour, thought and academic discipline (even the most abstract ones), sociology was developed at a particular point in history through carefully thought out intellectual reflections and an expression of current situations and predicaments

in society at that time (Stolley, 2005). And even though the discipline was coined in 1838 by Auguste Comte, sociological writings have a long background in history and are rooted in the works of philosophers such as Aristotle (384-322 B.C); Plato (427-347 B.C.); Confucius (551-479 B.C.).

Other scholars also used sociological perspectives in their analyses of the relationship between the individuals and the society. For instance, the 13th-century Chinese historian and philosopher Ma Tuan-Lin in his seminal encyclopaedia Wen-Hsien T'ung K'ao translated as the General Study of Literary Remains examined the social factors that influence history and was the first to identify social dynamics as the factors affecting development throughout history. 14th century philosopher and historian Ibn Khaldun (1332-1406) often considered as one of the world's first sociologists, also discussed emerging issues of his time, some of his works include; a social conflict theory, an analysis of the similarities and differences between nomadic and sedentary life, a description of political economy, and an investigation linking the level of social cohesion of a tribe to its capacity for power, all of which is believed to set the foundation of the development of modern sociology (Keirns, et al., 2013). In the 18th century, scholars such as John Locke, David Hume, Immanuel Kant, Voltaire, Thomas Hobbes and Jean Jacques Rosseau among others (often referred to as enlightenment philosophers) developed several theories and principles that explained social reality. As noted by Macionis (1995) one major concern of scholars throughout history is an understanding of the nature of society and how it works, in order to proffer solutions to emerging problems that result from daily interactions among people and bring about social change. Despite the writings and contributions of early philosophers, the basis for sociology as a modern discipline was not established until the nineteenth century. As noted by Little

(2012) the factors that necessitated the birth of sociology can be traced directly to three events that set the pace for modernity.

Development and Importance of Sociology

The concepts of development and progress are often used in a positive sense to indicate the processes of advancement of individual or of collective phenomena or of objects or of actions. Human society has made a long journey in this; so is the concept of development. For centuries development was understood as progress, thereafter as growth, as change, as transfer of notion, as modernisation and so on. Very recently it is understood (along with economic) as social and human development as well. Human society has progressed and developed through several stages. Indeed, human society has made a ceaseless journey from the stages of savagery to barbarism, from barbarism to civilisation, from theological to metaphysical, from metaphysical to positive scientific, from simple to doubly compound, from doubly compound to trebly compound, from homogenous to heterogeneous, from under-developed to developed, from ancient to feudal, from feudal to capitalist, from traditional pre-industrial (mechanic solidarity), to industrial (organic solidarity) from pre– rational /pre-capitalist to rational capitalist, from primitive to intermediate, from intermediate to modern, agrarian to industrial, rural to urban and so on. In social science literature, these advancements have been viewed from diverse perspectives or orientations and have been diversely understood in philosophical, political, economic and social terms. This unit delineates the major perspectives on progress and development. We have initially located these concepts in the evolutionary perspectives as elaborated by the classical social thinkers like Morgan, Comte, Spencer, Hobhouse, Marx, Weber, McClelland, Durkheim and Parsons and go on to explain development in economic and social terms as has been visualised in the contemporary world.

The economic notions of development as predominantly understood by growth in the Gross Domestic Product (GDP), and the Capitalist, Socialist and the Third World models of development are also widely explained. Developmental perspectives have experienced a paradigm shift since the late 1970s. The notions of human and social development have required a central place in the emerging perspective on development. New strategies have also emerged to integrate the marginalised people and women in the development process and to redefine the role of the state in development. Hence the reformulated strategy of development, i.e., development with empowerment of the marginalised groups and the related issues are also examined in the last section of this unit. As this is the first unit of this course, we have raised several issues here. These issues would be discussed and critically analysed at length in the following units of this course. Let us begin with an understanding of the concepts of development and progress.

Sociology has been concerned with the evolution of society. It has tried to analyse the factors and forces underlying the historical transformations of society. For example, societies have evolved from primitive tribal state to rural communities. How villages have become important centres of commercial activity or of art and culture and grown into towns and cities. Sociology has also been concerned with the units of social life. The attempt has bean to look at various types of groups, communities, associations and society. The effort has been to study the pattern of social relationships in these units. An important area which sociology deals with is social institutions. The institutions provide a structure for the society and perform functions, which enable the society to meet its needs. In any society, there are five basic social institutions; family, political institutions, economic institutions, religious institutions and educational institutions. However, in more complex societies, there may be many other institutions such as bureaucracy, military organisations, welfare and recreational organisations, etc. Caste is also an institution, which is more or less peculiar to India. Another

area of study and analysis by sociologists is social processes. In one sense, the social institutions provide the stability and order whereas social processes are the dynamic aspects of social relations. Among the various processes that will be dealt with in the latter units are socialisation, social control, co-operation, conflict, social deviation and social change.

Concept of Culture

Culture is another very important concept. As mentioned earlier, we are immersed in culture from birth onwards, we take culture for granted. It is difficult to imagine what life would be like without culture. Culture provides summing up ofthe past experiences, which are the necessary foundation for living in the present. Culture is learned and shared among members of the grolip. Culture in a sense, can seem to be the chief means of survival and adaptation. On each of the topics mentioned, which are concerns of sociology, there will be units which will deal in much greater detail. The society is dynamic and is changing, consequently, the areas of interest of sociologists are increasing. Today, there is sociology of knowledge, sociology of science and art, sociology of health, sociology of development, etc. This indicates the expanding nature of sociology.

Sociology and Science

At times, sociology has been defined as the science of society. This raises the question as to what science is. Some have thought of science as an approach whereas others have thought about it in terms of the subject matter. Simply stated, we might say that the scientific approach consists of certain assumption that the phenomena studied have a regularity and hence, a pattern. The method emphasises observation and verification of social phenomena. This involves a systematic approach to the study of phenomena.

Primary Concepts in Sociology

A concept is a word or phrase, which is abstract from actual experience and which, more or less, means the same thing to those entire familiar with it. A concept represents a class of phenomena. Thus, car is a concept, which signifies a vehicle of a particular kind. Once we are familiar with the concept of car, we do not always have to see it physically in order to know, what someone means by it. Similarly, a house or a table lamp is also concepts. Concepts are necessary in every science since accuracy is achieved through them. Every scientific discipline is continuously developing a refined set of concepts, which, to those familiar with that discipline, will mean the same thing at all times. Sociology, too, has a large number of concepts, which are similarly understood by all sociologists.

Concept of Society

Society is viewed by sociologists as s chain of social relationships. A relationship is social, when it is determined by mutual awareness, that is, the behaviour of one individual influences the behaviour of another. For example, when a teacher enters the classroom, students stop making noise and stand up as a mark of respect for their teacher. This behaviour signifies the social relationship between the teacher and the taught. Thus, social relationships exist only when individuals behave towards one another in ways determined by their recognition of each other. This is why society is called a relational concept.

The predominant types of social relationships form the basis of classifying human society in various types. Most sociologists contrast the industrial society in which they live with all other types. Some sociologists like Spencer and Durkheim, classified societies on the basis of their size or scale and other features, such as, the extent and degree of the division of labour, political organisation and social stratification, etc. Some scholars, like Karl Marx, distinguish them on the basis of their economic institutions. Thus, there are clearly many ways of classifying societies. Without going into complicated arguments at this stage of your

introduction to sociology, it is necessary to realise that there is no ideal classification and no 'pure' example of various types of society.

SOCIAL GROUPS

The concept of group is central to sociology. While in normal discourse, we regard any collection of two or more individuals to be 'a group, sociologically, individuals constituting a group must be conscious of a common belongingness, of sharing some common understanding, common interests and goals as well as accepting certain rights and obligations. In this sense, a family or a class can be called a group. A society or community can also be called a group.

Primary Groups First coined by the sociologist, Charles Horton Cooley (1864-1929), a primary group is relatively small (though not all small groups are primary). Its members generally have face-to-face contact, and thus, have intimate and co-operative relationships, as well as strong loyalty. The relationships between the members are ends in themselves. There is a basic human need for face to face, intimate co-operative interaction with others. That is, members derive pleasure and enjoyment merely by associating with one another. They have no other particular ends or goals in view. The primary group comes to an end, when one or more members leave it; they cannot be substituted by others. The best example of a primary group is the family or the friendship, or 'peer' group, as sociologists call it.

Secondary Groups

Secondary groups, in several respects, are the opposite of primary groups. These are generally large size groups, though not always so. Members of the secondary group maintain relatively limited, formal and impersonal relationship with one another. Unlike primary groups, secondary groups are specific or specialised interest groups. Generally, a well-defined, division of labour characterises these groups. Member can be substituted and replaced, hence, a secondary group may continue irrespective of whether its original

members continue to be its members or not. A cricket team, a music club, an army or a factory, and so on, are examples of secondary groups. It is possible that within secondary groups, some members may come close to one another and develop primary relations and form a group of peers. Several sociological studies have shown that the presence of primary groups in armies, factories, and other secondary groups, have contributed to high level of morale, and more effective functioning.

STATUS AND ROLE

The variety of social relations in any society is obviously countless. Parenthood, marriage, friendships, neighbourliness, and similar examples, illustrate the enormous range of social relations, which sociologists examine and on the basis of which they try to understand society. Each social relation is conceived, for purposes of analysis and understanding, in terms of two components, namely, status and role.

Status, also referred to as social position by some writers, is the 'socially defined location or place', which an individual occupies in a system of interaction or society. Thus, in any interaction, none of the participants is without status. Indeed, no individual can interact with another, if his/her status, as well as that of the person or persons, is not clear in a given situation. Thus, interaction in the family poses no problems because each member knows well the status he/she and others are occupying. This knowledge allows for a smooth flow and predictable interaction. But, when we encounter a stranger, we first of all want to know his or her status. Until this is known, we are not clear, how we should behave: towards him or her. Thus, it is status and knowledge of status that facilitates patterned interaction.

CULTURE

Indian culture is one of the oldest and most diverse cultures in the world, shaped by its long history, varied geography, and multitude of influences. It encompasses a wide range of traditions, customs, art forms, languages, religions, and social practices. Here's an overview of some key aspects of Indian culture:

1. Diverse Religions and Spiritual Practices

- **Hinduism**: The major religion in India, with a rich pantheon of deities, a variety of rituals, and a significant influence on Indian art, architecture, and festivals.
- **Islam**: Practiced by a large portion of the population, contributing to India's cultural and historical heritage through its architecture, cuisine, and festivals.
- **Christianity**: With significant communities and a history that dates back to ancient times, influencing Indian culture through churches, festivals, and education.
- **Sikhism**: Originating in Punjab, Sikhism has distinct traditions, including the Gurdwara (place of worship) and celebrations like Guru Nanak Jayanti.
- **Buddhism and Jainism**: Both have ancient roots in India and contribute to its philosophical and spiritual landscape.

2. Languages and Literature

- **Multilingualism**: India is home to 22 officially recognized languages and hundreds of dialects. Major languages include Hindi, Bengali, Tamil, Telugu, and Marathi.
- **Literature**: Rich literary traditions in both classical and modern forms, including ancient texts like the Vedas, Upanishads, and epics such as the Mahabharata and Ramayana, as well as contemporary works by authors like Rabindranath Tagore and Salman Rushdie.

3. Festivals and Celebrations

- **Diwali**: The Festival of Lights, celebrated with lamps, fireworks, and sweets, symbolizing the victory of light over darkness.
- **Holi**: The Festival of Colors, marked by vibrant color powders, water fights, and joyous celebrations.
- **Eid**: Celebrated by the Muslim community with special prayers, feasts, and communal gatherings.
- **Navratri/Dussehra**: A festival dedicated to the worship of the goddess Durga, featuring dances, rituals, and cultural performances.

4. Cuisine

- **Regional Diversity**: Indian cuisine varies greatly across regions, with distinct flavors and ingredients. North Indian cuisine includes dishes like biryani and butter chicken, while South Indian cuisine features dosas, idlis, and sambar.
- **Spices and Herbs**: Indian food is known for its use of spices such as turmeric, cumin, coriander, and cardamom.
- **Vegetarianism**: A significant portion of the Indian population follows vegetarian diets, influenced by religious and cultural practices.

5. Art and Architecture

- **Classical Dance**: India boasts several classical dance forms such as Bharatanatyam, Kathak, Odissi, Kathakali, and Manipuri.
- **Music**: Includes classical music traditions (Hindustani and Carnatic), folk music, and contemporary genres.

- **Architecture**: Renowned for its historical monuments like the Taj Mahal, forts, palaces, and temples with intricate designs and historical significance.

6. Family and Social Structure

- **Joint Family System**: Traditionally, extended families live together, with shared responsibilities and support systems.
- **Respect for Elders**: Elders are highly respected, and their advice is often sought in family matters.
- **Marriage and Rituals**: Weddings are elaborate and involve various rituals, ceremonies, and celebrations that vary by region and community.

7. Clothing

- **Traditional Wear**: Includes sarees for women, which are elegant and versatile garments, and dhotis or kurta-pajamas for men.
- **Modern Fashion**: Contemporary clothing like jeans, t-shirts, and Western-style outfits are widely worn, particularly in urban areas.

8. Philosophy and Religion

- **Yoga and Meditation**: India is the birthplace of yoga and meditation practices, which have become globally popular for their health and spiritual benefits.
- **Philosophical Schools**: Various schools of thought, including Vedanta, Yoga, and Samkhya, have influenced Indian philosophy and spirituality.

9. Festivals and Public Holidays

- **India celebrates a variety of public holidays based on religious and cultural significance, such as Ganesh Chaturthi, Pongal, and Raksha Bandhan, each with its own unique customs and practices.**

10. Arts and Crafts

- **Handicrafts**: Includes traditional crafts such as pottery, weaving, embroidery, and metalwork that vary by region.
- **Performing Arts**: Traditional and folk performances, including puppet shows, storytelling, and musical dramas.

Indian culture is dynamic and continually evolving, reflecting both ancient traditions and contemporary influences. Its diversity and richness make it a fascinating and integral part of the global cultural landscape.

Unit II

Social Groups and Social Process

Concept of Status

In simple terms, status is a position occupied by a person in the society. In a lifetime an individual occupies different statuses on the lines of age, gender, class, occupation, and education. A person can have several statuses at a point of time such as being a daughter, social worker, member of a book-reading club, guitarist, and a manager in a company. A combination of all the statuses that a person holds is called status set. Linton (1936) defines status as "a collection of rights and duties" (p.113). Each status has certain behavioural expectations attached to it which we call social roles (discussed in detail later). Drawing the relationship between status and role, Linton writes: "a role represents the dynamic aspect of status…when he (an individual) puts the rights and duties which constitute a status into effect, he is performing a role…" (Linton 1936: 114). Therefore, statuses are occupied and roles are played. Social status and social roles are important concepts in understanding how social life is organized and activities are distributed. While ideally the term status refers simply to the positions occupied by an individual in the society, whether of a man or woman, lawyer or shopkeeper, Brahmin or Dalit we often attach a sense of high and low with statuses in our common everyday usage. The status classifications are based upon where we live, what we do, what we eat, who do we mix up with, kind of schools or institutions we attend, which social category we belong to and so on. Therefore, status is also a basis of social stratification and individuals not just occupy a position but these positions are also placed in a hierarchy. Say for example, one occupation is not merely different from another in division of labour but also ranked in terms of prestige and differentially rewarded. Sociologist, Max Weber defined status as "positive or negative social estimation of honour" (Gerth and Mills 1946: 187) and related it to "style of life". Lifestyles are symbolized by housing, clothing, language spoken, manners of speech and occupation (to name a few). This is why in everyday life

having a luxury car or living in an affluent neighbourhood is seen as a symbol of a person's status. While status normally seems to be determined by a person's income or wealth, unlike Marx, Weber, argued that class and status may not always overlap. Status can be an independent basis of social stratification. Thus both the propertied and propertyless can belong to the same status group. Just as status is hierarchically arranged, positively or negatively valued, each status has privileges/disprivileges attached to it. Having the status of a Dalit or former untouchable in India, for instance, prevented the individuals from having access to public wells, sharing food with other castes, or marrying someone from an upper caste family. Similarly, in United States of America, being a black became a basis for denial of right to employment and segregation in schools, housing and public places.

Concept of Role

Think about how our each day begins with playing different roles attached to our different statuses. Just as there are multiple statuses, there are roles associated with each one of them. A woman, for instance, plays the role of daughter, sister, student, a private tutor, a friend and so on. Giddens and Sutton (2014) define roles as "socially defined expectations that a person in a given status (social position) follows" (p.91). For example, when there is traffic congestion, we expect the traffic police to manage the traffic and ease the flow of vehicles. Similarly, at a restaurant the customers expect the waitress to provide the menu, note down the orders and serve the food. Roles help in maintaining some kind of social order and predictability in interactions. Turner (2006) defines roles as a "cluster of behaviour and attitudes" and argues that roles help in organizing social behaviour both at individual and collective level. In Banton's (1965) definition, roles are a "cluster of rights and obligations" and what is one individual's obligation is his/her partner's right (p.2). So in a restaurant a waitress is obliged to serve and the customer has the right to be served. This way, "the concept of role", Banton writes, "provides one of the available means for studying elements

of cooperation" (ibid). Newcomb distinguished between expected behaviour and actual behaviour of individuals. The expected behaviour is one which an individual is expected to perform as per the status and role assigned to him or her. The actual behaviour of the person may be different from the expected behaviour. Banton (1965: 28- 29) further refined this distinction and added that actual behaviour can be related to

1) Role cognitions: individual's own ideas of what is appropriate or

2) Expectations: to other people's ideas about what he will do or

3) Norms: to other people's ideas about what he should do.

Take for example, the role of a chef. Neeraj occupies the status of a head chef in a hotel. As a chef, he is expected to play the role of overall supervision and coordination with cooks who have to prepare the meals. Apart from this, some general expectations from him include ensuring discipline and maintenance of hygiene standards in the regular work environment of the kitchen.

Role learning begins at a young age when children start observing how people in their surroundings behave with them and toward each other. In fact children often engage in role playing games where they enact the role of a mother, father, or teacher. Individuals also have role models in their lives whose certain pattern/ s of behaviour is incorporated in one's own behaviour. A role model can be a

person in the family, neighbourhood, school or even some distant, unrelated person whom we have seen in the social media. In our daily lives, we smoothly switch from one role to another without much effort and also play distinct roles at the same time. How one behaves as a daughter is different from how one behaves as a friend. Similarly, social situations also define roles we play. How we behave in a formal set up of workspace is different from how we

behave at home. Thus we tend to compartmentalize our lives and roles. So a criminal lawyer behaves differently at home from how she behaves in the courtroom. However, to say that everyone conforms to the socially laid expectations will be not be true. Individuals in their everyday lives are also constantly negotiating and redefining the roles they play. Roles assigned to a particular status are also challenged. For example, in India historically women were expected to perform domestic chores and confined largely to the private sphere of home. However, women are now taking up roles that were traditionally expected of men, particularly in urban India. It is important to keep in mind that social changes are slow and may take several years and sometimes even concerted struggles.

Social Interaction

Social interaction refers to the ways in which individuals, groups, and societies communicate and engage with one another. It involves a reciprocal exchange of actions, thoughts, and feelings, where individuals influence and respond to each other. Social interaction is foundational to human relationships and is a key component of social life, shaping behavior, norms, and culture.

Key aspects of social interaction include:

1. **Communication:** Verbal and non-verbal communication are essential elements of social interaction. Through language, gestures, body language, and facial expressions, people convey messages, emotions, and intentions.
2. **Roles and Statuses:** In social interactions, individuals occupy specific roles (like teacher, parent, friend) that come with certain expectations and responsibilities. Status refers to the social position an individual holds within a group or society, which influences how they interact with others.

3. **Norms and Values:** Social interactions are often guided by social norms (rules of behavior) and values (beliefs about what is important or desirable). These norms and values help maintain order and predictability in interactions.

4. **Reciprocity:** Social interaction typically involves a give-and-take dynamic, where actions by one individual prompt a response from another. This reciprocity is a fundamental aspect of building relationships and social cohesion.

5. **Socialization:** Through social interaction, individuals learn the norms, values, and practices of their culture. Socialization occurs throughout life but is particularly important in childhood, where individuals learn to function as members of society.

Social Process

Social process refers to the patterns of interaction and the dynamics that occur in social relationships over time. These processes are the building blocks of social life and contribute to the on-going formation and change of social structures, institutions, and culture.

Key social processes include:

1. **Cooperation:** This is a process where individuals or groups work together towards a common goal or interest. Cooperation is essential for achieving collective objectives and maintaining social harmony.

2. **Competition:** Competition occurs when individuals or groups vie for the same resources, status, or opportunities. It can drive innovation and progress but can also lead to conflict and social inequality.

3. **Conflict:** Conflict arises when there is a disagreement or clash of interests, values, or actions between individuals or groups. While often seen as negative, conflict can also lead to social change and the resolution of underlying issues.

4. **Accommodation:** Accommodation involves the adjustment or compromise between conflicting parties to maintain social stability. It can take the form of negotiation, tolerance, or adaptation to avoid or resolve conflict.

5. **Assimilation:** Assimilation is the process by which individuals or groups adopt the norms, values, and practices of another group, often resulting in the blending or loss of distinct cultural identities.

6. **Socialization:** As mentioned earlier, socialization is a critical social process where individuals learn and internalize the norms, values, and roles necessary for participating in society.

7. **Social Change:** Social change refers to the transformation of social structures, institutions, and cultural practices over time. This process can be gradual or rapid and is driven by factors such as technological advancements, economic shifts, and social movements.

social interaction is the actual exchange between individuals and groups, while **social process** refers to the broader, on-going patterns and dynamics of these interactions that shape society. Both are fundamental to understanding how societies function, evolve, and maintain order.

Social groups and Types of Social Groups

Humans are social beings. They live together and form a society. Although they make society, neither they can see it nor can they touch it. But what all they can do is that they can perceive the society, they can feel the presence of society all around them. It is the basic reason behind calling society as an abstract entity. But if society is abstract, how can we study that abstract article? Now, let us think of these aspects from different point of view. When a human being takes birth, he or she has certain needs to fulfil for which he/she

depends on other individuals. In this process, he/she interacts with other individuals of society and establishes social relationships. These social interactions take place between two or more individuals. The whole collection of individuals in which social interaction takes place is called as 'Social Group'. It is the group in a form or the other which fulfils various needs of an individual. It provides a medium for social interaction. A person can easily identify those groups with which he makes relations in order to fulfill his needs. It means we can see the individuals that form a group. In other words, through these groups, we can experience the society which is considered as abstract in itself. So we can say that even though group is small, still it is the true representative of society, reflection of society. Till now three things are very clear regarding the group: One, group is the basic element of society and is a concrete phenomenon; second, a group requires more than one individual; and third, there is a compulsory interaction between the individuals forming a group i.e. social relationships. The elaboration of idea of social relations within a group of individuals can be seen in the writings of German Sociologist Max Weber. He opines that it is the mutual awareness or mutual recognition that establishes the relations among the group members. And it is the system of social relations that serves as a mean to fulfill the common interests of all the members. Talcott Parsons (1951) considers culture as a basic element behind social relationships. It is the culture which defines the patterns of behaviour in a group which are shared by all the members of the group. These shared norms or patterns define the roles of the members and differentiate them from non-members. Anderson and Parker (1966: 102) give a comprehensive definition of group, "Groups are units of two or more people meeting in the same environment, or overcoming distance by some means of communication, who are influencing each other psychologically. The distinctive bond of the group is reciprocal interaction. Friends in conversation, a committee in action and children playing together are examples." This definition of group implies that the relations among group members are not

temporary, they are recurrent and influence the other members of the group i.e. members are conscious about the presence of other members. This consciousness of membership influences their behaviour and also differentiates a group. Hence, Group is not only a physical collection of people or an aggregation; while it is a collection of people who shares common characteristics and organised pattern of persistent interaction and are aware of each other's presence. Recurrent nature of interaction among the group members makes the group one of the most stable social units of the society. They endure for a longer period and make the society sustained. They are important for both to their members and for the society at large. As we have already discussed, groups fulfill the needs of its members. They also perform a number of functions like socialisation necessary for the maintenance of the society. To sum up, we can say that social group is a social unit which has the following basic elements: a) an aggregation of two or more individuals, b) definite relations among the members comprising it, c) mutual awareness or consciousness. Since, group is a collection of interacting individuals, the level of interaction can be of many types and group membership can be acquired in a number of ways. So social groups can be classified in a variety of ways.Different scholars have seen group from different point of views and classified groups in different ways. There is broad range of facts on whose basis groups have been classified. Some of the chief basis includes functions, size, stability, status, rule of membership, degree of interaction and many more. A very important classification of groups was made by C.H. Cooley (1909)-On the basis of his works two types of groups were identified i.e. PRIMARY and SECONDARY groups. Although, Cooley has never mentioned the term 'secondary group' in his writings but other scholars have popularised the term secondary group to those. groups which do not fall in the category of primary groups.

Unit III

Social institutions Introduction

Some of the important institutions in a society are family, marriage, political systems, economic systems, education, religion health care institutions, law and order. In this unit we will be discussing the family and marriage, the economic and political system and religion. It has been found that specific individuals or the roles that they perform may be criticized but rarely the institution itself. For instance, one may criticize the father's doing away with the institutions itself. Though people are wondering, especially in the West, if the institution of marriage is losing its ground, since more and more people are in a 'living together' arrangement. Sociologists are also of the opinion that the institution of marriage may not have so many acceptances as before, acceptance. As you can see from the above discussion, social institutions are not only tied up with the functions that they attend to but depend on the acceptance of the general society. It is generally found that social institutions are strongly supported by the cultural norms and values.

FAMILY

The early and classical definitions emphasised that the family was a group based on marriage, common residence, emotional bonds, and stipulation of domestic services. The family has also been defined as group based on marital relations, rights and duties of parenthood, common habitation and reciprocal relations between parents and children. Some sociologists feel that the family is a social group characterised by common residence, economic co-operation and reproduction. In recent times the concept of family is viewed in terms of certain criteria applicable to1 all societies. For instance, it is felt that the family is a primary kinship unit, which^ carries out aspects of the sexual, reproductive, economic and educational functions Keeping in view these definitions, we generally picture a family as a durable association^ of husband and wife with or without children, or a durable association of a man or woman along with children. Thus, members in the family live together, pool their resources and work together and produce offspring.

A family is also viewed as an adult male and female living together with their offspring in a more or less permanent relationship such as marriage which is approved by their society. These definitions point out the basics or the minimum essentials of the family as a special kind of social grouping:

(i)   it involves a sexual relationship between adults of opposite sexes;

(ii)   it involves their cohabitation or living together,

(iii)   it involves at least the expectation of relative permanence of the relationship between them; and

(iv)   most important of all, the relationship is culturally defined and societally sanctioned-it is a marriage. Marriage and the family are not just something people become involved in on their own. Some of the ways in which they must relate to each other are decided for them by their society. It is a well-known and recognised fact that marriage is the basis for the family. Since reproduction and control over it has been the concern of all societies, marriage as a legal institution becomes a crucial factor. Marriage is recognised as a special kind of relationship since it is the one in which families a recreated and perpetuated, and the family is the ultimate basis of human society.

Marriage

Marriage is a common term that we come across in our daily life. Have you ever thought of it seriously? What is the meaning of marriage? Is it a mere relationship between a man and woman to live together and have children? Is it a man-made institution? When did such an institution come into existence? It will be really interesting to ponder over the answers to the above questions – much more so about the meaning, scope, purpose and history of marriage. The term 'marriage' has different meanings and connotations for different people. To some, marriage is a relationship between men and women for the propagation of the human species.

Some people take it as a license for sex. Yet another group considers marriage as a means for companionship. Marriage comprises all these views and much more. It is a very complex institution which cannot be defined in a sentence or two. Many sociologists and philosophers have given differing views about the meaning and scope of marriage. Marriage is not an integral part of human nature, but it is a man-made custom or institution which was present even in prehistoric times. It is not a natural relationship but a conscious commitment between a man and a woman. With the advancement of civilization marriage became a social function with religious and legal sanction. As stated earlier, marriage has different meanings and connotations. Let us look at some of them.

Religion

The existence of religion in human society is one of the enduring social phenomena stimulating sociological analysis. It is a social phenomenon which is woven into the fabric of everyday social life. It seems to play a solidifying function in society however religion has also been used to spread hatred and crimes against humanity. It has been one of the major sources of justifying inequality and exploitation. Still religion as an institution appears to exist in every society. Sociologists have tried to understand the meanings that religion Religion offers to people. Its significance in the organisation of social life is immense. It appears to help people in approaching and addressing the crisis situation in life. Scholars have argued that religion gives meaning to the human life to such an extent that it is characterised as the relief to the people who are trapped in the hardships of life. Its impact on human affairs is intoxicating like opium. It does not exist as a fixed phenomenon, but keeps changing its nature according to the broader socio-economic changes in material conditions of society. Sociologists have studied the evolution of religion from primitive to the 'modern' societies. Its role in 'modern' societies is being felt to be eroded or minimised but one may see the expansion of religious identities conflicts and movements. In this backdrop, it

becomes all the more important to understand the emergence of diverse religions of India and their contemporary character.

Education

In the context of education, 'social system' refers to the internal organization and processes of education analysed as a coherent unit which is distinguishable from other aspects of society. Education cannot be divorced from its social setting because those engaged in education are also the ones who carry with them the symbols and orientations that identify them as members belonging to distinct sections of society. Children bring with them a certain culture. They have learnt certain patterns of speech, certain habits and certain orientations to life from their family and neighbourhood. Children do not drop their accent or style of dress soon after entering a school. These are often subtle yet deeply ingrained. Social background is relevant to the analysis of the relationship between education and socialization because it orients a child to enter into certain patterns of association, or to have certain responses to the school. Social background, however, is not the only factor. Peer relationships are equally important. Children develop a set of relations among themselves and their teachers in school. Factors that contribute to the manner in which these relations develop are, the division of school into classes, extra-curricular activities in school, grading of pupils between and within classes, the attitudes of teachers, the values emphasized by headmasters and teachers, and the social background of pupils. These factors place a pupil in a set of social relations that establish him there in a particular position in the school. It may encourage a child to succeed in accordance with the set goals of the school. This position may also contribute to a child's failure. Any educational organization that ranks and differentiates students is likely to raise 'self-fulfilling prophecy'. Irrespective of their intelligence in comparison with children in other classes or other schools, those who do not rise high are likely to be treated by other pupils and teachers as slow or stupid. Unfortunately, over a period of time the pupils come to believe this leading

to considerable decline in self-esteem. Let us now discuss those factors outside the school which significantly affect a child's performance in school.

Education is a systematic process through which individuals acquire knowledge, skills, values, and attitudes that are necessary for their personal development and for functioning effectively in society. Education is not only about the formal schooling provided in institutions like schools, colleges, and universities but also includes informal learning experiences that occur outside the classroom, such as through family, peers, and the media.

Key aspects of education include:

1. **Formal Education:** This is structured education that takes place in schools and universities, following a set curriculum. It typically involves a progression through different levels, from primary to secondary and higher education, and is often associated with certification and degrees.

2. **Informal Education:** Informal education refers to the learning that occurs outside of formal institutions, such as through family, community activities, work, and daily life experiences. It is not structured or curriculum-based but is equally important in shaping an individual's knowledge and skills.

3. **Curriculum:** The curriculum is the organized set of subjects and learning experiences provided by an educational institution. It includes the content that students are expected to learn, the methods of instruction, and the assessment of learning outcomes.

4. **Pedagogy:** Pedagogy is the art and science of teaching. It involves the methods and strategies used by educators to facilitate learning, including how to engage students, present information, and assess understanding.

5. **Literacy and Numeracy:** Basic education focuses on developing literacy (the ability to read and write) and numeracy (the ability to use and understand numbers). These foundational skills are essential for further learning and participation in society.

6. **Lifelong Learning:** Education is increasingly recognized as a lifelong process, where individuals continue to learn and develop skills throughout their lives to adapt to changing social, economic, and technological conditions.

7. **Socialization:** Education plays a critical role in socialization, teaching individuals the norms, values, and behaviors necessary to function as members of society. It also contributes to the development of a person's identity and critical thinking skills.

8. **Social Mobility:** Education is often seen as a key driver of social mobility, providing individuals with the opportunities to improve their socio-economic status through the acquisition of knowledge and skills that are valued in the labor market.

Religion

Religion is a system of beliefs, practices, and values that relates humanity to spiritual, supernatural, or transcendent aspects of existence. Religion often involves worship of a deity or deities, adherence to moral codes, rituals, and practices that are considered sacred or of ultimate importance. Religion plays a central role in the cultural and social life of individuals and communities, influencing their worldviews, behaviors, and relationships.

Key aspects of religion include:

1. **Belief System:** A religion typically includes a set of beliefs about the nature of existence, the universe, and the divine. These beliefs often explain the origin of the world, the purpose of life, and the nature of the afterlife.

2. **Rituals and Worship:** Rituals are formal, often repetitive, actions that are performed in religious contexts. These may include prayer, meditation, ceremonies, and other acts of devotion. Worship is a central component of religious practice, involving the reverence and adoration of a deity or deities.

3. **Moral Code:** Religions often provide a moral framework that guides the behavior of adherents. This may include commandments, ethical teachings, and guidelines on how to live a virtuous life. Moral codes often dictate how individuals should treat others, what is considered right or wrong, and how to achieve spiritual fulfillment.

4. **Sacred Texts:** Many religions have sacred texts or scriptures that contain the teachings, stories, and laws that are central to the faith. Examples include the Bible in Christianity, the Quran in Islam, the Vedas in Hinduism, and the Torah in Judaism.

5. **Community and Identity:** Religion often fosters a sense of community among its followers, creating a shared identity based on common beliefs and practices. Religious communities provide social support, a sense of belonging, and a collective sense of purpose.

6. **Religious Institutions:** Organized religions often have institutions such as churches, temples, mosques, or synagogues, which serve as places of worship and community gathering. These institutions also often play roles in education, social services, and cultural preservation.

7. **Spirituality:** While related to religion, spirituality is more personal and individualistic, focusing on the search for meaning, purpose, and connection to something greater than oneself. Spirituality may or may not be tied to organized religion.

8. **Religious Diversity:** The world is home to a vast diversity of religious beliefs and practices. Major world religions include Christianity, Islam, Hinduism, Buddhism,

and Judaism, among others. There are also countless indigenous and folk religions, as

well as non-religious spiritual practices.

Secularization: Secularization refers to the process by which religious institutions, practices, and beliefs become less influential in public life and societal institutions. It encompasses the shift away from religious authority in various aspects of life, including politics, education, and public policy. Here's a detailed overview of secularization:

Key Aspects of Secularization

1. **Decline of Religious Authority**
   - **In Governance**: Reduction of the role of religious institutions in political and governmental affairs. Secular states often enshrine the separation of church and state in their constitutions.
   - **In Legal Systems**: Legal codes and practices that are based on secular principles rather than religious doctrines.
2. **Change in Social Norms and Values**
   - **Pluralism**: Increased acceptance of diverse beliefs and lifestyles, leading to a more pluralistic society where religious norms are less dominant.
   - **Moral and Ethical Shifts**: Emerging secular ethics and moral standards that may differ from traditional religious teachings.
3. **Educational Reform**
   - **Secular Education**: Schools and educational institutions increasingly focus on secular subjects, often reducing the emphasis on religious instruction or indoctrination.
   - **Scientific and Rational Inquiry**: Prominence of scientific methods and rational thinking over religious explanations in academic settings.
4. **Religious Participation and Belief**
   - **Declining Church Attendance**: In many parts of the world, regular participation in religious services and activities has decreased.
   - **Changing Beliefs**: Individuals may shift towards agnosticism, atheism, or alternative spiritual practices, reflecting a move away from traditional religious belief systems.
5. **Media and Culture**
   - **Secular Media**: Increased representation of secular values and viewpoints in media and popular culture.
   - **Cultural Production**: Art, literature, and entertainment that often focus on secular themes or question religious norms.
6. **Public Policy and Law**
   - **Separation of Religion and State**: Legislation that ensures religion does not influence government policies or decisions, promoting a secular approach to public governance.
   - **Human Rights**: Emphasis on universal human rights and individual freedoms that may conflict with religious doctrines.
7. **Globalization and Modernization**

- o **Cross-Cultural Exchange**: Exposure to diverse worldviews and cultures through globalization, contributing to secular perspectives.
- o **Technological Advancements**: Modernization and technological progress that can lead to a more secular outlook as society becomes more focused on empirical evidence and practical solutions.

Theories of Secularization

1. **Modernization Theory**:
   - o Suggests that as societies industrialize and modernize, they tend to become more secular due to the emphasis on scientific reasoning and rationality.
2. **Rationalization Theory**:
   - o Proposed by Max Weber, it posits that as societies evolve, rational and bureaucratic systems replace traditional, religious-based institutions and practices.
3. **Pluralisation Theory**:
   - o Argues that increased exposure to diverse beliefs and ideas through globalization and communication technology leads to secularization as no single religious perspective dominates.

Secularization vs. Religion

- **Religious Revivalism**: In some cases, secularization can lead to a religious revival or fundamentalism as a reaction to perceived threats to religious identity.
- **Religious Accommodation**: Secular states may still accommodate religious practices and freedoms, ensuring that individuals can practice their faith while maintaining a secular public sphere.

Examples of Secularization

- **Western Countries**: Many Western countries, such as those in Europe, have experienced significant secularization over the past century, with decreasing church attendance and increasing secular policies.
- **India**: Although India is a diverse and multi-religious society, secularization in its legal and political systems ensures that no religion dominates state functions or laws.

Secularization is a complex and multifaceted phenomenon that reflects broader social, political, and cultural changes. It represents a shift towards a societal framework where religion plays a less central role in public life, though its impact and manifestations can vary widely across different contexts and cultures.

Socialization- Agents of Socialization, Theories of Socialization- C.H Cooley's 'Theory of Looking Glass Self', G.H Meads 'Theory of Self' & Freudian theory.

Socialization- Agents of Socialization

You may wonder how the two opposing processes, i.e., 'to exist' and 'to change' can happen simultaneously. But there in lays the uniqueness of human development. It consists of opposing processes- on the one hand, it brings changes in the person, and on the other hand, her/his self remains the same. In the previous chapter, we discussed how an infant grows and matures to a responsible and knowledgeable person equipped with necessary skills and holding beliefs and values of culture into which s/he is born. It must have become clear by now how socialization helps an individual acquire the values of the group so as to get inducted to that particular group. Indeed socialization has a profound influence on the way we think, feel and act.

"Man is not born human but to be made human" (Park). But that does not imply that we are robots who act according to commands of the socializing agents. We all are constantly constructing our 'self'. Our mind can reason and make choices. However, the lack of interaction with other members of the society may lead to disastrous consequences.

Socialization cannot take place in a vacuum. Individuals, groups and institutions create the social context for socialization to take place. It is through these agencies that we learn and incorporate the values and norms of our culture. They also account for our positions in the social structure with respect to class, race and gender. The habits, skills, beliefs and standard of judgment that we learn in the socialization process enable us to become functional members of a society. However, the term 'functional' is coloured by the broader socio-cultural context. Bourdieu (1990) presents individual socialization as a process by which individuals are influenced by the class cultural milieu in which they are being reared. The

various agencies can be classified as formal/informal, active/passive or primary/ secondary. However, there is no clear demarcation as all of them are very much interrelated. We shall examine the various agencies at three levels, viz., micro level, meso level and macro level.

THEORIES OF SOCIALISATION

Some of the most well-known theories in sociology and psychology agree that the 'self' is the primary concept in the development of the child and it is through the process of socialisation that such a development takes place. Therefore, let us look at some prominent theories of socialisation in order to understand the concept well. Mead and his Theory of the Development of Self According to the American sociologist George Herbert Mead (1972), young children begin to develop as social beings by imitating the actions of those near them. By doing so the child is able to develop the ability to understand the action of the person with whom he is interacting. 'Play' is one of the ways by which children often imitate what adults do. The play stage begins around the third year during which the child begins to adopt different roles of adults in her/ his life. Mead refers to these others as "significant others". Children's play gradually develops from simple imitation to difficult games where a child of four or five years old will enact the role of an adult. For example, children are often found imitating the classroom situation where one becomes the teacher, the others become students and they enact a classroom teaching session. Most children locally refer to this play as 'Teacher-Teacher'. Another similar act of play is that of 'Doctor-Patient' where children imitate the role of a doctor, nurse and patient and try to enact a situation where a patient goes to the doctor for treatment. Mead refers to this act of imitation as "taking the role of the other". This stage being a complex one is known as the game stage where children begin to attain maturity and develop a sense of self and others. Children begin to understand themselves as "me" by looking at themselves through other people's views and opinions about them. The "me" is the social self while the "I" is the response to the "me". In simple

words, "I" comprises of the response of the child to the action of others while "me" is the organised set of reactions of others that the child takes on. Another stage of self-development occurs around the age of eight or nine. At this stage children are able to function as members of a group and also understand their role as a member of that group. Mead introduces the concepts of "generalised other" and "significant other". "Generalised other" can be understood as those rules and values of the culture of a particular group in which the child is engaged. By understanding the "generalised other" the child is able to understand what kind of manners is expected as well as valued in any social setting. "Significant other" consists of those persons who are of importance in the child's life and affect her/his understanding of self along with the child's emotions and behaviours. Mead was one of the first thinkers to understand the role of "significant other" in the development of self. According to him socialisation depends upon the child's understanding of others' views as important in her/his life.

Cooley and his Concept of the Looking Glass Self Charles Horton Cooley (1922a) the American sociologist is best known for his concept of the "looking glass self". Children develop a concept of their selves with the help of others around them. She/he forms an idea about oneself based on the opinions of others about her/him. The kind of social self that develops out of an imagination of how one appears to the other person and the kind of feeling about one's self can be referred to as "looking glass self" or "reflected self". The knowledge about ourselves develops in us through the opinions and reactions of others around this. The social "looking glass self" consists of these other people through whom we build an image of ourselves. This knowledge about one's self is first obtained from the parents and later it is reformed by the judgements of others. The way in which the mirror helps us to form an opinion about ourselves through the clothing we put on, our face and figure/physique, in a similar manner we try to imagine how in another person's mind we might appear through our

behaviours, Socialisation manners, and so on. As a result, in our imagination we form an opinion about ourselves through the other person's perceptions and may get positively or negatively affected by it. For example, a child who is in the mood to create some mischief might want to lie to her/his parents. However, before creating the mischief the child might reflect over and think that if his lie is caught that will have a bad impression on her/his parents about her/him. According to Cooley, there are three main features that make up the idea of the self. The first consists of our imagination of how we appear to the other person. The second feature consists of our imagination of the judgement that the other person makes by our appearances. The third feature consists of some feeling of self-importance, shame or self-doubt based on the imagination of the other person's judgements about our appearances.

Freud and his Psychoanalytic Theory

The Austrian neurologist and father of psychoanalysis Sigmund Freud (1923a in Strachey, 1961) believes socialisation demands that individuals must do away with their selfish wants for the benefit of the larger society. According to him socialisation is a process that directs one's cravings and instincts in ways that are culturally accepted by the society. He has explained the process of socialisation through three distinguishable parts of the personality: "id", "ego" and "superego". The "id" consists of all kinds of basic impulses. It is the unconscious, selfish, impulsive and illogical part of the personality that always tries to increase the feeling of pleasure by avoiding pain. The "id" tries to make a person work towards achieving the selfish desires by not paying any heed to other individuals or social rules and standards. For example, a child craving for a second helping of dessert screamed constantly until she was given another serving. The "ego" is the referee between the "id" and the "superego". It tries to maintain a balance between the "id" (basic impulses) and the "superego" (norms of the society). The "ego" tries to regulate our desires and cravings and

helps us to obey the norms of society. As a referee the "ego" tries to control our impulses according to the norms of the society. For example, we often get tempted by discount offers in the shopping malls and feel like purchasing as much as we can. However, we restrict ourselves to buying just a few products because we realize that buying everything at once might not be a practical thing to do. This process of adjustment among the "id", "ego" and "superego" continues throughout life. This adjustment is the principle means of socialisation. The "superego" refers to the principles, rules and ethics that one learns through the process of socialisation. The "superego" comprises of the norms of a society which are internalised through socialisation. The "superego" is the inner voice ('conscience') of the individual and in that inner voice the hopes, beliefs and guidelines of the society are organised. For example, Ruchi was eager to steal some grocery from the store without anyone noticing her. But, because she knew that stealing is not the right thing to do so she did not steal even though she would have never got caught. The "id" and the "superego" are always opposed to each other because neither is it always possible to fulfil all our wishes and demands nor is it easy to keep ourselves completely away from our cravings.

Unit V

Social Change

The term social change refers to any alteration in the social structure; or it may mean a change of the structure itself. It may mean change in the process in terms of place, time or context. The synonymous words for the term "change" in sociology are development, evolution etc. Each of these terms has a specific meaning in sociology in terms of context under which these terms are used. However, all these terms have common meaning which relate to the notion of change. Since the term change implies alteration of the item under consideration, it may be either in part or whole, but without any implication whether the change is for the better or for the worse. The term is wholly neutral. Secondly, the change that takes place is relative to space and time and it does not indicate any direction for the better or for the worse. If we may more deeply consider the phenomenon of change we can find that it does not assure any continuity and may affect the whole structure on only part of the item.

Before the concept of social change can be meaning fully discussed, it is essential to. Understand the meaning and nature or structure of social system. It is essential because after all what is called a social change is an alteration brought about in social system or structural in which we live. This social system as we know is governed by certain rule systems which provide cohesiveness to the system and security to the individuals which comprise the society. Durkheim, a well-known sociologist, used three key terms to discuss social system viz., system, structure and function. According to him, social system refers to an organizational set up. Parts of a system perform positive roles as per the central rule system of a society. The structure of this system is defined by certain values. All the institutions such as political, economic, cultural and educational provide a basis for deciding as to what social conduct is functional and beneficial for the social system; that is for the collective goals or

the collective conscience of the society. The functional pre-requisites of a social system are stated by T. Parsons as

a) Adaptation to the environment,

b) Goal attainment

c) Pattern maintenance and tension management and

d) Integration Out of these adaptation and, goal attainment suggest the conditions and demands made on the system from outside. The problems of pattern maintenance and integration are problems from within the system. These relate to maintenance of social values and controlling emotional development. Briefly stated, a social system is governed by the following:

i) Basic principles of common moral order,

ii) Social institutions - their structural components of sub-systems and functions to maintain the basic moral order of the society. .

iii) The social system allows human behaviour to conform to basic task of human society, and

iv) All forms of social structure are mutually interdependent and from their mutual inter-dependence there exists a common value system.

Social stratification

is a process through which groups and social categories in societies are ranked as higher or lower to one another in terms of their relative position on the - scales 9f prestige, privileges, wealth and power. A distinction could be made between the criteria which place emphasis upon the ascribed or innate qualities with which the strata are relatively endowed and those which are acquired by the strata though their own achievement. Ascription and achievement are, therefore, two types of scales which generally define the normative principles which work as determinants of social stratification in all societies.

Social stratification is also historical process. It emerged as a social institution of societies at a certain level of social evolution and social development. The hunting and food gathering societies had individual levels of social differentiation, for example, a top-hunter or shaman acquired higher status due to his personal qualities or skills which society considered being mystical or divine in origin; or differentiation could be in terms of age and sex of the members of the society. But owing to the limits on the popu1;ition growth due to less developed production technologies and precarious and often nomadic nature of these societies, their social structure was quite simple endowed as it was with elementary skills long people for communication (limited language vocabulary), simple technologies, elementary forms of belief systems, and rules of social control such societies did not produce any produce any substantial economic surpluses and accumulation of wealth for any member was impossible. Such simpler societies did have social differentiation, but were withhold the institution of social stratification.

Social stratification refers to the hierarchical arrangement of individuals or groups in a society based on various factors such as socioeconomic status, wealth, power, education, and occupation. This system of ranking influences people's access to resources and opportunities and often affects their quality of life. Here's an overview of social stratification:

Key Components of Social Stratification

1. **Social Classes**
    - **Upper Class**: Typically characterized by significant wealth, high levels of education, and influential positions in society. This class often has access to exclusive opportunities and resources.
    - **Middle Class**: Generally includes individuals with moderate to high levels of education and income. The middle class can be further divided into upper-middle and lower-middle classes.
    - **Working Class**: Comprises individuals engaged in manual or low-skill jobs with relatively lower income and educational levels compared to the middle class.
    - **Lower Class**: Often includes individuals with limited economic resources and access to opportunities. This group may experience economic hardship and social marginalization.
2. **Social Mobility**
    - **Horizontal Mobility**: Movement within the same social level, such as changing jobs or locations without altering one's social status.

- o **Vertical Mobility**: Movement up or down the social hierarchy, which can be influenced by factors such as education, career advancement, or economic changes.
3. **Economic Factors**
    - o **Wealth**: Accumulated assets such as property, investments, and savings that contribute to social ranking.
    - o **Income**: Earnings from work or investments that affect one's standard of living and social status.
4. **Education and Occupation**
    - o **Educational Attainment**: Levels of formal education often correlate with social status and access to high-paying, prestigious occupations.
    - o **Occupational Prestige**: The social value assigned to different professions, which can impact social standing.
5. **Power and Influence**
    - o **Political Power**: The ability to influence or control public policy and decision-making, often associated with higher social status.
    - o **Social Influence**: The capacity to affect the opinions and behaviors of others, which can be linked to one's social position.
6. **Social Stratification Systems**
    - o **Caste System**: A rigid form of social stratification based on hereditary status, commonly associated with traditional societies like India.
    - o **Class System**: A more flexible system where social status can be influenced by factors such as income, education, and occupation. It is prevalent in many modern societies.
    - o **Feudal System**: Historical systems with a hierarchy of nobility, clergy, and peasantry, often seen in medieval Europe.

Theories of Social Stratification

1. **Functionalist Theory (Emile Durkheim)**
    - o Suggests that social stratification is necessary for the functioning of society, as it motivates individuals to perform essential roles and ensures that the most qualified people fill important positions.
2. **Conflict Theory (Karl Marx)**
    - o Argues that social stratification results from conflicts between different classes, particularly between the bourgeoisie (owners) and the proletariat (workers). Marxists view stratification as a mechanism to perpetuate inequality and exploitation.
3. **Weberian Theory (Max Weber)**
    - o Expands on Marxist theory by including factors such as status and power in addition to economic class. Weber's approach considers multiple dimensions of stratification, including economic, social, and political.
4. **Symbolic Interactionism**
    - o Focuses on the day-to-day interactions and symbols that reinforce social stratification. This perspective examines how individuals and groups perceive and experience their social status.

Effects of Social Stratification

1. **Access to Resources**

- o Social stratification affects access to resources such as quality education, healthcare, and housing, leading to disparities in living standards and opportunities.
2. **Social Mobility**
   - o Inequalities in social stratification can impact an individual's ability to move up or down the social ladder, influencing life chances and economic stability.
3. **Social Inequality**
   - o Stratification often results in unequal distribution of wealth and power, contributing to social tensions and perpetuating cycles of poverty and privilege.
4. **Social Identity**
   - o An individual's social class can influence their identity, self-perception, and social interactions, shaping their experiences and opportunities.

Addressing Social Stratification

1. **Policy Interventions**
   - o Government policies aimed at reducing inequality, such as social welfare programs, education reform, and progressive taxation.
2. **Educational Opportunities**
   - o Expanding access to quality education and vocational training to promote social mobility and reduce disparities.
3. **Economic Reforms**
   - o Implementing economic policies that address income inequality and create more equitable opportunities for all social classes.
4. **Social Programs**
   - o Community initiatives and programs designed to support marginalized groups and provide assistance in areas like housing, healthcare, and employment.

Social stratification is a fundamental aspect of society that affects individuals' access to resources and opportunities. Understanding and addressing its dynamics is crucial for promoting social justice and equality.

Social Control

The term social control is used in many ways. To compel the individuals to conform to societal norms and standards is generally thought to be the be-all and end-all of social control. However, it is a narrow meaning of social control. In broader sense, social control encompasses the regulation of entire social order aiming to achieve social ideals and objectives. Social control has been defined as "the way in which the entire social order adheres and maintains itself- how it operates as a changing equilibrium" (MacIver & Page) , "the patterns of pressure which a society exerts to maintain order and establish rules" (Ogburn and Nimcoff), the process by which social order is (i) established, and (ii)

maintained" (Landis), "a collective. term for those processes, planned or unplanned, by which individuals are taught, persuaded, or compelled to conform to the usages and life values of groups"(Roucek). Thus social control may be defined as any social or cultural means by which systematic and relatively consistent restraints are imposed upon individual behaviour and by which human beings are persuaded and motivated to behave in accordance with the traditions, patterns and value framework thought necessary for the smooth functioning of a group or society. Social control operates at three levels: group over group-when one group determines the behaviour of the other group; the group over its members. When the group controls the conduct of its own members, and individuals over their fellows when the individuals influence the responses of other individuals

Social control refers to the mechanisms, strategies, and institutions that societies use to regulate individual behavior, maintain order, and ensure conformity to societal norms and values. It encompasses both formal and informal methods for enforcing social norms and addressing deviant behavior. Here's a detailed overview of social control:

Types of Social Control

1. **Formal Social Control**
   - **Law and Legal System**: Includes codified rules and regulations enforced by legal institutions such as police, courts, and correctional systems. This form of control involves formal sanctions, including fines, imprisonment, and other legal penalties.
   - **Government Policies**: Regulations and policies enacted by governments to manage public behavior, such as traffic laws, workplace safety standards, and anti-discrimination laws.
   - **Institutions**: Organizations like schools, military, and religious institutions that have established rules and procedures to regulate behavior and maintain order.
2. **Informal Social Control**
   - **Social Norms**: Unwritten rules and expectations about behavior that are upheld through social pressure and norms. For example, norms about dress, etiquette, and interpersonal conduct.
   - **Family Influence**: The role of family in shaping behavior through parenting practices, role modeling, and familial expectations.
   - **Peer Pressure**: The influence exerted by peers to conform to group norms and behaviors. This can involve direct pressure or subtle cues.
   - **Community and Social Networks**: Local community standards and the influence of social groups or networks in regulating behavior and fostering conformity.

Mechanisms of Social Control

1. **Sanctions**
   - **Positive Sanctions**: Rewards or positive reinforcement for conforming to social norms, such as praise, promotions, or awards.
   - **Negative Sanctions**: Punishments or negative consequences for violating norms, such as reprimands, fines, or social ostracism.
2. **Socialization**
   - **Education**: Teaching societal values, norms, and acceptable behavior through formal education and informal learning.
   - **Cultural Transmission**: The process through which cultural values and norms are passed from one generation to the next, influencing behavior and expectations.
3. **Surveillance and Monitoring**
   - **Public Surveillance**: Use of surveillance cameras, monitoring systems, and other technologies to observe and regulate behavior in public spaces.
   - **Workplace Monitoring**: Systems for monitoring employee performance and adherence to workplace rules.
4. **Legal and Regulatory Measures**
   - **Legislation**: Creation of laws designed to regulate behavior and enforce societal standards.
   - **Enforcement Agencies**: Institutions such as police and regulatory bodies responsible for implementing and upholding laws and regulations.

Theories of Social Control

1. **Functionalist Theory (Emile Durkheim)**
   - **Social Integration**: Durkheim argued that social control is essential for maintaining social order and cohesion, emphasizing the role of shared values and norms in integrating individuals into society.
   - **Collective Conscience**: The collective beliefs and values that bind members of society together and regulate behavior.
2. **Conflict Theory (Karl Marx)**
   - **Power and Inequality**: Conflict theorists argue that social control mechanisms are used by dominant groups to maintain their power and privilege, often at the expense of marginalized groups.
   - **Law as a Tool of Oppression**: Laws and enforcement mechanisms may reflect the interests of the powerful rather than serving the common good.
3. **Symbolic Interactionism**
   - **Social Interaction**: Focuses on how individuals interpret and respond to social norms and control mechanisms through everyday interactions. The theory examines how individuals negotiate and make sense of social expectations.
4. **Control Theory (Travis Hirschi)**
   - **Attachment, Commitment, Involvement, and Belief**: Hirschi's theory posits that social control is maintained through bonds to society, including attachment to others, commitment to societal goals, involvement in conventional activities, and belief in societal norms.

Functions of Social Control

1. **Maintaining Order**: Ensuring that individuals adhere to societal norms and rules to prevent chaos and disorder.
2. **Norm Enforcement**: Reinforcing societal values and expectations through various mechanisms, including sanctions and social pressure.
3. **Conflict Resolution**: Addressing and resolving conflicts that arise when individuals deviate from established norms and rules.
4. **Social Integration**: Promoting cohesion and unity by aligning individual behaviors with collective values and norms.

Challenges and Criticisms

1. **Overregulation**: Excessive control can stifle individual freedom and creativity, leading to resistance and social unrest.
2. **Inequality and Bias**: Social control mechanisms may disproportionately affect marginalized or disadvantaged groups, reinforcing existing inequalities.
3. **Privacy Concerns**: The use of surveillance and monitoring can raise ethical issues related to individual privacy and autonomy.

Social control is a fundamental aspect of how societies function, aiming to balance order, conformity, and individual freedom. It involves a complex interplay of formal institutions, informal practices, and social norms that collectively shape behavior and maintain societal stability.

Social Disorganization

INTRODUCTION

When all members of society adhere to the society's norms, mores, values, rules, and regulations, the society is called organised, ensuring the welfare and well-being of all members. However, when it appears that society will be unable to sustain such laws and norms owing to a variety of causes, it produces a state of disorder and instability in the society, which has a negative influence on the social system's smooth operation. All members of an organised community who obey the laws and standards are distinguished by sincerity, obedience, and loyalty. Even so, there are times when people's minds have been programmed to violate or reject such established standards or conventions. As a result, social disorder, misbehaviour, and pathologies emerge.

SOCIAL DISORGANIZATION
Social disorganization consists of the coordination of individual responses as a result of the operation of consensus and control. A change in the cultural context that destroys the

functioning of coordination that constitutes the social order represents social disorganization. Social disorganization may thus be more or less when the forces of social change create a threat to social stability and as a result of which there arise social problems. Social disorganization implies some breakdown in the social disorganization, which may be more or less according to the forces of social change operating at a particular time. In the word of **Elliott** and **Merrill**, social disorganization represents a breakdown in the equilibrium of forces, a decay in the social structure, so that old habits and forms of social control no longer function effectively. 'Social' pertains to society or social relationships while the word 'disorganization' is indicative of breaking or disruption or disintegration. In this way, even the literate meaning of social disorganization speaks of the annihilation, destruction or breaking of the social relations between the members.

Thus on the basis of these definitions, it may be said that social disorganization refers to serious maladjustments rather than adjustments in society so that they fail to satisfy the needs of the individuals satisfactorily. Society, as we know, is the web of social relationships. In an organized society social relations have some patterns and mechanisms. When the relations become disordered or disintegrated there is social disorganization.

It may be, however, noted that no objective criteria for measuring the degree of disorganization are available; whether a situation represents organization or disorganization is largely a matter of subjective judgment. For example, divorce may be thought of as signifying family disorganization. Actually, it may be due to a better knowledge of the divorce laws and altered attitudes towards marriage.

Social disorganization refers to a breakdown in the social structure and social norms of a community or society, leading to a decrease in social cohesion, stability, and control. This concept is often used in sociology and criminology to explain how a lack of social organization can contribute to various social problems, including crime and deviance. Here's an overview of social disorganization:

Key Concepts of Social Disorganization

1. **Breakdown of Social Institutions**
   o **Family**: When family structures weaken or become dysfunctional, it can lead to instability in the lives of individuals, particularly children.
   o **Education**: Poor-quality or ineffective educational institutions can fail to provide necessary skills and socialization for individuals, contributing to social disorganization.
   o **Community Organizations**: A lack of active community groups and organizations can reduce social support networks and community cohesion.
2. **Weak Social Norms and Values**
   o **Normlessness (Anomie)**: When societal norms are unclear or inconsistent, individuals may experience confusion about expected behavior, leading to increased deviance and crime.
   o **Cultural Conflicts**: Conflicting values and norms within a diverse community can lead to misunderstandings and social fragmentation.
3. **High Crime Rates**
   o **Criminal Behavior**: Social disorganization is often linked to higher crime rates, as weakened social control and lack of community cohesion can contribute to increased criminal activity.
   o **Delinquency**: Youth delinquency can be more prevalent in disorganized communities where social controls are weak.
4. **Economic and Social Inequality**
   o **Poverty**: High levels of poverty and economic inequality can exacerbate social disorganization by creating environments where individuals struggle to meet basic needs.
   o **Unemployment**: Lack of employment opportunities can lead to economic instability and increase the likelihood of criminal behavior.
5. **Residential Instability**
   o **Frequent Moves**: High rates of residential mobility can disrupt social ties and community networks, leading to social disorganization.
   o **Transience**: Communities with high population turnover may struggle to develop stable social structures and relationships.

Theories of Social Disorganization

1. **Chicago School of Sociology (Ecological Theory)**
   o **Shaw and McKay's Theory**: Clifford Shaw and Henry McKay developed the theory of social disorganization in the 1920s and 1930s. They argued that urban areas with high levels of poverty, residential instability, and ethnic diversity experienced higher crime rates due to weakened social controls and disorganized social environments.
   o **Concentric Zone Model**: This model describes how different zones in a city (e.g., central business district, transition zones) have varying levels of social organization and crime rates.
2. **Anomie Theory (Emile Durkheim)**
   o **Normlessness**: Durkheim's concept of anomie describes a state of normlessness or breakdown in social norms, which can lead to increased deviance and societal instability. In societies experiencing rapid change or crisis, traditional norms may become ineffective, leading to social disorganization.
3. **Strain Theory (Robert K. Merton)**

- o **Societal Strain**: Merton's strain theory posits that social disorganization and deviant behavior can result from the strain individuals experience when they are unable to achieve culturally valued goals through legitimate means.
4. **Social Control Theory (Travis Hirschi)**
   - o **Social Bonds**: Hirschi's theory emphasizes that strong social bonds to family, school, and community can prevent deviant behavior. When these bonds are weak or broken, social disorganization can lead to increased deviance.

Indicators of Social Disorganization

1. **Crime and Violence**: High rates of crime, including violent crimes, theft, and vandalism.
2. **Poverty and Unemployment**: High levels of economic hardship and lack of job opportunities.
3. **Educational Failure**: Low educational attainment and high dropout rates.
4. **Family Instability**: High rates of divorce, single-parent households, and family dysfunction.
5. **Decline in Community Cohesion**: Weakened social networks, lack of community engagement, and reduced social support systems.

Consequences of Social Disorganization

1. **Increased Crime and Deviance**: Higher likelihood of criminal behavior and social instability.
2. **Lower Quality of Life**: Reduced overall quality of life due to economic hardship, poor living conditions, and lack of access to resources.
3. **Social Fragmentation**: Erosion of social ties and community solidarity, leading to fragmented and disconnected communities.

Addressing Social Disorganization

1. **Community Development**: Investing in community programs and initiatives to strengthen social ties, enhance local resources, and improve living conditions.
2. **Economic Support**: Providing economic assistance, job training, and educational opportunities to address poverty and unemployment.
3. **Strengthening Institutions**: Improving the effectiveness of social institutions such as schools, families, and community organizations.
4. **Crime Prevention**: Implementing crime prevention strategies, such as community policing, to address and reduce crime rates.

Social disorganization is a critical concept for understanding how the breakdown of social structures and norms can lead to various societal issues. Addressing social disorganization requires a multifaceted approach that targets the root causes of instability and aims to strengthen community cohesion and social institutions.