

PREFACE

In a bid to standardize higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. *core, discipline specific / generic elective, ability and skill enhancement* for graduate students of all programmes at Honours level. This brings in the semester pattern, which finds efficacy in sync with credit system, credit transfer, comprehensive and continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility to choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry their acquired credits. I am happy to note that the University has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade "A".

UGC (Open and Distance Learning Programmes and Online Programmes) Regulations, 2020 have mandated compliance with CBCS for U.G. programmes of all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme.

Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English / Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this, we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs.

I wish the venture a grand success.

Prof. (Dr.) Subha Sankar Sarkar
Vice-Chancellor

Netaji Subhas Open University
Under Graduate Degree Programme
Choice Based Credit System (CBCS)
Subject : Honours in Education (HED)
Course : Sociological Foundation of Education
Course Code : CC-ED-03

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Assistant Professor SoE, NSOU

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Assistant Professor SoE, NSOU

Course Editor
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Professor SoE, NSOU

Format Editing
Dr. Papiya Upadhyay
Assistant Professor SoE, NSOU

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**Netaji Subhas
Open University**

**UG : Education
(HED)**

Course : Sociological Foundation of Education

Course Code: CC-ED-03

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Unit 1 □ Education and Sociology

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1.1 Objectives

After going through this unit, you will be able to -

- ◆ define the concept, nature and scope of sociology ;
- ◆ discuss the Education and Society ;
- ◆ elucidate the idea of sociology of education.

1.2 Introduction

In this unit, we shall discuss the concept, nature and scope of sociology. The relationship between education and society has been discussed in detail like linkages between society and education, the role of different social institutions like family, religion economy, polity and education. Another important aspect of this unit is a discussion of major functions of the society. Last part of the unit examines the affiliation of sociology and education. Thus, this unit provides an in-depth understanding of concept of sociology and its relationship with society and education.

Man is a social animal. He is born and brought up in society. He spends his whole life in society. Hence, we cannot think of a human life without a society. In the time of birth, a child only has biological impulses and need. Gradually he regulates his impulsiveness under the guidance of his mother as well as family. From this phase the socialization of a child begins in an informal manner. In the same way without education there is no society. Along with that, formally a school extends its hand to make child a social being. Therefore, Society and education both are very closely related. Education is a social process, socially manifested, socially oriented and socially controlled for maintenance of social order and achieving social goals in shaping the structure of society. Society needs education, and education performs its role to fulfill social needs. Education modifies people's behavior according to the needs and aspirations of the society. In order to realize the role and function of every child and make them a responsible citizen of the society, the importance of school in a societal context has to be realized first.

In this aspect, before discussing the term "educational sociology", it is necessary to understand the meaning of the word 'sociology'. August Comte, the well-known French philosopher, used the word 'sociology' for the first time in his lecture in 1837. He coined the word 'sociology' by combining the Greek word 'Societus' meaning society and the Latin word Logos meaning 'science' or 'study'. He recognized sociology as a fundamental science which deals with the application of scientific method to study the relationship between society and the individual.

Hence, sociology is the scientific study of society or it may be called the science of society. However, educational sociology is a branch of sociology which has come into existence as a synthesis between Education and Sociology. In this aspect, E. George Payne is regarded as the father of educational sociology. According to him, "Educational sociology is the applied science in the field of sociology". It emphasizes that the aims of sociology should be achieved through educational processes. Thus, educational sociology is that science which studies social activities, human groups, social institutions and agencies which fulfill the needs of education (society) through educating its future citizen. It deals with the development of individuals and society. Education is the gateway towards making a perfect society, the superstructure of a strong and sustainable society. It is necessary in order to understand the customs, folkway, mores, traditions, various social institutions, social rules, codes and norms of behavior which affects human progress and development through various educational activities and experiences to make a synthesis in the process of life.

Whereas Sociology of Education is a branch of Sociology, like any other branch of

study as anthropology, psychology, economics, clinical sociology or sociology of politics. Education is a very important element for a person to be a social being in the society. (Education is the goldsmith and society is the receiver of it and human child is transformed into gold in this process called socialization). Therefore, sociology as a subject of the study of society has always been a big concern for the education of the people of society. Sociology of education deals with the learning and behavior modification of the individual will be discussed in details in this unit.

1.3 Sociology

1.3.1 Concept of Sociology

Sociology is a new social science. French sociologist Auguste Comte coined the term sociology in 1839. The term 'sociology' is derived from the Latin word 'societus' meaning 'society' and the Greek word 'logos' meaning study or 'science'. Etymologically sociology means the 'science of society' sociology concerns itself with an analysis and explanation of social phenomena. It studies social life, actions, behaviors and incidents. Sociology is the study of social relationships, groups and societies. Ross has said. "Individuality is of no value and personality a meaningless term apart from social environment in which they are developed and made manifest."

Sociologists differ in their opinions about the definition of sociology. Sociology has been defined as the science of society. Some others have defined sociology as the scientific study of social relationships or activities. In this context, it is necessary to discuss some of the definitions of sociology.

Definition of Sociology:

Auguste Comte, "sociology is the science of social phenomena subject to natural and invariable laws, the discovery of which is the object of investigation".

Emile Durkheim "Sociology is the science of social institutions".

Max-Weber, "sociology is the science which attempts an interpretative understanding of social action".

Morris Ginsberg, "sociology is the study of human interactions and inter-relations their conditions and consequences".

J.F. Culler, "sociology may be defined as the body of scientific knowledge about human relationships.

Gillin and Gillin, "sociology in its broadest sense may be said to be the study of interactions arising from the association of living beings".

An analysis of the above definitions shows that sociologists differ in their opinion about the definition and the subject matter of sociology. But the common idea underlying all these is that sociology is concerned with human beings and their relationships. It gives stress on the social aspect of these relationships. MacIver opines that whatever subject may be included in the subject matter, its real subject matter are social relationships. This social relationship is the basis of social interaction of social processes. That is why man becomes a social animal only when he enters into these social relationships. Hence, studying sociology means studying social relationships.

1.3.2 Nature of Sociology

Human life is unthinkable in outside the society. No individual can exist in an Island, alone in complete and permanent isolation from other individuals. Each of us may have different dimension and status in life, but we are above all human beings. This mutual dependence makes the periphery of society and hence forms social interdependence. We are born in a social environment (i.e. a community or other group to which we belong) and culture (social heritage, i.e. the arts, devices, techniques, myths, values, traditions, mores and institutions); we become genuinely human by adapting the norms, cultures and customs of society and adjusting with others by accepting their also.

In order to survive, to procure the means of living, humans must live together. But, as it is said, "Man does not live by bread alone" animals also live together. Animal life revolves around the fulfillment of immediate necessities. He wants to link himself with other through knowledge, work and thinking and by expressing himself. This desire is no less important than the desire to satisfy his immediate needs. The desire to express himself in and through the company of others leads him to realize the virtue of cooperation; he understands that he is one among many. Man has thus formed families, built societies. There exists a bewildering variety of moral principles, religion, ideals, institutions, group and organization, norms and customs. The desire to link oneself with others of similar kind has given birth to a variety of governmental system, legal system, administrative system and educational system. Clashes of interest, tensions and conflicts among men abound and sometimes erupt, threatening the very existence of humanity. But man continues to survive because of the propensity to live together, the desire to unite with others. Man survives in an ensemble of relations based on cooperation; it is here where he gets opportunity to express himself, he

becomes genuinely human. There are several cases of extreme isolation like the "wolf children" of India which illustrate the fact that if the child is abstracted from contact with its fellow at birth, it will grow up into a "feral man"-without knowledge of human speech, without any idea of "right" and "wrong", without being aware of or able to use cultural techniques.

Indeed, we are the product of social living. Society provides opportunities to develop our innate abilities and become truly human. What we think, what we feel and how we feel, what we say and what we do are all shaped by our interaction with other people in collective living. Life goes on within the web of relationships created as a result of interaction of people with one another. This human interaction and the structural arrangements that evolve out of it constitute the essential components of sociology. It focuses in particular on the social life in the modern world a world created by the sweeping changes which have occurred over the past two centuries. Interest in understanding the nature of human beings and their social arrangements has a long past. Why people behave as they do? Why they form groups? Why they marry? Why they go to war or worship? How and why societies differ in the ordering of social arrangements? How social arrangements are maintained and how they change? Why some people break social rules? Thinking minds of all ages have addressed to these questions and others. They have tried to explain what is happening around us and how behavior, experiences and ideas about the social world are shaped by social influences.

1.3.3 Scope of Sociology

Since the days of Comte and Marx, Spencer and Giddins, Durkheim and Weber, sociologists have attempted to define, limit and scope of the field of sociological enterprise. Even so there is still little agreement among sociologists about the proper field of sociology. There are as many definitions of sociology as there are number of sociologists.

"Sociology is a very broad and diverse subject", as the British sociologist Anthony Giddens writes, "And any simple generalizations about it as a whole are questionable". Giddins however points out that the definition of sociology as the science of society is very broadly accepted. Though this short hand definition is essentially accurate, it may seem rather vague or not sufficiently precise as to distinguish sociology from other disciplines. Sociology is one of a family of disciplines including economics, history, psychology, political science and social anthropology which are known as "social sciences". The most important and distinctive feature of sociology is not so much what is studied but how it is studied,

i.e. what is the particular perspective of sociology, its distinct way of looking at the individual and society.

Hence, let us discuss in details scope and the field of sociology. There is no one opinion about the scope of Sociology. V. F. Calberton writes, "Since Sociology is as elastic as a science, it is difficult to determine just where its boundaries begin and end, where sociology becomes social psychology and where social psychology becomes sociology, or where economic theory becomes sociological doctrine or biological theory becomes sociological theory, something, which is impossible to decide." It is maintained by some that Sociology studies everything and anything under the sun. This is rather too vague a view about the scope of sociology. As a matter of fact, sociology has a limited field of enquiry and deals with those problems which are not dealt with by other social sciences.

In the broadest sense, Sociology is the study of human interactions and inter-relations, their conditions and consequences. Thus ideally Sociology has for its field the whole life of man in society, all the activities whereby men maintained 'themselves in the struggle for existence, the rules and regulations which define their relations to each other, the systems of knowledge and belief, art and morals and any other capacities and habits acquired and developed in the course of their activities as members of society.

But this is too wide a scope for any science to deal with properly. An attempt has, therefore, been made to limit and demarcate the field of Sociology. There are two main schools of thought among sociologists on this issue.

One group of writers headed by German sociologist, Simmel, demarcates Sociology clearly from other branches of social study and confines it to the enquiry into certain defined aspects of human relationship. They regard sociology as pure and independent. The other group maintains that the field of social investigation is too wide for any one science and that if any progress is to be made there must be specialization and division and insists that in addition to special social sciences such as Economics, Anthropology, History etc. there is need also of a general social science, i.e. Sociology whose function it would be to inter-relate the results of the special social sciences and to deal with the general conditions of social life. In the opinion of this group Sociology is a general science.

1.4 Education and Society

The relationship of antecedence between the concepts "education" and "society" is one that can be a challenge for social scientists. Anthropologists, sociologists, or other social

scientists may be on conflicting sides of the argument. Some may argue there is no society without education. Therefore, education comes first, and is more important than society. Others may argue that a society must exist before there can be education. Furthermore, education is a reflection of a society, or is influenced by society. Therefore, the society comes first and is more important. Regardless of the side of the argument supported by one group of scholars or another, there is an evident consensus that education and society are interconnected. As a social process, education helps the individuals to lead a purposeful life by moulding and shaping the society with the help of education, society delivers its knowledge, skills, customs, values and behaviour patterns to its generations after generations. Therefore, education helps the society to preserve and continue its culture and creed and helps to sustain purposefully. Again with the changing scenario of the society, education reshapes itself and turns into complex in nature.

Society is a 'web of relationship' and these relations are fundamental for understanding human behavior and different institutions of society. You must be aware about different forms of relations in your family, community and society. Within the family, there are relations like mother, father, son, daughter, husband, wife, brother, sister which we put under primary relations whereas uncle, aunt, nephew, niece are called secondary relatives. There are also tertiary relatives like friends, neighbourhood relations and many other similar relations. These social relations can be understood with role and status in society. Role is a set of actions of an individual. A teacher in school performs various actions pertaining to teaching, evaluation, group activity in the classroom situation and actions concerning school administration. Similarly, he/she also performs actions within family and other situations. Thus, one individual performs multiple roles in everyday life. For instance- A person is playing roles of father for his children, son for his parents, husband for his wife, brother for his siblings, teacher for his students and other roles. This shows that role is changing with changing social context and each role attached with certain position in society called social status. Both role and status are regulated by certain norms and values of the society. In other word, we can say that norms and values are collective conscience and unwritten constitution of any society, largely known among members of society as well as attached with sanctions (reward and punishment). Therefore, the understanding of social relations, role and status, norms and values are core concern of understanding of society. The term "society" is rooted in Latin word societies, means friend and ally. The terms used to describe a relation or interaction among group. The concept of society defined by a large number of thinkers-sociologists, social anthropologist and other social scientists. Among these definitions mostly follow two ways as basic unit in society- first is 'social action' and

another is 'interaction'. American sociologist MacIver and Page consider, "society as a system of usage and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behavior and of liberties". Hence, we can see society as a large group of people who interact with each other, share the same culture, territory and way of life. Its usage is very wide and ranges from one small community. But, the concept of community and society are not same. Society is an abstract, broad and general concept whereas community is constituent of society and characterized with definite territory, close relationship called 'we feeling' and cultural similarity. Talcott Parsons, American sociologist, used term social system for society and considered 'interaction' is the basic unit to explain the human behaviour. For him, every action is not social unless multiplicity of people involved in interaction. Every individual is a member one society or other society. As a member of society, you must be aware of different institutions of society playing significant contribution towards continuity. To understand society, social relationship and its dynamics, it is pertinent to know its basic constituent units i.e. social institutions and social processes. Social institution refers to 'a set of norms' applied to various aspects of human behaviour regulated by well established, easily recognized and relatively stable norms for smooth functioning of society and social relations. There are some important institutions like family, education, religion, economy, polity which play different roles following the norms and values of one particular society. Now we will study these institutions in detail.

1. Family: It is the first school where children start their initial learning. It is called primary socialization agency and parents are called primary socialization agent. The role of teacher is played by mother and other members of family. Even in the formal school system, different roles like teacher, pupil and parents are members of society and always carry their cultural baggage and values of same society. This common cultural baggage also led to common reference of learning and similar constructions. Throughout the ages the family has been a fundamental social institution at the core of the society. Family is a basic unit of any community and society which acts as joining institution between individual and society. It has almost universal existence across the world. It discharges many functions to society and individual from regulating marital bond, legitimate reproduction, care for young, controls human behavior and functioning as an economic unit at least for consumption. It discharges this role with other associated institutions, like marriage and kinship. Family exist almost all human society, however, varies in terms of structure and function from society to society and time to time.

2. Religion: Religion is also one universal institution that exists from primitive to post-

modern society. French sociologist Emile Durkhiem defined religion as unified system of beliefs and practices related to sacred things. Except Karl Marx, there is consensus that religion has functional role in society. One of the most important functions of religion is social control.

3. Economy: Economic institution refers to the rules, procedures and norms of production, distribution, consumption as well as working system and patterns. Economic activities and needs are very of any society irrespective of its stages of development. Karl Marx considered economy is the basic structure of any society on which other institutions are dependent.

4. Education: The process of education takes place in every society. However, its forms may vary from one society to another society. There are two common functions of education in every society. First universal function of education is to socialize the members of society and transmit the culture to the next generation. Second is to fulfill society's needs pertaining to human resource. Major socializing agencies are community, family, peer group and formal educational institutions. Besides this, there are many other functions of education are social mobility and intergenerational change. Present democratic system based on the principle of equal opportunity, competition and achievement, therefore, any educated and competent can enhance his/ her status. Child acquires the values of productive society like achievement, orientation, discipline, liberalism and rationality through this institution.

5. Polity: Each society has some or other system of rules. Political institutions are defined as a system of control through its organizations and legal or legitimate use of force. According to T. B. Bottomore, polity is mainly concerned with division of power and authority in society. These are basic institutions whose prevalence is almost universal with little variation. The structure and functions of these institutions vary with time and can be understood through social processes. Social process describes dynamics of social interactions and social interactions takes place within structure consists of various institutions. Two important social processes are socialization and social control that we will study later on. Secondly, the interaction between School and community has become increasingly formal and bureaucratic. Following this process, schools are becoming mega structure keeping a distance from community and society. John Dewey writes that 'we are apt to look at the school from an individualistic standpoint, as something between teacher and pupil, or between teacher and parent'. The result of this changing situation led to deviation of it role and responsibility. If we consider society as a social system then we may divide it into five sub-systems known as family, education, religion, economy, and politics. Each sub-system

plays its own functions to sustain and maintain the society as a whole. In this way, we can say that all educational institutions are very much part of society.

Society and Education Linkages

Education is generally seen as the foundation of society which brings economic wealth, social prosperity and political stability. It is a major aspect of development of any modern society and most significant indicator of overall development of any region. Emile Durkheim emphasizes the role of education system in the preservation of society and culture, particularly, it is very important in complex societies where families and other primary groups are not fully equipped to prepare the young for adulthood that is expected by larger society. John Dewey wrote extensively on this theme and his two contributions are very appropriate here, the *School and Society* (1899), *Democracy and Education* (1916). He argues that school is a miniature and reflection of society rather individual. The ultimate objective of school and schooling process is to foster the growth of social progress and expansion of democracy. Many other thinkers or practices has been contributed and discussed the relationship between education and society such as Leo Tolstoy, Antonio Gramsci, Paulo Freire, Brasil Bernstein, Ivan Illich, Pierre Bourdieu, Rabindranth Tagore, Sarvepalli Radhakrishnan, M. K. Gandhi etc. Education is concerned with all people and considered as basic social need of all societies. John Dewey viewed that being a social need it performs major functions to the society as following.

(a) Transmission of culture: Human beings are world building creature. The sum total of such creations, its preservation and transmission to the next generation are the core concern of any culture. The culture makes a distinction with other creatures. Each society has its own cultural heritage which they preserve and transmit to next generation. The most important role of education is to transmit the tradition, culture, skill and knowledge to the new members of the society. Thus culture is the most common link between society and education. Now you must be interested to know what is culture and its relation with society and education. Culture is a broad term which includes everything of human society. E.B. Tylor, British social anthropologist, defined culture as 'a complex whole which includes knowledge, belief, art, law, morals, customs, and any other capabilities and habits acquired by man as a member of society'. Since inception of society itself, we can see that each society has some or other mechanism to educate and train their members through various agencies of society, like family, community, and other formal institutions.

(b) Reduce inequality and disparity: Education gives us knowledge and knowledge is power. Education plays a significant role to society by solving the problems which raise

question about its sustainability and stability of society. Rabindrinath Tagore writes "In finding the solution to our problem, we shall have helped to solve the world problem as well....If India can offer to the world her solution, it will be a contribution to humanity." Through education one can acquire knowledge and participate in the process of empowerment. Indian traditional education system was neither open to all nor it had any uniformity. It was elitist in character and supported with religious purpose rather based on rationality which has created socioeconomic inequality. It was introduced to make so called elite group of people who carried the wheel of British Government on their shoulders. After independence, constitutional provisions (Article 21-A and 45) changed this elitist approach to egalitarian approach and the process of empowerment observed in various empirical studies. UN Millennium Development Goals (2000) targeted eight goals in which two are significant here- first is to achieve universal primary education and secondly, gender equity. These have been accepted by 189 countries of the world including India. Following this goal Sarva Sikhsa Abhiyan (SSA) as a national flagship programme was launched. For female literacy many initiatives were taken such as Mahila Sankhya, Kasturba Gandhi Balika Vidyalaya (KGBV) etc. So far as concern of regional disparity, development of any region is directly correlated with education status of that region. Thus, regional development is very much dependent on education, health and economic status of any region.

(c) Social mobility and social change: Education in the present day context is the most important and dynamic force in the life of individual, influencing his/her social development. It functions more as an agent of social change and mobility in social structure. Social stratification is a universal social fact. Social mobility refers the movement of individual and group position or status in the social hierarchy of any society. There are two important factors of social mobility-education and income status. Now, free and compulsory education to all provides opportunity to enhance one's educational and income status to improve the standard of life. Social mobility gives birth another type of socialization called 'anticipatory socialization'. Individual's devotion to particular society gets weaken due to belong to another strata because of social mobility and try to follow the values, cultures and creeds of other strata in which he now belongs to it.

(d) Development of new knowledge: Education is the way to acquire knowledge to achieve success in its life. Through education we develop new knowledge or addition to the existing knowledge to fulfill our new necessity. As we know that necessity is the mother of inventions, from simple savage society till present postmodern society, we can

observe the drastic changes due to many inventions and discoveries to satisfy our needs and for sustainable growth. The initial knowledge of metals, fire and wheel played critical role in ancient development throughout world civilization. It acted as the turning point from food gathering to settled agriculture society. Similarly, there are many other examples of new knowledge in the history of mankind. Contemporary technological revolution through internet, multimedia and communication transform the whole world into global village.

Education is very important for an individual's success in life. Education provides pupils teaching skills that prepare them physically, mentally and socially for the world of work in later life. Higher education helps in maintaining a healthy society which prepares health care professionals, educated health care consumers and maintaining healthy population. If there is a deficit of educated people then society will stop its further progress.

Therefore, we can see the role played by the education process towards society as a whole. Here, Education system included all forms, formal, informal and non-formal education. The combination of these forms may vary with time and space. Informal education process is the oldest form and its existence is as long as society itself. Formal and non-formal are forms of later development. Informal education is characterized with changed relationship between learner and teacher in informal learning context, while the goals of informal education are always rooted firmly in value system. It has no direct concern with degrees or diplomas and supplements both formal and non-formal education.

1.5 Sociology of Education

Every society has its own changing socio - cultural needs and requires an education to meet these needs. Today's needs are conservation of resources, environmental protection, global citizenship etc. Therefore education caters towards meeting of these different needs. Since the needs of the society change, education also changes to coincide with it and satisfies the needs of the society. Hence there is need for studying sociology of education. It helps in understanding in a nutshell:

- ◆ Work of School and Teachers and its relation to society, social progress and development
- ◆ Effect of Social Elements on the working of school and society
- ◆ Effect of Social Elements on the life of individuals

- ◆ Construction of Curriculum in relation to the cultural and economic needs of the society
- ◆ Democratic ideologies present in different countries
- ◆ Need for understanding and promoting international culture
- ◆ Development of Society through the formulation of various rules and regulations and understanding of culture and traditions
- ◆ Need for Promotion of Social Adjustment
- ◆ The effect of social groups, their interrelation and dynamics on individuals

Scope of Sociology of Education:

The scope of sociology of education is vast.

- ◆ It is concerned with such general concepts such as society itself, culture, community, class, environment, socialization, internalization, accommodation, assimilation, cultural lag, subculture, status, role and so forth—
- ◆ It is further involved in cases of education and social class, state, social force, cultural change, various problems of role structure, role analysis in relation to the total social system and the micro society of the school such as authority, selection, and the organization of learning, streaming, curriculum and so forth.
- ◆ It deals with analysis of educational situations in various geographical and ethnological contexts. For e.g. educational situations in rural, urban and tribal areas, in different parts of the country/world, with the background of different races, cultures etc.
- ◆ It helps us to understand the effectiveness of different educational methods in teaching students with different kinds of intelligences.
- ◆ It studies the effect of economy upon the type of education provided to the students, for e.g. education provided in IB, ICSE, SSC, Municipal schools.
- ◆ It helps us to understand the effect of various social agencies like family, school on the students.
- ◆ It studies the relationship between social class, culture, language, parental education, occupation and the achievement of the students.
- ◆ It studies the role and structure of school, peer group on the personality of the students.

- ◆ It provides an understanding of the problems such as racism, communalism, gender discrimination etc.

1.6 Summary

Sociology is the study of human interactions and inter-relations, their conditions and consequences. In this unit we have learnt about the various definitions of sociology and about its nature and scopes. We have discussed about the relationship between education and society and major functions of the society. We have also elaborated the idea of sociology of education along with the scope of educational sociology.

1.7 Self-Assessment Questions

1. What is sociology?
2. Do you think each definition is enough to throw light on what is sociology or rather every definition is necessary to grab the concept clearly? Discuss in three lines what is meant by sociology.
3. Who is E. George Payne?
4. Who is the founder father of sociology?
5. What is the nature of sociology?
6. What is sociological imagination?
7. Name any two aspects which sociology has strengthened among individuals?
8. What are the three major scopes of sociology?
9. Why sociology is regarded as pure and independent?
10. Who opined sociology is a science of society?
11. How culture is transmitted from generation to generation?
12. What is social mobility?
13. Name any two linkages of society?
14. What do you mean by educational sociology?
15. Write two scopes of educational sociology?

1.8 References

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Unit 2 □ Sociology as the Foundation of Education

Structure

- 2.1 Objectives**
- 2.2 Introduction**
- 2.3 Sociology as the foundation of Educational Studies**
- 2.4 Approach of Sociology**
 - 2.4.1 Structuralism Functionalism**
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 - 2.5.1 Cohesion**
 - 2.5.2 Social Inequality**
 - 2.5.3 Interdependence**
 - 2.5.3 Equilibrium and Role of Education**
- 2.6 Summary**
- 2.7 Self-Assessment Questions**
- 2.8 References**

2.1 Objectives

After going through this unit, you will be able to ...

- ◆ discuss sociology as the foundation of educational studies;
- ◆ understand the approaches of sociology;
- ◆ define the equilibrium and the role of education;
- ◆ understand the concept of sociological assumptions.

2.2 Introduction

In this unit, we shall discuss various aspects of sociology. It includes the notion how sociology builds the superstructure of education. The relation of education and sociology

is again emphasized and discussed here. It assembles different approaches, concepts of sociology. Another important aspect of this unit is a discussion of different sociological assumptions. Thus, this unit provides an in depth understanding in the field of sociology.

2.3 Sociology as the Foundation of Educational Studies

Sociology and Education as two branches of knowledge, concerned essentially with man and his life. Relationship between sociology and education has always been a subject of debate. Education and sociology are mutually interrelated and interdependent disciplines. They are so closely intertwined and interconnected that their subject matter and method of study are often overlapped to a great extent. All societies have their own ways and means of meeting this need. Education is an effective process of meeting this need. Education does not only transmit the past cultural heritage but also helps to develop the basic criteria which help us to adopt and adjust with our modes of living. It may help in developing new social patterns in the areas of health, leisure, vocation and family life. Reconstruction and adaptation are necessary but with the advent of scientific developments, industrialization and technological advancements, the wise use sometimes use as a weapon of misuse which are disturbing the urban as well as rural pattern of living. The relationship of education and sociology can be cleared through following points.

- ◆ Sociology is the science of society and education in an implicit aspect of any social system.
- ◆ Sociology studies the structure and functions of social system, while education is one of the important functions of any social system.
- ◆ The prime concern of sociology is socialized individuals. Education is the means for achieving the goals of sociology.
- ◆ Education is the laboratory and workshop of sociology.
- ◆ Sociology attempts to ascertain the functions performed by the educational system while education adopts the principles of sociology to improve its functioning.
- ◆ In the modern society, sociology generates the data base which is consumed by educational system to realize the goal of social life.
- ◆ Sociology develops the law and principles which are adopted by the educational system for its improvement.
- ◆ Education preserves the social and cultural heritage which is owned by sociology.

Society is the prime factor in determining the educational patterns so that its socio cultural needs may be satisfied and continues to grow.

Emile Durkhiem who first clearly indicated the need of a sociological approach to the study of education. He considered that education to be something essentially social in character, in its origin and its function and that as a result of theory of education relates more clearly to sociology than any other science.

Sociology and Curriculum:

Sociology helps us to conceptualize curriculum. According to educational sociology, Curriculum is organized so that it may help in achievement of social aims. The social progress of the society and the nation depends upon the curriculum in the schools and colleges, due to this reason the sociologist consider it is essential to organize the curriculum carefully and properly.

In the word of eminent educationist, “Education is not to be confined to the study of a few subjects alone is to be present any epitomized study of the diversified social life.”

Following sociological principles should be kept in view while construction curriculum.

- ◆ The curriculum should be such that it helps in achievement of the social aim of education. The curriculum should be chosen on the basis of the problems and the needs of society.
- ◆ But it should also pay the attention to the real problems and interest of the pupils. Curriculum should be so organized and its relationship with instructional methods should be such that the curriculum becomes effective medium to keep a control over society.
- ◆ Through curriculum the cultural values should be brought to light and through it the high ideals of the society should be transmitted to the new generation.
- ◆ The curriculum should be such that it develops an attitude of respect to all vocations. It should develop a sense of dignity of labor among students.
- ◆ The stress should be on a futuristic social change rather than bringing immediate change in individual's behavior.
- ◆ The curriculum should be dynamic flexible and changing in nature.
- ◆ The curriculum should be able to develop a problem solving attitude among the students, they should understand and solve the problem independently.

- ◆ There should be provision of social programs for participation in social life.
- ◆ The curriculum should be flexible and changeable.
- ◆ It should change continuously according to changing social objectives.
- ◆ Curriculum planning should be based on the problems and need of society on the immediate concerns, problems and interest of pupils.
- ◆ The curriculum should reflect the basic cultural values of the society and should be an agent in the transmission of the highest values.
- ◆ Curriculum should include subjects like music, art, vocational subjects, physical education, language, physical sciences as well as biological sciences.

Sociology and Method of Teaching:

Educational sociologist advocates the use of project method, socialized techniques, Group discussion and techniques of group dynamics. They also encourage co-operative learning, problem solving and democratic method of teaching. Those educational methods are good which gives knowledge to the individual who will enable the students to adapt and adjust to different social situations. Sociology gives importance to group methods of teaching. Methods which are able to develop democratic attitude among children should be the good method of teaching.

According to sociological point of view, the method of instruction is effective only when the skill and knowledge acquired in the classroom are actually use by the individual in the adjustment to social situation.

An individual should be able to achieve social correlation by use of knowledge and skill received in the school.

The method of teaching should be stress on the social behavior outside the class while teaching.

The method of teaching should make use of all possible social resources and social operative force in the social life in order to develop the capacity in every individual for social adjustment.

The social powers currents in the society should be used in teaching system for increasing the social co-relationship.

Sociologist suggests that teaching should be done through cultural and social programs.

In teaching teacher will develop problem solving and constructive thinking.

For this socialized techniques, project and group methods fulfill most of the conditions.

Student reacts better to co-operative learning in which there is sharing in the teaching learning process. Co-operative group patterns of learning lay emphasis on group interaction.

Sociology and Teacher:

Following are the important sociological aspect and consideration for a teacher to be followed before teaching such as.

- ◆ Teacher should be committed to society.
- ◆ He/she should know the main institution and powers that mainly influence a student.
- ◆ He/she should know the instruments of social development, available in extramural environment.
- ◆ He/she should have capacity to use this knowledge in school Education.
- ◆ A teacher should know about the process of socialization among students and the method of interaction and programs for social development.

Education as a Process of Social System and Socialization:

Social system can be explained as an interconnected and organized activities which consist of parts that are inter-dependent, to produce common results , Social systems are created by human beings and are strengthened by man's attitudes, perceptions, beliefs, habits and expectations. In social system two or more people are constantly interacting and practice similar approaches attitudes and social values. Society transmits its knowledge, skills, values and behaviour pattern to its younger generation ensuring preservation and continuity.

Education as a social process:

- ◆ Education takes place in the society and therefore it is influenced by society.
- ◆ School as a social institution educates its younger members.
- ◆ Education helps to mould the society by moulding its younger members.

Education as a process of Socialization:

- ◆ Education takes place through social interaction.

- ◆ Informal education takes its place outside the school.
- ◆ It is more than mere giving instruction.
- ◆ Formal education has definite direction and definite purpose.

Education as a Social System:

The education system is composed of many distinct sub-system or parts, each with their own goals. Together these parts make up a functioning whole. Each part is dependent on the other for smooth functioning.

Willard Waller gives five reasons for education to be regarded as social system:

- ◆ In education different personnel are working, who contribute towards educational goals.
- ◆ Education has a social structure as the result of social interaction within the school.
- ◆ It is bound by strong social relationship.
- ◆ It is bound by a feeling of belonging.
- ◆ It possesses its own culture, tradition, and way of doing things.
- ◆ Education helps in transmitting folkways, more institutional patterns in social organization.

It has a close relationship with the environment and they complement each other, Education in school prepares students with living skills, knowledge and expertise necessary for the society. The education is provided with resources, building and personnel (parents, teachers, students) in order to function. As a social system education has a formal and informal structure, the formal structure refers to the role and function of the administration. The informal system refers to its social relationship that helps the organization to function. When you enter in school we see office, member of the school staff, classrooms take up the most of the physical structure of school. Within a classroom, the teacher and students are the main personnel. We see specific order in the classroom, seating arrangement, work groups, location, style of leadership, class size, types of students. All the factors in education system affect the relationship between position holders and the other. Each classroom has a distinct climate and social structure. The education system exists in a larger societal context, including the local community, state and central governments rules and regulations and funding.

Therefore, an education system is where peoples, pupils, building, textbooks, and equipment interact with each other in a social environment. According to Getzels, social system model is best suited for education system, because it emphasize on process of synthesizing the society with its culture, values, socioeconomics, political system with the need of the individuals. Every school member, student, teacher, head, and other staff play their important roles towards achieving the educational goals. In school teacher manages his classroom, interact with students and the environment, he carries all responsibility required for his positions. In school different activities are organized, all the activities are influenced by society's culture, policies, values and are undertaken by the individual as part of social process. So the success of the individual and the organization are based on factors like expectations, need, satisfaction, role and goal. Within the education system the school has certain roles and expectations that are designed to fulfill the goals of the system. Each school consists of individuals with certain personalities and need whose interaction make up what is commonly known as social behavior. Education system is also under pressure from the community members to take over greater roles in child care program. Each society has certain goals for its educational system that are put in to practice in school and classroom. In the school the stated goals must be translated in to action. Members of the educational organization holding different roles, teachers and administrators desire high quality education but they also have personal motivation. Schools bring peer together in classroom and for other school related activities. Thus group sub-culture flourishes in schools. School plays an important part in helping diverse individuals to see themselves as citizens and therefore to internalize skills. From above we can say that in education system, school performs many roles and play different activities, as a school system has its roles and function of administration while the system has a network of social interaction and relationship for it to function. It emphasizes on the process of interaction of individuals and the role of each individual play in the school system. In the school there are teachers principals, students, etc. each has a defined social position. These social positions are distributed from top to bottom, in hierarchical order. All individuals interact with one another. This human interaction within an education system may be described as social system hence we say that education is a social system.

From the above discussion it may be stated that without sociological understanding, the educational studies is incomplete. From the very beginning of the civilization the importance of learning was realized by the society. As a result, learning, training as well as teaching have been the inseparable part of the social aspirants. So, sociology as a subject which deals with the society as well performs as a foundation of educational studies.

2.4 Approaches of Sociology

Sociology is the scientific study of the individual and group behavior within society. A standard textbook approach emphasizes several theoretical approaches to understanding human behavior; however, there are four main approaches: Structural-Functionalism, Social-Conflict, Symbolic-Interactionism and Feminism. The structuralism-functionalism has been discussed below:

2.4.1 Structuralism-Functionalism

Structural-Functionalism is often referred to as Functionalism and is considered an objective means to understanding macro aspects of human behavior in the context of society. This theory adopts the notion that society is made up of parts that contribute to stability in society. Society is thus considered to be a whole unit, which includes many parts interrelated and works together to function. Structural-functionalism believes that society is like a human body, in which each part plays a role and all are dependent on each other for survival. Institutions such as education are like important organs that keep the society/body healthy and well. Social health means the same as social order, and is guaranteed when nearly everyone accepts the general moral values of their society.

Structural functionalists believe the aim of key institutions, such as education, is to socialize children and teenagers. Socialization is the process by which the new generation learns the knowledge, attitudes and values that they will need as productive citizens. .

Although this aim is stated in the formal curriculum, it is mainly achieved through "the hidden curriculum", a subtler, but nonetheless powerful, indoctrination of the norms and values of the wider society. Students learn these values because their behavior at school is regulated until they gradually internalize and accept them. Education must, however perform another function. As various jobs become vacant, they must be filled with the appropriate people. Therefore the other purpose of education is to sort and rank individuals for placement in the labor market. Those with high achievement will be trained for the most important jobs and in reward, be given the highest incomes. Those who achieve the least, will be given the least demanding (intellectually at any rate, if not physically) jobs, and hence the least income.

Emile Durkheim (1858-1917), is considered to be the first person to recommend that a sociological approach be used in the study of education. He said that society can survive only if there exists among its members a sufficient degree of homogeneity. Education

perpetuates and reinforces this homogeneity by fixing in the child, from the beginning, the essential similarities that collective life demands.

Durkheim attempted to understand why education took the forms it did, rather than judge those forms.

He points out that, Education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu for which he is specifically destined. Durkheim observed that education takes different forms at different times and places showing that we cannot separate the educational system from the society for they reflect each other.

He stressed that in every time and place education is closely related to other institutions and to current values and beliefs.

Durkheim outlined his beliefs about the functions of schools and their relationship to society.

Durkheim argued that education has many functions:

1. **To reinforce social solidarity:** Learning about individuals who have done good things for the many makes an individual feel insignificant. Makes individuals feel part of a group and therefore less likely to break rules.
2. **To maintain social role:** School is a society in miniature. It has a similar hierarchy, rules, and expectations to the "outside world." It trains young people to fulfill roles.
3. **To maintain division of labor:** School sorts students into skill groups, encouraging students to take up employment in field's best suited to their abilities.

According to him, moral values are the foundations of the social order and society is perpetuated through its educational institutions. Any change in society reflects a change in education and vice versa. In fact education plays an active role in the process of change.

Durkheim was interested in the way that education could be used to provide French citizens the sort of shared, secular background that would be necessary to prevent anomie in modern societies. He equated classrooms to small societies 'or agents of socialization.

The school acts as an intermediary between the affective morality of the family and the rigorous morality of the life in society.

Durkheim spoke about issues which are real even today, the needs of different segments of society with respect to education, discipline in schools, the role of schools in preparing young people for society, the relationship of education to social change, cross-cultural research and the social system of school and classroom.

Drawback of Durkheim's Functionalism

Durkheim did not deal with some aspects of education such as the function of selection and allocation of adult roles, the gap between societal expectations of schools and actual school performance. It does not adequately explain how social change occurs. Furthermore, dysfunctions may continue, even though they don't perform or act according to their expected levels.

Drawback of Structural Functionalism

According to Sennet and Cobb, to believe that ability alone decides who is rewarded is to be deceived.

Meighan agrees, stating that large numbers of capable students from working class backgrounds fail to achieve satisfactory standards in school and therefore fail to obtain the status they deserve.

Jacob believes this is because the middle class cultural experiences that are provided at school may be contrary to the experiences working-class children receive at home.

In other words, working class children are not adequately prepared to cope at school. They are therefore culled out from school with the least qualifications, hence they get the least desirable jobs, and so remain working class.

Sergeant confirms this cycle, arguing that schooling supports continuity, which in turn supports social order.

Criticism of Functionalism

Functionalism fails to recognize the number of divergent interests, ideologies and conflicting interest groups in society. In heterogeneous societies each sub-group may have its own agenda to further its own interests.

It is difficult to analyze individual interactions such as classroom dynamics of teacher-student or student-student interactions from this perspective.

It does not deal with the content of the educational process- what is taught and how it is taught.

Individuals do not merely carry out roles within the structure, they create and modify them.

2.5 Sociological Assumptions

Structural Functionalism is a sociological theory that explains why society functions the way it does by emphasizing on the relationships between the various social institutions that make up society (e.g., government, law, education, religion, etc).

The structural-functional approach is a perspective in sociology that sees society as a complex system whose parts work together to promote solidarity and stability. It asserts that our lives are guided by social structures, which are relatively stable patterns of social behavior. Social structures give shape to our lives - for example, in families, the community, and through religious organizations. And certain rituals, such as a handshake or complex religious ceremonies, give structure to our everyday lives. Each social structure has social functions, or consequences for the operation of society as a whole. Education, for example, has several important functions in a society, such as socialization, learning. Functionalism also states that society is like an organism, made up of different parts that work together. Thus one of the key ideas in Structural Functionalism is that society is made-up of groups or institutions, which are cohesive, share common norms, and have a definitive culture.

Assumptions

There are a number of key assumptions in Structural Functionalist theory. Structural Functionalists look at institutions individually as though they are divorced from other institutions. This is a mistake, as institutions are interlinked in society and those employing a structural functionalist approach should be taken into consideration the network of relationships that exist between these institutions.

The key Assumptions of the structural functionalist theory are discussed below-

2.5.1 Social cohesion

Social cohesion describes the bonds that bring people together in a society, it refers to the extent of connectedness and solidity among groups. It identifies two main dimensions

- ◆ The sense of belonging to a community
- ◆ The relationships among the members of community

In order for groups to be cohesive in a social context, positive membership attitudes

and behaviors have to be produced and maintained. Social cohesion can be looked at both an individual and group level. Individual-levels include an individual's desire or intention to remain a part of a group, her attitudes and beliefs about the group, the individuals' intention to sever, weaken, maintain, or strengthen her membership or participation in a group, and her susceptibility to group influence. Social cohesion at a group level is directly affected by the individual members.

2.5.2 Social inequality

Social inequality refers to any scenario in which individuals in a society do not have equal social status. It is characterized by the existence of unequal opportunities and rewards for different social positions or status within a group or society. Areas of potential inequality include voting rights, freedom of speech and assembly, the extent of property rights and access to education, health care, quality housing and other social goods. Social inequality is an important characteristic of Structural Functionalism as the theory assumes, since inequality exists, there needs to be a certain level of inequality in order for a society to operate. One possible function of inequality is to motivate people, as people are motivated to carry out work through a rewards system. Rewards may include income, status, prestige, or power.

Gender inequality offers a good illustration. According to Structural Functionalist perspective, women being subordinate to men, allows the wage-earners to function smoothly as everyone in the society knows his or her respective position in the hierarchy. The implication is that, because society is functioning smoothly with gender stratification, such stratification is acceptable and efforts should not be made to change the arrangement. This example illustrates that Structural Functionalism is generally seen as being supportive of the status quo.

2.5.3 Interdependence

Interdependence is a central theme in structural functionalism; it refers to the parts of society sharing a common set of principles. Institutions, organizations, and individuals are all interdependent with one another.

2.5.4 Equilibrium and Role of Education

Another key characteristic of Structural Functionalism is that it views society as constantly striving to be at a state of equilibrium, which suggests there is an inherent drive within human societies to cohere or stick together. This is known as the cohesion issue.

Societies strive toward equilibrium, not through dictatorial mandate by the leaders of society but rather because the social structure of societies encourages equilibrium.

Structural Functionalism does much to explain why certain aspects of society continue as they always have, despite some phenomena being clearly less beneficial for society as a whole (e.g., Jim Crow laws). However, Structural Functionalism falls short in explaining opposition to social institutions and social structure by those being oppressed.

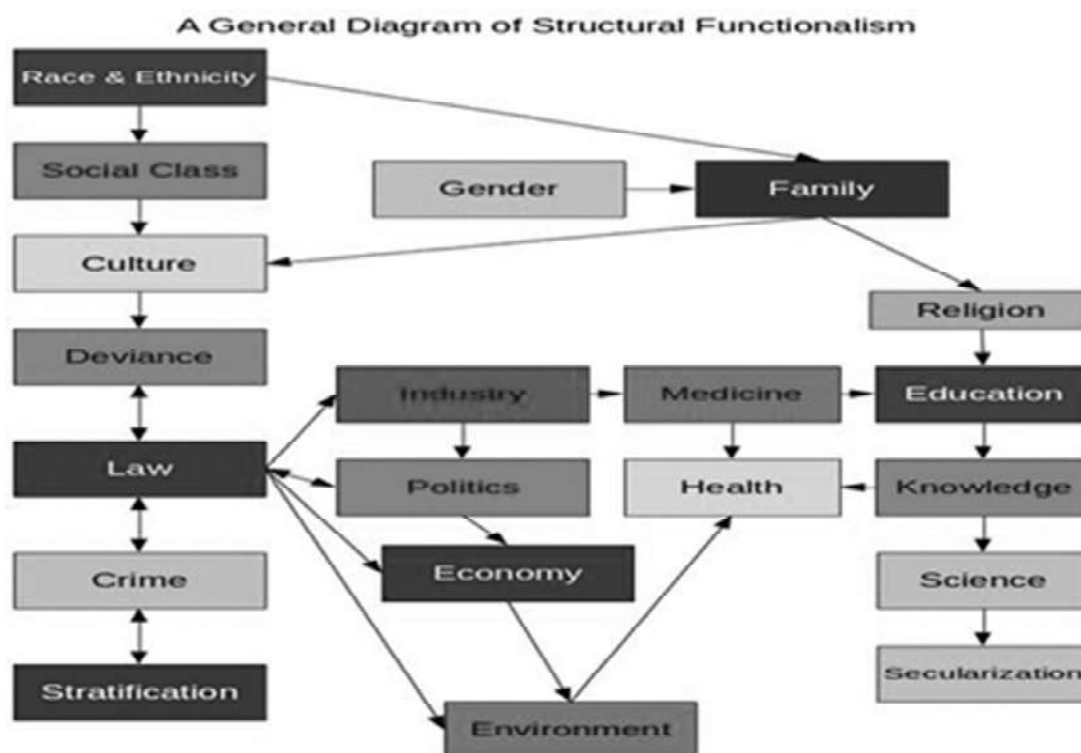


Fig. : General Diagram of Structural-Functionalism.png -

Source : Wikimedia Commons

2.6 Summary

In this unit, we have discussed about sociology as the foundation of educational studies and curriculum and Teaching methodologies depend on sociology. We have learnt about education as a process of socialization and also about the structuralism and functionalism approaches of sociology. This unit has tried to explain the sociological assumptions, social cohesion, social inequality, interdependence in Structural Factionalism.

2.7 Self-Assessment Questions

1. Define education as a process of social change?
2. State the relation between education and sociology?
3. Do you think if we don't get educated, social change can happen?
4. Write the difference between structuralism and functionalism?
5. Name any two agents of socialization.
6. State any one function of education according to Durkheim.
7. What is social cohesion?
8. What is social inequality?
9. Define social interdependence.
10. Which one, according to you is the best approach to understand the individual and group behavior within society?
11. Do you think that there is any linkage between society and education?

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Unit 3 □ Education for Socialization

Structure

- 3.1 Objectives**
- 3.2 Introduction**
- 3.3 Social Group**
 - 3.3.1 Concept of Social Group**
 - 3.3.2 Characteristics of Social Group**
 - 3.3.3 Social Group and Role of Education**
- 3.4 Types of Social Group**
 - 3.4.1 Primary Group**
 - 3.4.2 Secondary Group**
 - 3.4.3 Tertiary Group**
- 3.5 Socialization Process**
 - 3.5.1 Socialization and Role of Family**
 - 3.5.2 Socialization and Role of School**
- 3.6 Summary**
- 3.7 Self-Assessment Question**
- 3.8 References**

3.1 Objectives

After going through this unit, you will be able to -

- ◆ acquaint with the concept and characteristics of social Group;
- ◆ discuss the types of Social Group;
- ◆ explain the concept and process of of socialization.

3.2 Introduction

In unit one and two, we provided you a detailed understanding of the concept, nature, scope and approaches of sociology. In this unit we shall study the concept and characteristics of Social groups, the types of Social group. This unit also throws light on the socialization process and the role of family and school.

When a baby takes birth, he/she becomes the member of a family and takes identity from the family. But the baby is not confined to the family throughout its life. He/she goes out of the family and shares the experiences of the people in the world outside. Man is a social animal; he is not only a member of the family. The Greek philosopher Aristotle said that Man is a social animal. He who does not live in society is either as a beast or as an angel. Man live in the society by maintaining and following some social relationships. Society starts with and for the people. The members of the society interact and establish relationship with the other member of the society to keep the society alive. These relationships and interactions in the society between and among the members take place through some forms. These forms are named as social group. Every individual belongs to one or the other group. His behavior pattern is influenced by the functioning of the group to a great extent. The study of group has, hence, achieved great significance these days.

The process of socialization is another aspect in this unit. A child becomes the member of the society by the process of socialization. Socialization is the process by which the new generation learns the knowledge, attitudes and values that they will need as productive citizens. Socialization is the process by which an individual becomes a recognized, cooperative and able member through his interaction with social environment. Socialization is a process through which an individual learn kind of behavior, values and other's expectations.

In details about social group along with the concept of socialization will be discussed in this unit

3.3 Social Group

3.3.1 Concept of Social Group

Groups are the salient feature of the complex social set up. We know that society is composed of people. When the members of the society make "contact" and "communicate" directly or indirectly with the other members of the society, it takes the form of Social Group. These groups of the society are considered as the social group when the members

stimulate and respond to one another in a meaningful way. Men everywhere live in group. The life of man is to an enormous extent a group life. Social groups are the essential part of our social arrangement. Social group is the collection of people who interact with one another directly or indirectly. We should remember that mere congregation of people in physical area does not form social group unless the member contact and communicate with others. Social relationship in the form of social contact and communication are the essential feature of social groups. Social groups are established to realize some common interest of the group.

Let us know about few definitions of group.

Definition of Social Group:

To be clear about the concept of Social Group, we can go through the various definitions given by some eminent sociologists-

Ogburn and Nimkoff, "Whenever two or more individuals come together and influence one another, they may be said to constitute a social group."

Sheriff and sheriff, "A group is social unit which consists of number of individuals who stand in (more or less) definite status and role relationship to one another which possess a set of values or norms of its own regulating the behavior of individual members at least in matters of consequence to the group."

Harry M Johnson, "A social group is a system of social interaction."

William: "A social group is a given aggregate of people playing inter-related roles and recognized by themselves or others as a unit of inter-action."

R. M .MacIver and Page, "Social group is any collection of human beings who are brought into human relationships with one another."

The above definitions help us to get a clear concept of social group.

3.3.2 Characteristics of Social Group

The following features are reflected in the Social Groups. Without these, the groups lack the social significance.

Collection of individual:

Social groups are the collection of individuals; without individual, there can be no group. Thus, collection of people is the most significant feature of social group.

Inter-relation of members:

Without interaction and interrelation, mere collection of members cannot be considered as social group. To be a social group, members must interact among themselves.

Feeling of unity:

Another essential characteristic of social group is the feeling of unity. This feeling develops a sense of sympathy and co-operation among the members.

Mutual awareness:

In social group, members are aware of the other members' interest, need and expectation.

Common purpose:

The most significant feature of social group is common purpose. Each social group is established with a common objective in view and the members work for its realization.

Common behaviour:

The members of the group behave in a more or less similar way. Collective behaviour is the feature of social group.

Organization:

A social group is always organized. It cannot remain unorganized.

Group norms/standards:

As the social groups are organized groups, they are determined by some norms which the members have to observe.

Control over members:

The groups have control over the members so that the norms of the group are not unobserved and destroyed.

Size of the group:

Variation in size is another feature of social group. Every group involves an idea of size. A group may be small, consisting of two people or large, consisting of lakhs of members.

Duration:

The stability or duration of the social groups varies from each other. Some groups are temporary unstable but some groups are stable like family.

Changeability:

The social groups are dynamic in nature, adaptable to changes. Old members die, new members are born. They are subject to change.

3.3.3 Social Group and Role of Education

Social group provides requirement to the needy people belonging to this community. The satisfaction of this need plays a pivotal role and works as a force among individuals and unites them in the social groups. Society has divided people into different groups according to their needs and interests. These groups have reciprocal role in the society. They help one another and satisfy the need of the society and its people. The function of the institution depends upon the groups of people working in them.

Education plays a vital role in regulating individual behaviour through transmitting a way of life and communicating ideas and values to the new generation. One way that education contributes to the regulation of society conducts as well as on the other side, it transmits its social heritage and helps to survive the social order by preparing the younger ones for their adult roles to maintain the society. Through the process of education society regulates the behaviour of social groups and enforces conformity to its norms.

3.4 Types of Social group

Man's life is a group life to a large extent. If a person lives in society, he typically is also a member of a number of groups which may themselves be considered as existing in a society. A group is a number of people involved in a pattern of association with one another. Typical groups are a clique of friends, a political party, and a sports club. Two or more persons in interaction constitute a social group. It has common aim. In its strict sense, group is a collection of people interacting together in an orderly way on the basis of shared expectations about each other's behavior. As a result of this interaction, the members of a group feel a common sense of belonging.

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

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

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

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

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

The Sociological conception of group has come to mean as indicated by Mckee, " a plurality of people as actors involved in a pattern of social interaction, conscious of sharing common understanding and of accepting some rights and obligations that accrue only to members.

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

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

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

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

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

3.4.1 Primary Group

No two groups are created equal. Each typically has its own purpose, culture, norms, etc. Sociologists differentiate between several different types of social groups. Primary groups are those that are close-knit. They are typically small scale, include intimate relationships, and are usually long lasting. The members of primary groups feel a strong personal identity with the group.

In that case, the nuclear family is considered the ideal primary group by some sociologists, it is not the only example. Many people are also a member of a group of close friends. This group is usually small, and the relationships are still close-knit and enduring, so it is also a primary group. The term 'primary' is used with these groups because they are the primary source of relationships and socialization. The relationships in our primary groups give us love, security, and companionship. We also learn values and norms from our family and friends that stay with us for most, if not all, of our lives.

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

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

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

certain face-to-face associations or groups like the family, tribe, clan, play groups, the gossip groups, kinship groups, the community groups, etc, as primary groups. These groups are primary because they are always "first" from the point of view of time and importance. "It is the first and generally remains the chief focus of our social satisfactions".

Characteristics of a Primary Group

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

1. Closeness or Physical Proximity:

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

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

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

2. Smallness:

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

3. Durability:

Primary group is relatively, a permanent group. Intimacy between the members becomes deeper because they meet frequently and are closely associated with one another. The longer is the duration of the acquaintance, the greater the intimacy. All the members of the

primary group try to fulfill the condition of continuity or durability of relationship.

4. Identity of Ends:

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

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

5. Relationship is an end in itself:

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

6. Relationship is Personal:

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

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

7. Relationship is Inclusive:

In the primary group, we face our fellows as total human beings. A person comes to know his fellow in all the details of his life, as a whole being. A person in the primary group

is not merely a legal entity, an economic cipher or a technological Cog. He is all of these, rolled into one. He is the complete concrete person.

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

Importance of Primary Group:

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

Individual point of view:

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

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

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

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

Societal point of view:

Primary groups are important not only from the individual's point of view, they are equally important from societal point of view. Primary group acts as an agency of social control. It not only provides security to the members but also controls their behaviour and regulates their relations.

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

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

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

3.4.2 Secondary Group

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

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

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

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

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

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

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

Characteristics of a Secondary Group:

The characteristics of secondary group are as follows:

1. Large in Size:

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

2. Formality:

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

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

3. Impersonality:

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

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

4. Indirect Cooperation:

Indirect cooperation is another characteristic of secondary groups. In it, members do different things interdependently. All contributes to the same result, but not in the same process. They do unlike things together. In the large scale organization where division of labour is complex, the members have not only different functions but different powers, different degrees of participation, different rights and obligations.

5. Voluntary Membership:

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

6. Status Depends upon Role:

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

Importance of Secondary Group:

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

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

The followings are the advantages of secondary groups:

1. Efficiency:

The secondary group helps its member to improve their efficiency in their specific field of activity and in consequences, they become experts. The emphasis is on getting the job done. Sentiment, emotion is subordinated to achievement. A formal authority is set up with the responsibility of managing the organization efficiently. The secondary relationships are instrumental in accomplishing certain specific tasks. In this sense, they may be regarded as functional in character.

2. Wider Outlook:

The secondary group broadens the outlook of its members. It accommodates a large

number of individuals and localities which widens the outlook of its members. It is more universal in its judgment than the primary group.

3. Wider Opportunities:

The secondary groups have opened channel of opportunities. A large number of professions and occupations are opening the way for specialized careers. Secondary groups provide a greater chance to develop individual talents. The talented individual cannot rise from an unknown background to the highest position in business, industry, civil and technical services.

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

Difference between Primary Group and Secondary Groups:

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

1. Size:

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

2. Physical Proximity:

Primary groups are based on close contacts. People in these groups do not merely know one another and interact frequently. But they know one another well and have strong emotional ties. Secondary groups do not give its members feeling of close proximity that primary groups give. In primary group, one is concerned with the other person as a person, but as a functionary who is fitting a role.

3. Duration:

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

4. Kinds of Cooperation:

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

5. Types of Structures:

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

6. End in itself versus Means to an End:

Primary groups are an end in themselves. Individuals enter into primary relations because such relations contribute to personal development, security and well-being. Secondary group on the other hand is goal oriented.

Membership is for some limited and well-defined objective. For example, if marriage is done purely with an economic gain, it lacks warmth and quality which we think should go into marriage. On the other hand, members of the secondary group value extrinsic political, economic or other benefits of the relationship rather than relationship itself.

7. Position:

In primary groups, the position or status of a person is fixed according to his birth, age and sex. But in secondary groups, the position of a person is determined by his roles. For example, in family, the position of father is based upon birth, whereas in a trade union the position of the president depends upon the roles he plays in the union.

8. Difference in Development of Personality:

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

9. Relationship:

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

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

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

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

10. Social Control:

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

Neighborhood and family control is very complete control and the individual sometimes wishes to escape it by getting into more impersonal life of a larger setting such as a big city. Secondary group on the other hand, uses formal means of checking deviation of violation of norms. Formal agencies of social control are more effective as formal relations exist between the members.

3.4.3. Tertiary group

Any group accepted as model or guide for shaping one's attitude, behavior and evaluations is called a tertiary group or reference group. For members of a particular group another group is a tertiary group if any of the following circumstances prevail—

- ◆ When members of the first group aspire membership in the second group, the second group becomes the tertiary group,

- ◆ When members of the first group strive to be like members of the second group,
- ◆ When the members of the first group derive some satisfaction from being unlike the members of the second group in some respect and even strive to maintain the difference between themselves and the members of the second group.

3.5 Socialization Process

Concept:

After taking birth the child engages himself in the fulfillment of animal needs. As he grows up, he undergoes changes according to the desires, recognitions, and ideals of his society. Adults are inspired with the ideals of the society. The child has to learn all these social processes, and then only he would achieve proper development of his personality. It is a lifelong process through which people learn the values and norms of a given society. According to Drever, "Socialization is a process by which the individual is adapted to his social environment (by attaining social conformity), and becomes a recognized, co-operating and efficient member of it."

Definition:

According to the anthropologists like Margaret Mead and Linton, socialization is the process of adopting the culture of any group. Under culture we include the traditions, attitudes, habits, knowledge, art and conventions of a group.

According to Ross, socialization involves the development of a feeling and ability of companionship and intention of working together.

According to Cook, as consequences of the process of socialization the child himself takes social responsibility and contributes in the development of the society.

Process of Socialization:

Among the various factors which play vital role in this process, the following are the prominent one -

1. Child Rearing:

The upbringing of a child plays a significant role in the socialization of a child. As the way in which the parents bring up the child and as the atmosphere which is available to the child in his early childhood, accordingly the feelings and experiences develop in the child. Parents build cultures, norms, customs among their children through this process of socialization which in education termed as informal education.

2. Sympathy:

Like upbringing, sympathy also plays an important role in the socialization of a child. It may be noted that during infancy, a child is fully dependent on his family for the fulfillment of all his needs requirements. Not only the fulfillment of the needs enough, others should also show full and real sympathy with the child. It is sympathy which develops we- feeling in the child and he learns to discriminate between his real well-wishers and other members of society. He begins to love those persons more and more who behave with him sympathetically.

3. Co-operation:

Society makes the child social. In other words, the co-operation of society plays an important part to socialize the child. As the child receives co-operation of others towards him, he also begins to extend his hearty co-operation towards other members of society.

4. Suggestion:

Social suggestions powerfully influence the socialization of a child. It is natural fact that a child acts according to the suggestion received from his well-wishers. Thus, suggestion determines the direction of social behavior.

5. Identification:

Sympathy, love and suggestion of parents, relations and well-wishers develop in the child a feeling of identification with others. Those who behave with the child sympathetically, the child considering them as his well-wishers, begins to act according to act according to their ideals, language and standard of living.

6. Imitation:

The basic factor in socialization is the process of imitation. This is the most potent way of learning by a child. He imitates the behavior, impulses and feelings of his family members. In this way, learning by imitation is the most powerful means of socializing a child.

7. Social Teaching:

Besides imitation, social teaching also influences the socialization of a child. It may be noted that social teaching takes place in the family, among friends and relations who guide the child in one way or the other.

8. Reward and Punishment:

Reward and punishment have a great influence on the socialization of a child. When a child behaves according to the ideals and belief of society, people appreciate and approve his behavior. On the contrary, when he does some anti-social act, he is criticized and condemned by society. This type of punishment weans the child away from unsocial activities leading towards proper socialization.

3.5.1 Role of Family in Socialization:

Family is a fundamental social institution in society, the family, is considered the primary and most important agent of socialization. Family typically consists of a man and woman and their children or two or more people who usually reside in the same home and share same goals and values. Traditionally, in all societies, the family has always been seen as a social institution; that has the biggest impact on society.

Everyone is born into some form of family, with the family taking the responsibility of nurturing, teaching the norms or accepted behaviors within the family structure and within society. Basically it may be say that the process of socialization begins for every one of us in the family. Here, the parental and particularly the maternal influence on the child are very great. The intimate relationship between the mother and the child has a great impact on the shaping of child's abilities and capacities. The parents are the first persons to introduce to the child the culture of his group. The child receives additional communications from his older siblings, i.e. brothers and sisters, who have gone through the same process - with certain differences due to birth order and to the number and sex of the siblings.

3.5.2. Role of School in Socialization:

School is the essential part of the society. It works like the social organization because school. Provides an exposure to every individual and it prepares the students to learn social roles according to their capacities in the school. Every student passes most of the time of his day in school and this time is utilized to learn different social things. Every individual learns about social life, social norms and social believes in school. Hence, in the process of socialization school plays a very significant role.

Most important function of school is preservation of culture and civilization: Every society has own customs, convention, traditions, norms, art, religion, which has inherited from ancient period, in this process of socialization school help us to hand over the cultural

values and behavior patterns of the society to his young generation. In this process of socialization student acquire the knowledge of cultural values and different norms of the society. Through education students get knowledge of 3R's i.e. Reading, writing and arithmetic which help students to work skillfully in day to day life and live happily in the society. It is a only school education which convert these 3R's in to 7R's i.e. Reading, writing and arithmetic relationship, responsibilities, recreation and reorganization. Only through school education students make familiar about social responsibilities as social being. School provide democratic climate which helps student to acquire democratic norms. Students learn how to live with democratic norms and how to behave with each other which help in the process of socialization. School education is a process of living through continuous reconstruction of the individual which enable students to control his environment and fulfill possibilities. School encourages students to participate in various kinds of co-curricular activities; these activities help students to develop leadership among them. The school provides social environment before children by organizing community work, social service camp and social functions and annual functions, so that all the social norms and values namely sympathy, co-operation, tolerance, social awareness in them, thus school develops social dealing in all children.

In the light of above discussion we can say that school has special significance in the socialization process. Whereas education is a continuous and dynamic process, which develops thinking and reasoning ,problem solving, skills, cultural values, democratic values, adjustment among the students to behave properly in the society, this shows that education as a process of socialization. In the light of this, Emile Durkheim, a French educational sociologist has explained the role of education in socialization of child as "Education is the influence exercised by adult generation on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual and moral traits that are demanded of him by the society". More briefly education is a socialization of the young generation.

Schools socialize children in several ways. First, students learn a formal curriculum, informally called the "three Rs": reading, writing, and arithmetic. This phase of their socialization is necessary for them to become productive members of their society. Second, because students interact every day at school with their peers, they ideally strengthen their social interaction skills. Third, they interact with authority figures, their teachers, who are not their parents. For children who have not had any pre-schooling, their teachers are often the first authority figures they have had other than their parents.

The learning they gain in relating to these authority figures is yet another important component of their socialization.

Functional theorists cite all these aspects of school socialization, but conflict theorists instead emphasize that schools in the United States also impart a hidden curriculum by socializing children to accept the cultural values of the society in which the schools are found. To be more specific, children learn primarily positive things about the country's past and present; they learn the importance of being neat, patient, and obedient; and they learn to compete for good grades and other rewards. In this manner, they learn to love their own country and not to recognize its faults, and they learn traits that prepare them for jobs and careers in future to be a productive citizen of the country.

By transmitting the culture of the society - both material and non-material -- the education system ensures continuity of norms and values and the handing-on of skills. Social influences begin long before the start of formal education and goes on long after it. However, the education system remains central, for it is the means by which society consciously sets out to transmit values and norms to a new generation.

3.6 Summary

A group becomes social when interaction interplays among its participants. Social interactions are the basic condition of social group. People walking in markets, in fairs, travelling in train are not social groups. The main reason is that there is no social interaction taking place among them. Two persons, one in Ahmedabad and the other in New York, having interactions on telephone forms it although they are far away from each other. Therefore social interaction is the basic condition of social groups. Social group is the foundation of society and culture. Man is also a product of group life. Most of the Anthropologists believe that humankind is a successful animal in this planet because of their living together on this earth. Man has always been dependent upon his fellow beings for defense, food and shelter. They mutually satisfied their various needs by cooperation among various people in society. This mutual help brought them into social contact with one another and the social group was formed. It was the real foundation of human society. On the basis of the frequencies of the contact, social groups may be categorized in various ways namely primary, secondary, formal and informal, in and out, reference, ethnic and tertiary etc. in this discourse the primary, secondary and tertiary groups will be discussed. This unit has been concerned with the concepts and changes. It has focused how social group operates and how socialization process influencing

process in several ways at various levels. Our discussion was also focused the entire process of socialization.

3.7 Self-Assessment Questions

1. What is social group?
2. Write any two characteristics of social group?
3. What is the role of education towards social group?
4. What is primary group?
5. Write one characteristics of primary group.
6. State one example of primary group.
7. What is secondary group?
8. Write one characteristics of secondary group.
9. State one example of secondary group.
10. State one advantage of secondary group.
11. Write one difference between primary and secondary group.
12. What is tertiary group?
13. State anyone example of secondary group.
14. What is socialization?
15. Name any two agents of socialization?
16. What is the role of family in the process of socialization?
17. State role of school in socialization.

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Unit 4 □ Social Thoughts

Structure

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4.1 Objectives

After going through this unit, you will be able to

- ◆ state about G.S.Guhurye's and Radhakamal Mukherjee's contributions and approaches as Indian Social Thinkers ;
- ◆ describe about Durkheim and Cooley as the Western Social Thinkers ;
- ◆ elucidate theoretical paradigms of sociology.

4.2 Introduction

There is an old story of describing elephants by seven blind men who had not seen it and had any idea regarding that. Touching the trunk, someone said that it was like a serpent, touching the body, one narrated it as a wall, touching the tail someone perceived it as a long rope. Thus like the huge body of elephant, sociology is interpreted differently in different ideologies.

In describing Ghurye, two approaches may be approximated. First, one may divide the entire range of Ghurye's writing into a number of broad themes and analyze each of these items showing how Ghurye discussed the institutions and processes. As the following unit will reveal a thematic analysis of Ghurye's writing as an imperative necessity to assess him properly. His major writings have been arranged thematically. Thus caste, tribes, family and kinship, culture and civilization, religious institution, social tensions etc have been separately analyzed in the body of this unit. An attempt has also been made to explain not only the thoughts of writing of Ghurye but also to make a critical assessment of them vis-à-vis contemporary sociological thinking and researches obviously, the present author tried to be as much as analytic as possible in accepting or confuting Ghurye's contributions.

Secondly, the question whether Ghurye's writings can be divided into different phases is also relevant here. The question is important because Ghurye was a prolific writer and had written for more than sixty years. We know that there are writers who have changed their opinion and even approaches in different phases of their life. Hardel Laski, for example, possessed an acute, an analytical and receptive mind and one is to take into consideration the different phases of life in order to analyze his thoughts.

4.3 Indian Social Thinkers

4.3.1 G. S. Ghurye

Biographical Sketch

Ghurye stands as the commander in the Indian Sociological frontiers. He has often been acclaimed as the 'father of Indian Sociology'. Ghurye was the first scholar, who had built up the entire first generation of Indian Sociologists in Post- independent period, almost single handedly. Ghurye backs the credits of being the founders of Indian Sociological Society and the Sociological Bulletin. Ghurye is often accredited as "Theoretical Pluralist" because he tried to study Indian Society and culture through multiple methods. He relied

on both the empirical and textual methods for studying Indian Society. Ghurye was initially influenced by the diffusionist approach of Anthropology and later on he switched to the study of Indian Social reality from Ontological and Anthropological perspective. Ghurye's Indological Approach hovers around the study of Indian Culture and Social Structure drawing its sustenance from sanskritic literature base. He was more influenced by the writings of Indologists of Bhandarkar Institute of Bombay rather than the British writings established by Sir William Jones or Max Muller. So he is often said to be relying on indigenous Indology. Ghurye tried to make a judicious blending between the Indological and Sociological discipline.

Ghurye's "Caste and Race in India" tried to make a reconstruction of a very orthodox traditional and age old social institution of India i.e. Caste. In this landmark work he made a long journey from the traditional textual interpretation of caste from sanskritic literature base to its modern social reality with changing function. According to Ghurye Sociology of India is not static, it emanates from the ancient India, travels through mediaval India and reaches Modern India. Ghurye realized that if an institution cannot be studied in those three distinct phases then we cannot make a claim that we have made a study in totality. Phrasal study of an institution makes a study fragmented and haphazard. Ghurye viewed that an institution should be studied on the basis of three things that are transition, transplantation and transformation.

Works & Writings:

The few broad areas that have been identified in Ghurye's writings are;

1. Caste.
2. Tribe.
3. Kinship.
4. Culture and Civilization.
5. Religion.
6. Sociology of Conflict and Integration.
7. Family and Marriage.

Ghurye made original contribution to the study of Indian religious beliefs and practices. He wrote six books to bring out the role of religion in society. These are: Indian Sadhus (1953), Gods and Men (1962), Religious Consciousness (1965), Indian Accumulation (1977), Vedic India (1979), and The Legacy of Ramayana (1979).

Caste in India Ghurye's understanding of caste is comparative, historical and Indological as well. Unlike his contemporaries he doesn't glorify or condemn caste, rather he considers caste as a product of Indian culture, changing with the passage of time. Hence, it is a subject of sociological interest. Ghurye studies caste mostly as a diffusionist and a historian than as an Indologist. In his book "Caste and Race in India", he agrees with Sir Herbert Risley that caste is a product of race that comes to India along with Aryans. Ghurye considers it as unfortunate that caste system is mostly understood in terms of Brahminic domination. Caste has gone through the process of fusion and fission in different ways in Indian history. During Vedic period caste was a product of race. Aryans distinguished themselves from non-Aryans just in terms of color but subsequently different ethnic groups developed alliance/relationship with each other and Hindu culture and values moved from Aryan community to non-Aryan communities. Aryans never introduced themselves as Brahmins or as a superior race as against non-Brahmins. Aryan society itself practiced different kinds of occupations which were allocated to different individuals and families. On the basis of their occupation caste names were allocated to different groups. Therefore Aryans society had architects, peasants, warriors, artisans and their society was highly disciplined, organized and progressive. Ghurye tells that it may be a matter of fact that caste evolved in India with the advent of Aryans, as their racial character was different from Indians. But at the same time there were different racial categories present in India prior to coming of the Aryans. India was not the home land of one racial group. Aryans advent added one more race to the already existing ones. Caste was not a hierarchical exploitative system. Aryans carried with them caste system which promoted discipline in their life giving them specialization over particular occupation. No caste was superior or inferior. Occupation change was possible. Hence Aryans became highly specialized and indigenous. People looked forward to Aryans for progress. Therefore they started imbibing these elements into their life. Rulers were taught the virtues of Aryans by the Brahmins who glorified the Aryan culture. These mobile saints spread the embodiment of caste to non Aryans. Ghurye points out that caste was considered as central to organized form of division of labor in Aryan society. When Aryans and indigenous communities developed interpersonal relationship through communication and warfare, the disciplined nature of Aryan society was appreciated by indigenous rulers who injected the elements of caste into their social life. In addition to that, priests, monasteries and travelers glorified the virtues of Aryan caste system. Hence the element of caste radiated from northern India to other parts of the country.

Features of Caste:

Ghurye explained caste in India on the basis of six distinctive characteristics:

- ◆ Segmental division of society
- ◆ Hierarchy
- ◆ Civil and religious disabilities and privileges
- ◆ Lack of unrestricted choice of occupation
- ◆ Restriction on food, drinks and social intercourse
- ◆ Endogamy.

Segmental division of the society:

Segment is the compartmentalization of the population into groups. It is basically horizontal in character. It generates social grouping but not labelling. The membership is ascribed in character, i.e. it is based on birth and flows from generation to generation. Based on the membership every member has fixed status, roles and tasks. According to the roles assigned they have to perform it. There are moral ethics, obligations and justification value behind these roles.

Hierarchy:

It is the second major characteristic of caste through which Hindu social organization and Indian Society penetrates. After the segmental divisions of the society, they are put in a pyramidal structure then it is called as hierarchy.

Certain cultural principles like purity and pollution, prioritization of certain group, preferences of the society, determine the positioning of the social segments in the hierarchy in layer. The layering of the segments is basically vertical in nature. This caste hierarchy is responsible for spelling out the access and prevention of caste and it becomes the primary consideration for role allocation, responsibility sharing and the imposition of restrictive rules. Hierarchy determines caste norms.

According to Ghurye hierarchy becomes the major consideration for deciding all these aforesaid variables. It basically implies the Division of Labour. The entire gamut of activities in the society is divided into four types like religious, governance, maintenance and menial. Among all these activities the religious activities are given the highest position in society. Therefore Brahmin are given this responsibility. The second major activity is governance,

which implies for managing the state craft and defending the populee from external aggression. So it is accorded to Khatriyas. The managerial activities are fixed on Vaishyas, who have to generate sustenance for the society. And the menial activities though an integral part of the society, are given the least priority and accorded to the shudras.

Thus it is the hierarchy that determines the roles. The higher the position in the hierarchy the greater is the role and higher is the responsibility. Hierarchy also determines the individual's access to life chances (education, health, nutrition) and life resources (wealth, power, property). The higher the position in caste hierarchy the easier becomes the access and vice-versa. The concept of distributing justice was never prevalent but was ever violated in caste system. It was not the productive contribution but the preferential caste position that determines the caste rights. Rights were never demanded in caste society but were preferentially imposed on certain caste. Prevalence was for higher caste and prevention was for the lower caste. Restrictive rules were hierarchically driven in character. Every caste had got its typical culture. It formulates its own rules to govern the activities, behavior, attitude, perception of its own members. Restrictive rules in general had its own inter-caste and intra-caste implications. Restrictive rules were more for the Shudras in terms of taboos set for them. Restrictive rules did not have rigor or figure in the middle of hierarchy like Khatriyas, Vaishyas but restrictive rules were again strengthened for the higher caste like Brahmin.

Civil and religious disabilities:

Civil and religious disabilities expressed the rigidity of the caste system. To Ghurye the general reflection of Hindu social life was observed and felt through such disabilities. The disabilities were common to caste in different parts of the country but the caste groups included in it were not common, rather there are variations. Civil and religious disabilities basically came from the concept of purity and pollution. Disabilities were for impure and polluted caste and privileges were for pure/higher castes.

Lack of unrestricted choice of occupation:

The occupations have been fixed by heredity. Generally they have not been allowed to change their traditional occupations. Members of a caste maintain their supremacy and secrecy in their jobs and do not allow the other caste group to join in. The upper caste people like Brahmins are free to opt for study of religious books, while this cannot be done by other classes. The lower ranking activities like sweeping bathrooms, washing clothes, scavenging etc have been kept in untouchable category.

Restriction on food, drinks and social intercourse:

Some rules have been imposed upon all caste people. Restriction on feeding and social intercourse is still prevalent in Indian society. There are two types of food i.e. Kachha (Raw) food and Pakka (cooked) food upon which certain restrictions are imposed with regard to sharing, for example:

- ◆ Caste groups from whom twice born caste people can accept Kachha food;
- ◆ Caste group from whom twice born caste people can accept Pakka food;
- ◆ Caste groups from whom twice born caste people can accept water but no food;
- ◆ Caste groups from whom twice born caste people do not accept water or food and maintain distance.

Endogamy:

Indian caste system is also polarized due to endogamy being determined primarily by Caste. People can marry within caste only. To disobey the caste rule is not only treated as a crime but is also condemned as a sin. The caste panchayat not only denounces inter-caste marriages but also imposes severe punishment upon those who break these rules.

Tribes in India:

Ghurye's works on the tribes were general as well as specific. He wrote a general book on Scheduled Tribes in which he dealt with the historical, administrative and social dimensions of Indian tribes. He also wrote on specific tribes such as the Kolis in Maharashtra. Ghurye presented his thesis on tribes at a time when a majority of the established anthropologists and administrators were of the opinion that the separate identity of the tribes is to be maintained at any cost.

Ghurye, on the other hand, believed that most of the tribes have been Hinduized after a long period of contact with Hindus. He holds that it is futile to search for the separate identity of the tribes. They are nothing but the 'backward caste Hindus'. Their backwardness was due to their imperfect integration into Hindu society. The Santhals, Bhils, Gonds, etc., who live in South-Central India are its examples (Ghurye, 1963).

There has been fierce debate between G.S. Ghurye and Verrier Elwin. Elwin in his book 'Loss of Nerve' said that tribals should be allowed to live in isolation, whereas Ghurye argued that tribals should be assimilated into Hindu castes.

Thus, Ghurye holds the view that a grand historical process of merger between two

communities has almost been completed. Consequently, tribes, now, may be regarded as 'backward Hindus'. The incorporation of Hindu values and norms into tribal life was a positive step in the process of development.

The tribes in India had slowly absorbed certain Hindu values and style of life through contact with the Hindu social groups. Today, it is being considered as a part of Hindu society. Under Hindu influence, the tribes gave up liquor drinking, received education and improved their agriculture.

In this context, Hindu voluntary organizations, such as Ramakrishna Mission and Arya Samaj, played a constructive role for the development of the tribes. In his later works of north-eastern tribes, Ghurye documented secessionist trends. He felt that unless these were held in check, the political unity of the country would be damaged.

Ghurye presented a huge data on the thoughts, practices and habits of the tribes inhabiting the Central Indian region. He quoted extensively from various writings and reports to show that Kataris, Bhuiyas, Oraons, Khonds, Gonds, Korkus etc. have substantially adopted Hinduism as their religion. Ghurye suggested that the economic motivation behind the adoption of Hinduism is very strong among the tribes. They can come out of their tribal crafts and adopt a specialized type of occupation, which is in demand in society.

Rural-Urbanization:

Ghurye remained occupied all through his life with the idea of rural urbanization securing the advantages of urban life simultaneously with nature's greenery. Therefore, he discussed the process of rural-urbanization in India. He viewed that the urbanization in India was not a simple function of industrial growth.

In India, the process of urbanization, at least till recent years, started from within the rural area itself. He traced Sanskrit texts and documents to illustrate the growth of urban centers from the need for market felt in a rural hinterland. Development of agriculture needed more and more markets to exchange the surplus in food grains.

Consequently, in many rural regions, one part of a big village started functioning into a market. This led to a township, which in turn developed administrative, judicial and other institutions. In the past, urban centers were based on feudal patronage, which had demands for silk cloths, jewellery, metal artifacts, weapons etc. This led to the growth of urban centres such as Banaras, Kanchipuram, Jaipur, and Moradabad etc.

In brief, it may be said that Ghurye's approach to 'rural-urbanization' reflected the indigenous source of urbanism. During colonial times, the growth of metropolitan centres altered the Indian life. The towns and cities were no longer the outlets for agricultural produce and handicrafts but they became the major manufacturing centres.

These centres used rural areas for producing raw materials and turned into a market for selling industrial products. Thus, the metropolitan economy emerged to dominate the village economy. Therefore, the urbanization started making inroads into the rural hinterland in contrast to previous pattern. A large city or metropolis also functioned as the centre of culture of the territory encompassing it.

For Ghurye, the large city with its big complexes of higher education, research, judiciary, health services, print and entertainment media is a cradle innovation that ultimately serves cultural growth. The functions of the city are to perform a culturally integrative role, to act as a point of focus and the centre of radiation of the major tenets of the age. Not any city, but large city or metropolis having an organic link with the life of the people of its region can do this work well.

According to Ghurye, an urban planner must tackle the problems of:

- (1) sufficient supply of drinking water,
- (2) human congestion,
- (3) traffic congestion,
- (4) regulation of public vehicles,
- (5) insufficiency of railway transport in cities like Mumbai,
- (6) erosion of trees,
- (7) sound pollution,
- (8) indiscriminate tree felling, and
- (9) plight of the pedestrians.

Culture and Civilization:

There are two conflicting views about the growth and accumulation pattern of culture. One theory maintains that in any community culture grows quite independently of similar events happening elsewhere or predominantly with reference to local needs and local situation. The other group believes that culture grows by diffusion. A single invention or

discovery is made at one place and ultimately this cultural trait diffuses throughout the world. Sir G.E. Smith was the most ardent advocate of the diffusion theory.

In one of his papers, "The Disposal of Human Placenta", published in 1937, Ghurye examines the practices of human beings with regard to the disposal of discard of human body like first out hair, nail pairing, first fallen teeth and the after birth. The purpose of this paper is, as he says, to compare the methods of disposal of the human placenta in the different regions of the world to see if they shed any light on the problem of diffusion of culture.

Culture diffusion is essentially an anthropological theory, which is concerned with the nature of culture contact operating principally among the preliminary people. According to Ghurye, culture constitutes the central or core element for understanding society and its evolution. In fact, culture is a totality involving the entire heritage of mankind. Ghurye's abiding interest was to analyse the course of cultural evolution and the nature of heritage which mankind has denied from the past.

Culture relates to the realm of values. It is a matter of individual attainment of excellence and creativity. Ghurye had a strong faith in the power of man to preserve the best of his old culture, while creating from his own spirit of new culture. He was more concerned with the process of evolution of Hindu civilization, which was termed as a 'complex civilization'.

And, Ghurye thought that for analyzing the dynamics of culture in such a long historical civilization the process of acculturation is more relevant than the process of diffusion. He thought that the challenging task of a sociologist is to analyze this complex acculturation process in India.

According to him, India has been the home of many ethnic stocks and cultures from pre-historic times. In his analysis of caste, Ghurye referred to how caste system was developed by the Brahmins and how it spread to other sections of the population. The operation of the process of Hinduization also provided the general backdrop of his analysis of the caste phenomenon.

Ghurye was promoted by the belief that there is a "common heritage of modern civilization" and that civilization is a "collective endeavour of humanity". He held that behind the rise and fall of civilization, there has occurred a steady growth of culture. Cutting across the vicissitudes of civilization growth, there are certain values, which have been established as final. These values have been termed by Ghurye as the 'foundations of culture'.

He delineates five such values or foundations of culture. These are:

1. Religious consciousness
2. Conscience
3. Justice
4. Free pursuit of knowledge and free expression
5. Toleration

According to Ghurye, "civilization is the sum total of social heritage projected on the social plane". It is also an attribute of the society. Different societies can be differentiated with reference to their civilization attainment.

Ghurye made four general conclusions with regard to the nature of civilization:

- i. Firstly, as yet, there has been no society, which has been either completely civilized or very highly civilized.
- ii. Secondly, Ghurye believed in the law of continuous progress.
- iii. Thirdly, gradation of civilization is also correlated with the distribution of values. In a high civilization, the humanitarian and cultural values will be accepted by a wide cross-section of population.
- iv. Fourthly, every civilization, high or low, possesses some distinctive qualities.

Sociology of Religion:

Religion is fundamental to man. Man becomes conscious of some power beyond his comprehension almost at the dawn of civilization. This field has drawn the attention of sociologists like Weber (*The Protestant Ethic and Spirit of Capitalism*, 1930) and Durkheim (*The Elementary Forms of Religious Life*, 1915).

Ghurye thought that religion is at the centre of the total cultural heritage of man. He gave the five foundations of culture as mentioned earlier in the description of culture and civilization, out of which 'religious consciousness' is most important. It moulds and directs the behaviour of man in society.

All these works reflect Ghurye's interest related to the sociology of religion. For example, in *Gods and Men*, Ghurye discussed the nature of the Hindu ideas of Godhead and the relations, if any, between the climate of an age and the type of Godhead favoured.

In Religious Consciousness, Ghurye analysed the three oldest human civilizations, viz., the Mesopotamian, the Egyptian and the Hindu, in their various aspects of mythological beliefs, speculation, cosmology, life after death, view of Godhead, temple architecture, etc. And, in the Indian Sadhus, Ghurye considered the genesis, development and organization of asceticism in Hindu religion and the role ascetics have played in the maintenance of Hindu society.

Indian Sadhus:

Indian Sadhus (1953 and 1964) is an excellent sociography of the various sects and religious centres established by the great Vedantic philosopher Sankaracharya and other notable religious figures. In this work, Ghurye highlighted the paradoxical nature of renunciation in India. A sadhu or sannyasin is supposed to be detached from all castes, norms and social conventions, etc.

Strikingly enough, since the time of Sankaracharya, the Hindu society has more or less been guided by the sadhus. These sadhus were not the lonely hermits. Most of them belonged to monastic orders, which have distinctive traditions.

The monastic organization in India was a product of Hinduism and Buddhism. The rise of Buddhism and Jainism marked the decline of individual ascetics like Viswamitra. Indian sadhus have acted as the arbiters of religious disputes, patronized learning of scriptures and the sacred lore and even defended religion against external attacks.

National Unity and Integration:

Ghurye had interest in contemporary Indian situations. As a sociologist, he had been extremely concerned with the concept of integration, the process of national unity in India, and the contemporary challenges to the situation. This concern became apparent even at the time he wrote Caste and Race in India in 1932 and The Aborigines-so-called-and their Future in 1943.

However, this concern with the present 'disturbing trends' in Indian society has come back in a big way in the later writings of Ghurye (Pramanick, 1994). There are three books of Ghurye, known as his 'triology' in this field, which are relevant in this connection.

These are 'Social Tensions in India' (1968), 'Whither India' (1974) and 'India Recreates Democracy' (1978). In these books he has developed a theoretical framework to explain unity at the social or cultural level. Ghurye held that though groups play an integration role in society, this is true only up to a certain extent.

In modern society, there are five sources of danger for national unity coming as they do form a sense of excessive attachment with groups:

- (1) The Scheduled Castes
- (2) The Scheduled Tribes
- (3) The Backward Classes
- (4) The Muslims as religious minority groups
- (5) The linguistic minorities

As we know, the main focus of Ghurye's writings was on culture. He thought that it is largely as a result of Brahminical endeavour that cultural unity in India has been built up. All the major institutions of Hindu society originated among the Brahmins and gradually they were accepted by other sections of the community.

Though Ghurye called it process of acculturation, it was basically a one-way flow, in which the Brahminical ideas and institutions infiltrated among the non-Brahmins. It is the background of such an approach that Ghurye analyzed the problems and prospects of Indian unity in contemporary India.

Ghurye's concept of cultural unity is new one and is not secular in orientation. He is concerned with India of 'Hindu culture' and used the terms 'Indian culture' and 'Hindu culture' synonymously. He was concerned with India, and provided an excellent normative base for maintaining social and political unity in the country. Hinduism had brought within its fold widely different groups in India.

The various sects of Hinduism constitute vast mosaic holding together millions of people in different parts of India. First, he analyzed the normative structure of Hinduism, and the teaching of sacred religious texts such as the Vedas, the Upanishads, and the Brahmins etc., to show how they provided the common cultural foundation. Second, the role of such great Hindu thinkers as Panini, Patanjali, Tulsidas etc. has also been discussed by Ghurye.

He blames the political leaders for this, because they followed a course of action, which was more or less exactly the one which should have been avoided but the foundation for this national cultural unity had been built and maintained by the Hindus for one hundred years. According to Ghurye, society is not just an aggregation of isolated individuals but that group life, which provides the bridge between the individual and society.

An individual acquires social attributes and is socialized through groups. This is the integrative function of groups in society. When groups perform the function efficiently, integration is achieved. Tensions in the process of this integration in India arise today because the various groups of people have failed to transcend their narrow group loyalties. Religious and linguistic minorities are the most potential source of danger to the unity in modern India. Religion and linguistic groups are the prime areas which came disintegration to India's cohesion.

Ghurye gave great importance to the role of language in the process of nation-building in India. Even, in case of tribes, tribal life and culture can be improved only when they pick up developed language of a neighbouring community. Ghurye held the view that the regional language has a symbolic integrational value of the region. The regional languages ensure the unity of territory at the local level and all efforts should be made to improve.

4.3.2 Radhakamal Mukerjee (1889-1968)

Radhakamal Mukerjee was pioneer in the areas such as social ecology, interdisciplinary research and the social structure of values. We will first describe the biographical sketch and then discuss his central ideas.

Biographical Sketch

Radhakamal Mukerjee was born in 1889 in a large Bengali Brahmin family, in a small country town of West Bengal called Berhampur. He spent the first sixteen years of his life in this town. His father was the leader of the bar that is a lawyer and was an accomplished scholar with a great interest in history. Mukerjee, while describing his early years, says that his home was full of books on history, Literature, law and Sanskrit (Singh 1956: 3).

The general atmosphere in which he grew up was scholarly. His elder brothers were always reading books from which he, being a child, was kept at a distance. His father used to have long meetings with clients throughout the day and long intellectual and religious discussions during the evening. The interior of the house where the ladies of the house presided, there were rituals, ceremonies and devotional songs.

Mukerjee's early memories, which left an imprint on his mind, consisted of the picture of sorrow and misery of a large population devastated by famine in Madras and Orissa during the early years of the twentieth century. He was deeply moved by the pictures of human skeletons on the verge of starvation and death published in the newspapers. This was further deepened by the Bengal famine of 1942-43 which he had witnessed in Calcutta.

He also vividly recalled the childhood experiences of Muharram processions, Durgapuja festivals, and so on. It was during the same period of his life that Bengal saw its socio-cultural and intellectual renaissance. In 1905 every city in Bengal was in a state of intellectual and political fervor. The partition of Bengal into East and West Bengal, introduced by Lord Curzon, led to a mass uprising against this event. Political meetings, street processions and singing parties, boycott of British goods and propagating swadeshi products introduced him to the mass movement of time. Mukerjee had his early education in Berhampur. He went to the Krishnath College in Berhampur. He got an academic scholarship in the leading educational institution in India, the Presidency College in Calcutta. He took his honours course in English and History in this college. Here he came in contact with such scholars as H.M. Percival, M.Ghosh, brother of Sri Aurobindo Ghosh and the linguist Harinath De. He admired these scholars very much. It was here that he read books by Comte, Herbert Spencer, Lester Ward, Hobhouse and Giddings, besides many others, from cover to cover. As you must be aware by now many of these scholars are the leading men of sociology in Europe and America. During this period of his life, Mukerjee launched himself into the area of adult education which remained his interest till the end. The country was going through a political and cultural upheaval during this period which, according to Mukerjee, completely changed the scale of values. This change was seen far more outside the Governmental institutions, taking the form of a literary and artistic renaissance. This renaissance slowly took the form of a mass movement. It was in order to help the process that Mukerjee started an Adult Evening School in 1906 in the slums of Mechaubazar of Calcutta. He wrote simple texts for adult education which sold in thousands. This school became a Community Centre and even the local physicians started taking interest in this movement of social education. They treated without charging any fee the adults and children of the slums (Singh 1956:). Mukerjee valued his early training in the discipline of History very much but "the face-to-face contact with misery, squalor and degradation in the slums of Calcutta" turned the focus of his interests towards the disciplines of Sociology and Economics. He wrote that there was a definite call in the country for the tasks and responsibilities of education of the masses, and that call could be answered by an Indian student best through the knowledge of the social sciences (Singh 1956: 5). Social sciences during Mukerjee's time in Calcutta University included the disciplines of Economics, Politics and Sociology at M.A. level. It was during this period that Mukerjee came in close association with Benoy Kumar Sarkar. Mukerjee and Sarkar shared the same flat and B.K. Sarkar was at that time Professor at Bengal National College, an institution which had given support to such leading thinkers of Bengal as Tagore and Aurobindo Ghosh. Mukerjee,

like many other Indians of his time, was impressed by the fiery political speeches of Bipin Chandra Pal, one of the Congress extremists. But the main interest of Mukerjee was at that time educational rather than political. He and his friends called themselves "Ministers of the Poor" and dressed poorly, giving up western dresses like shirts, coats and shoes (Singh 1956:).

In 1910 Mukerjee went back to his old college in Berhampur as a teacher in Economics. He says that this was the busiest period of his life and it was during this period that he wrote his early works in Economics, such as the Foundations of Indian Economics. His interest in social ecology and the study of regions also originated during this period. The Principal of his College, Rev. E.M. Wheeler, was deeply interested in the sciences, especially Botany. Therefore, the teachers, including Mukerjee, spent a lot of time collecting specimens of plants and insects of all kinds and studying them. This experience developed Mukerjee's interest in ecology and he became aware of its link with human community. At this time Mukerjee also became the editor of the renowned Bengali monthly, *Upasana*. He wrote for this monthly regularly and kept in touch with the literary development in Bengali literature. He was a voracious reader and his interest in literature was very deep. During 1915 when there were persecutions by the British Government, Mukerjee was once arrested for a day and all his adult schools were liquidated. The charges against him were that he was a "terrorist" or had sympathy with terrorism under the disguise of adult education. Thanks to his lawyer brother he was released very soon. He was offered a position in Lahore College in Punjab and he went there thus, nipping in bud any interest in politics. He went back to the University of Calcutta where Asutosh Mookerji had established in 1917 the Post-Graduate Council of Arts and Science. He stayed here for five years and taught Economics, Sociology and Political Philosophy. In 1921 he went to the University of Lucknow as Professor and Head of the Department of Economics and Sociology on the very day when the university started functioning (Singh 1956:). He introduced an integrated approach in Economics, Sociology and Anthropology in both research and teaching in Lucknow university. According to Mukerjee, using comparative methods in the study of social sciences in India, we must aim at the scientific study of the race and culture origins. In his intellectual career he was deeply influenced by three social thinkers. First was Professor Brajendra Nath Seal; second was Professor Patrick Geddes; and the third one was an old, intimate colleague who died early, Narendra Nath Sen Gupta. The first two, Prof. Seal and Prof. Geddes contributed to the establishment and development of sociology as a discipline in the Indian Universities. Mukerjee always consulted Seal in all his works. His stress on comparative method in cultural sciences was due to Seal's influence on his work. Patrick

Geddes too, influenced Mukerjee's work on study of regions, ecology and population while Narendra Nath Sen Gupta helped generate Mukerjee's interest in Social Psychology. Besides these Indian thinkers there were many Western social thinkers with whom Mukerjee worked and who influenced his writings. Some of these were sociologists like, Edward Allsworth Ross, Robert Ezra Park of Chicago, Mckenzie and P. Sorokin. Most of these Americans sociologists were interested in the study of region, urban disorganisation, human ecology, social change and so on. The friendship and intellectual interaction with these sociologists stimulated Mukerjee's own efforts in social sciences to which he gave due credit (Singh 1956:). Mukerjee taught economics and sociology in Lucknow University for nearly thirty years. He also became the Vice-Chancellor and Director of the J.K. Institute of Sociology and Human Relation of the University.

Mukherje wrote erudite volumes on several issues. The basic nature of his writings is the integration of the social sciences and he has been a path-finder in many fields. Many of his students and associates reflect this approach in their writings (Singh 1956: 3-20). He died in the year 1968 but his contributions have left a deep imprint on the students of sociology. Central Ideas In the Indian universities, the compartmentalization of disciplines has dominated the scene. Disciplines such as sociology, psychology and statistics have existed side by side in the same college or university but there has been very little interaction between them. In his teachings and writings, Mukerjee emphasized the need for mutual interaction between social sciences on the one hand and between social sciences and physical sciences on the other. For example, Indian economics, modeled on British economics, mostly neglected the traditional caste networks in indigenous business, handicrafts and banking. Economic development was mainly viewed as an extension of monetary economics or market phenomenon. The Western model in economics focused on the urban-industrial centres.

Relationship between Economic and Social Behavior:

In a country like India where many economic transactions take place within the framework of caste or tribe, the "market model" has a limited relevance. Mukerjee tried to show the relationship between traditional networks and economic exchange. The guilds and castes of India were operating in a non-competitive system. The rules of economic exchange were derived from the normative Hinduism, in other words, according to the norms of Hindu religion wherein interdependence between groups was emphasized. Hence, to understand rural India, the economic values should be analyzed with reference to social norms. Religious and/ or ethical constraints have always lent a direction to economic

exchange. Values enter into the daily life of people and compel them to act in collectively sanctioned ways. For example, a hungry upper caste Hindu would not eat beef; likewise, an orthodox Muslim or Jew would not eat pork, however urgent may be the need for food. Therefore, it is wrong to always treat economic behavior as separate from social life or collectivity.

Social Ecology:

Social Ecology was another theme which preoccupied Mukerjee. He wrote a number of books on the theme. For him social ecology was a complex formulation in which a number of social sciences interacted. The geological, geographical and biological factors worked together to produce an ecological zone. In its turn, ecology is conditioned by social, economic or political factors. For example, in the past many Indian ecological regions were opened up for human settlement and agrarian development through political conquests. As there is a definite link between ecology and society the development of ecological zones must be seen in terms of a dynamic process: that is, challenge of the environment and response of the people who establish a settlement. Ecological balance is not a mechanical carving out of a territory and settling people thereon. Such an attempt weakens or destroys social fabric. For example, in building irrigation dams in India, very often people of the concerned locations are moved to new settlements. The lack of a proper perspective on involuntary resettlement and rehabilitation has often caused damage to social life of these people. In many parts of India, there is a traditional system of interdependence known as *jajmani* in the north or by its equivalents in other regions. If people are moved into other locations such arrangements abruptly come to an end. Only by planning suitable alternatives in advance, can this disruption be overcome. For example, the cooperatives can help people, in the absence of old social patterns of interdependence. Hence, social perspective is necessary for orderly and systematic transformation of India into an urban-industrial economy. According to Mukerjee, social ecology was the better alternative to the havoc caused by rapid industrialization. India, with its long history, was a storehouse of values. Therefore, in building a new India the planning must not be confined to immediate and concrete problems but must be directed towards value-based developments. As part of his interest in social ecology, Mukerjee developed the regional sociology. He argued for a better understanding of regional dimensions of national development. If the regions in modern India were developed so as to make them self-sufficient, then the nation as a whole would stand to benefit. Otherwise, some regions would dominate the rest resulting in a lopsided development. As India was a country of diverse regions, each with

a distinctive ethno-history i.e. the history of its various ethnic groups, it was imperative to coordinate the developments schemes for maintaining ecological balance. In sum, he stood for a balance between economic growth and ecological fitness. In achieving this end, many skills, such as weaving, engraving etc., were inherited by caste groups in India. These crafts could be well incorporated into the modern cooperatives.

In other words, the modernization of Indian society should not neglect its traditional economic networks. Incidentally, in the post-Independent India, the traditional crafts have been organized into handloom cooperatives, etc. in Tamil Nadu and other states. Likewise, the Khadi Gramodyog has also used the traditional skills for modern production.

Plea for conservation of forests Mukerjee wrote extensively on the danger of deforestation. The cutting of trees subjects the soil to the fury of floods and reduces the fertility of soil. The topsoil which is washed away by floods or excess rainfall cannot be replenished. Therefore, the forest and woods of India was an ecological asset. His plea for conservation has been taken up at present by a number of activists, voluntary organizations such as Chipko and Apko, which focus on halting the destruction of trees. Mukerjee also referred to the danger of mono-cultivation that is, raising a single cash crop (such as cotton or sugarcane) to the detriment of rotation of crops. Such practices as deforestation and mono-cultivation disturbed the fragile ecosystem and gave rise to severe environmental problems. Every year some parts of India especially in the north suffer either from floods or from droughts. Of course, cyclones of the coastal regions are beyond human control, but the manmade disasters, such as the depletion of natural resources through deforestation can be slowed down or prevented.

Mukerjee advocated the integration of village, town and nation into a single, broad-based developmental process. Urban development at the expense of the village should be kept in check. Agriculture should be diversified and industries decentralized. A more equitable distribution of wealth and resources, not only between sections of people but also between regions, would bring about a more balanced development.

An Ameliorative Approach to Urban Social Problems Mukerjee was also interested in the ameliorative approach to the problems of working class. The industrialization in India, which has been taking place during the last several decades, succeeded in bringing together people from diverse regions and languages. But the living conditions of workers in the urban centers such as Mumbai, Kanpur, Kolkata and Chennai were adversely affected by slum life. In the early days of industrialization, urban slums gave rise to vices such as prostitution, gambling and crime. It was, therefore, necessary to bring about drastic changes

in the lives of workers to improve their economic and moral conditions. Therefore, Mukerjee's analysis of the working class is relevant even for the present industrial organisation in India.

Theory of Values as noted previously, Radhakamal Mukerjee had a sustained interest in the impact of values on human society. In the middle of the twentieth century, the notion of a value-free social science became dominant in academic circles both in the West and in India. Mukerjee held that a separation between "fact" and "value" was arbitrary. The facts and values could not be separated from each other in human interactions. Even a simple transaction like taking food, wearing dress or greeting others was a value based or normatively conditioned behavior. Each society has a distinctive culture and its values and norms guide the behavior. Therefore, the positivistic tradition of the West which (on the analogy of sciences) wanted to separate facts from values was not tenable to R.K. Mukerjee, especially in the study of a society like India.

R.K. Mukerjee underlined two basic points in relation to values. Firstly, values are not limited only to religion or ethics. Economics, politics and law also give rise to values. In other words, human needs are transformed into social values and are internalized in the minds of members of society. Older civilizations such as India and China were stable. Hence, values were formed and organized into a hierarchy of higher and lower levels. Secondly, values are not a product of subjective or individualistic aspirations. They are objectively grounded in humankind's social aspirations and desires. In other words, values are both general and objective i.e., measurable by empirical methods. In general, the great civilizations of the world have subordinated instrumental or materialistic goals to intrinsic or spiritual goals. To sum up, there are three salient points in Mukherjee's theory of values.

Firstly, values satisfy the basic impulses of men and women in an orderly fashion. This means that the selfish desires and interests are modified by collective living, wherein people give and take from each other.

Secondly, values are generic in scope and include both individual and social responses and attitudes. This means that the values are shared by all through their symbolization. The national flag, for example, is a common symbol for all individuals and groups who constitute a nation.

Thirdly, in spite of diversities of human society, some universal values are discernible. The major religions of humankind are repositories of these universal values and norms. A dynamic approach to society will aim at an adaptation of inherited values to the needs of contemporary times.

Indian Culture and Civilization:

Mukerjee also wrote extensively on Indian art and architecture, history and culture. Mukerjee (1964) believed that Asiatic art aimed at collective developments and wrote, "Art in Asia became the torch-bearer of social and spiritual upheavals for millions Oriental art is most intensely charged with community feeling and is thus chiefly responsible for the historical continuity of Oriental Cultures". In contrast, such artistic endeavour in the West had been dominated either by individualism or the feeling that art was an end in itself. This was just not conducive to either social solidarity or spiritual development. Indian art was embedded in social or ethical sphere. R.K. Mukerjee wrote "The myriad temples, stupas and viharas of India bear witness to the link between art and ethics, religious and social values. Art in India is an enduring component of people's interaction with each other which shows in concrete forms the active relationship between people's aspirations and their artistic creativity". Indian art was constantly associated with religion. In his historical study of India Mukerjee was impressed by the non-aggressive nature of Indian religions such as Hinduism, Jainism, and Buddhism. The remarkable quality of Indian religions was their insistence on ultimate truth rather than on a particular set of beliefs or rituals. The Indian influences spread to many countries not through war or conquest but through friendship and goodwill. Right from the time of Ashoka, the peaceful "colonisation" of Sri Lanka, Cambodia, Tibet, and other countries of Outer India took place. Indian art and religion enriched the local cultures and by doing so gave rise to a new culture. For example, even today, different styles of Ramayana, the Hindu religious epic, are performed in these countries and several others like Indonesia, Sumatra, Trinidad. Thus, there was the harmony between foreign and indigenous elements. In India itself, the Hindu legal texts such as Dharmasastra are flexible codes to accommodate the ethnic diversities of India. Correctly interpreted, these texts provide a framework of values and norms for the orderly living of diverse groups. Thus, art and religion in India have been tolerant of diverse forms and styles.

Mukerjee's Concept of Universal Civilization:

Mukerjee's general theory of society sought to explain the values of a universal civilization. He used the term "civilization" in an inclusive sense; culture was part of it. He proposed that human civilization should be studied on three inter-related levels.

These are:

i) Biological Evolution:

The biological evolution of human beings has facilitated the rise and development of

civilization. They have the capacity to change the environment as an active agent. The animals can only adapt to an environment; but human beings can mould it in different ways. The human beings, as a biological species, are capable of overcoming competition and conflict and attain cooperation (symbiosis).

ii) Psycho-social Dimension:

There is a psycho-social dimension. In social psychology the people are often depicted within the framework of race, ethnicity or nationhood. Human beings are seen as prisoners of little selves or egos, whose attitude is parochial or ethnocentric. On the contrary, human beings have the potentiality to overcome the narrow feelings and attain universalisation that is, to identify oneself with the larger collectivity such as one's nation or even as a member of the universe itself. In the process, common values help to subordinate the particularistic values to universal values. According to Mukerjee, ethical relativism which means that values vary from society to society) is not helpful in the present times; there is need for ethical universalism which affirms the unity of the humankind. In the new perspective, men and women become free moral agents who are capable of recognizing the common strands binding the humanity. They are no longer dictated by divisiveness or relativity.

iii) Spiritual Dimension:

In Mukerjee's views, the civilization has a spiritual dimension. Human beings are gradually scaling transcendental heights. That is, they are moving up to the ladder of spirituality by overcoming the constraints of biogenic and existential levels i.e. the physical and material limitations. In this endeavour, art, myth and religion provide the "impulsion" or the force to move upward. As the social sciences have hitherto ignored these cultural elements, they are incapable of providing a spiritual perspective. Incidentally, a similar observation was made by Karl Mannheim, a German sociologist, who wrote on sociology of culture. Mannheim noted that the Western social sciences had neglected cultural dimensions (arts, myths, symbols, etc.) under the rigid code of positivism or structural functionalism. This resulted in a lopsided view of social reality. According to Mukerjee, humankind's search for unity, wholeness and transcendence highlight the spirituality of civilization. In this respect, he commended the Indian and Chinese civilizations which had endured as stable entities since sixth century B.C. Their strength is derived from their universal myths and values which foster spiritual quest. Mukerjee noted with satisfaction that the search for universality was embodied in the Declaration of Human Rights by the United Nations Organization (U.N.O.) in the twentieth century. These rights upheld liberty and dignity of people, in whichever country they might be living. Mukerjee's emphasis on spirituality was

not an escapist dream. He stated that human progress (in the ultimate sense) was possible only if glaring disparities of wealth and power between countries were reduced. So long as poverty persisted or political oppression continued, further integral evolution of mankind was not a practical proposition. The persisting human awareness of misery in the world had stimulated the search for universal values and norms.

Some Important Works of Radhakamal Mukerjee

Important works in sociology are:

- i) The Regional Balance of Man (1938)
- ii) Indian Working Class (1940)
- iii) The Social Structure of Values (1955)
- iv) Philosophy of Social Sciences (1960) v) Flowering of Indian Art (1964)

4.4 Western Social Thinkers

4.4.1 Emile Durkheim

Sociology as a Discipline and Social Facts Emile Durkheim (1858-1917) is considered one of the "fathers" of sociology because of his effort to establish sociology as a discipline distinct from philosophy and psychology. This effort is evident in the two main themes that permeate Durkheim's work: the priority of the social over the individual and the idea that society can be studied scientifically. Durkheim's concept of social facts, in particular, differentiates sociology from philosophy and psychology. Social facts are the social structures and cultural norms and values that are external to, and coercive over, individuals. Social facts are not attached to any particular individual; nor are they reducible to individual consciousness. Thus, social facts can be studied empirically. According to Durkheim, two different types of social facts exist: material and immaterial. Durkheim was most interested in studying the latter, particularly morality, collective conscience, collective representation, and social currents.

The Division of Labor:

In this work Durkheim discussed how modern society is held together by a division of labour that makes individuals dependent upon one another because they specialized in different types of work. Durkheim is particularly concerned about how the division of labour changes the way that individuals feel they are part of society as a whole. Societies

with little division of labour (i.e., where people are self-sufficient) are unified by mechanical solidarity; all people engage in similar tasks and thus have similar responsibilities, which builds a strong collective conscience. Modern society, however, is held together by organic solidarity (the differences between people), which weakens collective conscience. Durkheim studied these different types of solidarity through laws. A society with mechanical solidarity is characterized by repressive law, while a society with organic solidarity is characterized by restitutive law.

Suicide

Durkheim's goal to differentiate sociology from psychology is perhaps best seen in this work on how social facts can be used to explain suicide rates. This work is also important because of the historical comparative method that Durkheim uses to show that that suicide rates vary across societies and over time. According to Durkheim, suicide cannot simply be explained by individual psychological problems—otherwise suicide rates would be static. Durkheim argues that two social facts, in particular, influence suicide rates: integration, or the strength of attachment people feel to society, and regulation, or the degree of external constraint on people. Durkheim distinguished between four types of suicide that correlate to these two social facts. Egoistic suicide is a result of a lack of integration; altruistic suicide is a result of too much integration; anomic suicide is a result of too little regulation; and fatalistic suicide is a result of too much regulation.

Elementary Forms of Religious Life:

This is perhaps Durkheim's most complex work, as he attempted to provide both a sociology of religion and a theory of knowledge. In this work, Durkheim studied primitive society to demonstrate that an enduring quality of all religions, even the most modern, is the differentiation between the sacred and the profane. The sacred is created through rituals, and what is deemed sacred is what morally binds individuals to society. This moral bond then becomes, according to Durkheim, a cognitive bond that shapes the categories we use to understand the social world. The development of religion is not simply based on the differentiation between the sacred and the profane, but also on religious beliefs, rituals, and the church. The latter two conditions are particularly important to Durkheim because they connect the individual to the social; individuals learn about the sacred and religious beliefs through participating in rituals and the church.

The most primitive form of religion is totemism, which is connected to the least complex form of social organization, the clan. The totem is the actual representation of the

clan-it is the material representation of the nonmaterial, collective morality of the clan. Totemism is important to Durkheim's theory of knowledge in that it is one of his categories of understanding: classification. Other categories of understanding include time, space, force, causality, and totality. These six categories may be abstract concepts, but they are all derived from social experiences, particularly rituals. Durkheim acknowledged that it is possible for moral and cognitive categories to change or be created new through what he called collective effervescence, or periods of great collective exaltation.

Cult of the Individual:

Although Durkheim focused much of his attention on the social, he did not dismiss the idea of individualism. Indeed, he believed that in modern society the individual has become sacred, and he called the modern form of collective conscience the cult of the individual. According to Durkheim, humans are constituted by two beings or selves: one is based on the isolated individuality of the body, and the other is based on the social. These two beings may be in a continual state of tension, and they are connected in that individuality develops as society develops. For example, it is only in modern society, characterized by the division of labour, that people even come to understand themselves as distinct individuals. Durkheim argued that individuality has both positive and negative consequences. Egoism, or the selfish pursuit of individual interests, is at odds with moral individualism, the ability to sacrifice self interest for the rights of all other individual human beings.

Moral Education and Social Reform:

Durkheim believed that society is the source of morality; therefore, he also believed that society could be reformed, especially through moral education. According to Durkheim, morality is composed of three elements: discipline, attachment, and autonomy. Discipline constrains egoistic impulses; attachment is the voluntary willingness to be committed to groups; and autonomy is individual responsibility. Education provides children with these three moral tools needed to function in society. Adults can also acquire these moral tools by NPTEL (A project funded by MHRD) Humanities and Social Sciences - Introduction to Sociology Joint initiative of IITs and IISc - Funded by MHRD Page 3 of 6 joining occupational associations. According to Durkheim, these associations would include members of a particular occupation regardless of class position and could provide a level of integration and regulation, both of which tend to be weakened by the division of labour.

Criticisms:

Durkheim is often criticized for being a functionalist and a positivist. However, his

historical comparative methodology puts him at odds with functionalists and positivists who believe that invariant social laws exist that can explain social phenomenon across all societies. Durkheim does tend to emphasize the objective nature of social facts; thus, he neglects the subjective interpretations that social actors may have of a particular social phenomenon and the agency of individuals in general to control social forces. Furthermore, Durkheim's basic assumption about human nature - that people are driven by their passion for gratification that can never be satisfied is not empirically substantiated in any of his work. Finally, Durkheim's understanding of the relationship between morality and sociology has been critiqued as being conservative.

4.4.2 Cooley as Western Social Thinker

Charles Horton Cooley (August 17, 1864 - May 7, 1929)

Charles Horton Cooley was an American sociologist and the son of Michigan Supreme Court Judge Thomas M. Cooley. He studied and went on to teach economics and sociology at the University of Michigan, was a founding member of the American Sociological Association in 1905 and became its eighth president in 1918. He is perhaps best known for his concept of the looking-glass self, which is the concept that a person's self grows out of society's interpersonal interactions and the perceptions of others. Cooley's health began to deteriorate in 1928. He was diagnosed with an unidentified form of cancer in March 1929 and died two months later.

Charles Horton Cooley was born in Ann Arbor, Michigan, on August 17, 1864, to Mary Elizabeth Horton and Thomas M. Cooley. Thomas Cooley was the Supreme Court Judge for the state of Michigan, and he was one of the first three faculty members to found the University of Michigan Law School in 1859. He served as dean of the law school from 1859-1884. Cooley's mother, Mary, took an active interest in public affairs and traveled with her husband to several cities around the United States in relation to the Interstate Commerce Commission. His father was a very successful political figure that stressed the importance of education to his six children. Nevertheless, Cooley had a difficult childhood, which exacerbated his feelings of detachment towards his father. The intimidation and alienation he felt towards his own father caused him to suffer from a variety of illnesses for fifteen years during his adolescence, some appearing to be psychosomatic. He developed a speech impediment, among other insecurities, due to his lack of interaction with other children. Cooley was a daydreamer and much of his "dreaming-life" had a substantial influence to his sociological works. As a child, he dealt with feelings of isolation and

loneliness, which led him to develop an interest in reading and writing.

At the age of sixteen, Cooley began attending the University of Michigan. Chronic constipation negatively affected his life in college since it constantly distracted him from his studies. Due to his medical condition, Cooley graduated from the University of Michigan seven years later in 1887, and continued with a year's training in mechanical engineering. Cooley returned to pursue a master's degree in political science and sociology in 1890. Following completion, he began teaching economics and sociology at UMich in the fall of 1892. Cooley went on to receive a Ph.D. in philosophy in 1894. At this time he was interested in the subject matter of sociology, but due to the University of Michigan not having a sociology department, he had to continue the examination of his Ph.D. through Columbia University. There, Cooley worked closely alongside American sociologist and economist, Franklin Henry Giddings and developed his doctoral thesis, *The Theory of Transportation in economics*.

Since his father was honored nationwide, Cooley feared the idea of failure. He lacked direction in life and contemplated science, mathematics, social science, psychology or sociology as his field of study. He wished to write and think, and after reading philosopher Herbert Spencer's works, Cooley realized he had an interest in social problems. He shared his reflections of the works of Spencer in 1920, citing that while he brought many valuable viewpoints with the subject of Darwinian principles, he lacks sympathy and the appropriate usage of the sociological perspective.

Cooley decided that he wanted to study sociology because it gave him the ability to analyze social discrepancies. He taught the University of Michigan's very first sociology class in 1899. He also played a prominent role in the development of symbolic interactionism, in which he worked heavily with another fellow staff member from the University of Michigan, psychologist John Dewey.

Family life

Cooley married Elsie Jones in 1890, who was the daughter of a professor of medicine at the University of Michigan. Mrs. Cooley differed from her husband in that she was outgoing, energetic, and capable of ordering their common lives in such a manner that mundane cares were not to weigh heavily on her husband. The couple had three children, a boy, and two girls, and lived quietly and fairly withdrawn in a house close to the campus. The children served Cooley as his own domestic laboratory subjects for his study of genesis and growth of the self. He would observe imitation behavior in his three children

and analyzed their reactions based on age. Even when he was not engaged in the observation of his own self and wished to observe others, he did not need to leave the domestic circle. Cooley also found pleasure in amateur botany and bird-watching in spare time away from his research.

Theory

Cooley's methodology

Cooley is noted for his displeasure at the divisions within the sociological community over methodology. He preferred an empirical, observational approach. While he appreciated the use of statistics after working as a statistician in the Interstate Commerce Commission and Census Bureau, he preferred case studies: often using his own children as the subjects on his observation. He also encouraged sociologists to use the method of sympathetic introspection when attempting to understand the consciousness of an individual. Cooley thought that the only practical method is to study the actual situation "closely" and "kindly" with other people involved, then gradually work out the evil from the mixture and replace it with good. Basically, the only way to understand a grotesque human being is to identify how and why his human nature has come to work that way. He felt it was necessary in order to truly understand the activities taken from the actor, effectively separating Cooley from a majority of sociologists who preferred more traditional, scientific techniques.

Theory on transportation and the shift to sociology

Cooley's first major work, *The Theory of Transportation* (1894), was his doctoral dissertation on economic theory. In his thesis, he discussed industrial growth and expansion during the nineteenth century. This piece was notable for its conclusion that towns and cities tend to be located at the confluence of transportation routes—the so-called "break" in transportation. Cooley soon shifted to a broader analysis of the interplay of individual and social processes. In *Human Nature and the Social Order* (1902) he foreshadowed George Herbert Mead's discussion of the symbolic ground of the self by detailing the way in which an individual's active participation in society affects the emergence of normal social participation. Cooley greatly extended this conception of the "looking-glass self" (I am, who I think you think, that I am) in his next book, *Social Organization* (1909), in which he sketched a comprehensive approach to society and its major processes.

Social organization

The first sixty pages of the *Social Organization* (1909) were a sociological antidote to

Sigmund Freud. In that much-quoted segment, Cooley formulated the crucial role of primary groups (family, playgroups and community of elders) as the source of one's morals, sentiments, and ideals. Primary groups are the first groups of individuals one is introduced to and are also influenced in their ideas and beliefs. They are the result of intimate association and corporation, along with coinciding ideals and values. He argued that individuals have two different channels of life- one from heredity and the other from society. Heredity is biological and predisposed; it is the human nature that people are born with. Society is the human nature that is expressed in primary groups that we can find in all civilizations. But the impact of a primary group is so great that individuals cling to shared beliefs in more complex associations, and even create new primary groupings within formal organizations.

In the *Social Organization*, Cooley asked what made up a society? He focused on the relationship between the individual and the larger unity of the society. He viewed society and the individual as one since they cannot exist without one another: where society has a strong impact on individual behavior and vice versa. He also concluded that the more industrialized a society becomes, the more individualistic its inhabitants are. Cooley viewed society as a constant experiment in enlarging social experience and in coordinating variety. He, therefore, analyzed the operation of such complex social forms as formal institutions and social class systems and the subtle controls of public opinion. Class differences reflect different contributions to society, as well as the phenomena of aggrandizement (the increase of power or reputation of individuals and values) and exploitation.

Cooley and social subjectivity

Cooley's theories regarding social subjectivity were described in a threefold necessity that had developed within the realm of society. The first of which was the necessity to create an understanding of social phenomena that highlighted the subjective mental processes of individuals. Yet, Cooley realized that these subjective processes were both the causes and effects of society's processes. The second necessity examined the development of a social dynamic conception that portrayed states of chaos as natural occurrences which could provide opportunities for "adaptive innovation." Finally, a need to manifest publics that were capable of exerting some form of "informed moral control" over current problems and future directions.

In regards to these aforementioned dilemmas, Cooley responded by stating "society and individual denote not separable phenomena but different aspects of the same thing, for a separate individual is an abstraction unknown to experience, and so likewise is society

when regarded as something apart from individuals." From this, he resolved to create a "Mental-Social" Complex of which he would term the "looking-glass self."

The looking-glass self is created through the imagination of how one's self might be viewed through the eyes of another individual. This would later be termed "empathic introspection." This theory not only applied to the individual, but to the macro-level economic issues of society and macro-sociological conditions that develop over time.

To the economy, Cooley presented a divergent view from the norm, stating that "...even economic institutions could not be understood solely as a result of impersonal market forces." With regard to the sociological perspective and its relevancy toward traditions he states that the dissolution of traditions may be positive, thus creating "the sort of virtues, as well as of vices, that we find on the frontier: plain dealing, love of character and force, kindness, hope, hospitality and courage." He believed that sociology continues to contribute to the "growing efficiency of the intellectual processes that would enlighten the larger public will."

The "looking-glass self"

The "looking-glass self" is undoubtedly Cooley's most famous concept, and is widely known and accepted by psychologists and sociologists today. It expanded William James's idea of self to include the capacity of reflection on its own behavior. Other people's views build, change and maintain our self-image; thus, there is an interaction between how we see ourselves and how others see us. Through these interactions, human beings develop an idea of who they are. He argued that when we feel shame or pride, it is due to what we think others view us as. He also mentioned that we do not always perceive someone's impressions correctly. For example, if a student incorrectly answers a question in class, they might later question their own intelligence or capacity to prepare sufficiently. The notion of the looking-glass self applies throughout an individual's life: interactions with new people time and again encourage self-evaluation based on a presumed impression given off. In other words, one's self-identity can be socially constructed.

In his 1902 work, 'Human Nature and the Social Order', Cooley defined this concept as:

"... a somewhat definite imagination of how one's self-that is, any idea he appropriates-appears in a particular mind, and the kind of self-feeling one has is determined by the attitude toward this attributed to that other mind... So in imagination, we perceive in another's mind some thought of our appearance,

manners, aims, deeds, character, friends, and so on, and are variously affected by it."

Thus, the three stages observed in the looking-glass self are outlines as:

- ◆ You imagine how you appear to the other person.
- ◆ You imagine the judgment of the other person.
- ◆ You feel some sense of pride, happiness, guilt, or shame.

A self-idea of this sort seems to have three principal elements: 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.

Social process

Cooley's Social Process (1918) emphasized the non-rational, tentative nature of social organization and the significance of social competition. Social Process was an essay-based work that expressed Cooley's social theories. It was more philosophical than sociological. He interpreted modern difficulties as the clash of primary group values (love, ambition, loyalty) and institutional values (impersonal ideologies such as progress or Protestantism) (See also *The Protestant Ethic and the Spirit of Capitalism*). As societies try to cope with their difficulties, they adjust these two kinds of values to one another as best they can. Cooley also mentioned the idea of heroes and hero worship. He believed that heroes were an aide or a servant to the internalization of social norms because they represent and serve as an example to reinforce social values. The Social Process was Cooley's last major work, heavily influenced by Darwinian principles of natural selection and adaptation to collective (social) existence.

4.5 Theoretical Paradigms of Sociology

4.5.1 Symbolic Interactionist Perspective

Symbolic Interactionism:

Symbolic Interactionism is a social theory that focuses on the analysis of the patterns of communication, interpretation and adjustment between individuals. The theory outlines the understandings on how individuals interact with one another and inside the society by attaching meanings to various symbols. Both the verbal and nonverbal responses that a listener listens then delivers are likewise built up in anticipation of how the original narrator will respond.

Here we have tried—

- ◆ To provide the meaning and explanation of the theory of symbolic interactionism;
- ◆ To let the reader know about the various exponents of the theory;
- ◆ To provide the basic premises and approach of the theory;
- ◆ To provide the key ideas of the theory among the various schools of thought in the discipline of Sociology.

Symbolic Interactionism elucidates social behavior in terms of interactions between the people through symbols and it also views that the viable way to understand social structures are through such individual interactions. During the 20th century, thinkers like George Herbert Mead and Herbert Blumer developed this school of thought. They believed that such social interactions help in the development of one's self and the manner in which people communicate and interact with each other relies on their interpretation of the factors such as actions, language and statuses etc. It could be best defined as a synthesis of intellectual thought and rational method with realistic actions. The ongoing process of Symbolic Interaction is like the game of charades; only it is a full-fledged conversation. Even though there are quite many editions of interactionism thought, some deriving from phenomenological writings by philosophers, the following description offers a basic merger of these thoughts, engaged in points of union.

The term "symbolic interaction" refers, of course, to the peculiar and distinctive character of interaction as it takes place between human beings. The peculiarity consists in the fact that human beings interpret or "define" each other's actions instead of merely reacting to each other's actions. Their "response" is not made directly to the actions of one another but instead is based on the meaning which they attach to such actions. Thus, human interaction is mediated by the use of symbols, by interpretation, or by ascertaining the meaning of one another's actions. This mediation is equivalent to inserting a process of interpretation between stimulus and response in the case of human behavior. Historical Background Conceivably the most significant sociological standpoint from North America has been that of Symbolic Interactionism which traces its roots in the pragmatist philosophers such as Peirce, Dewey, Cooley, and Mead. This sociological perspective has a stretched academic account, commencing with the German sociologist and economist, Max Weber (1864-1920) and the American philosopher, George H. Mead (1863-1931), both of whom highlighted the subjective meaning of human behavior, the social process and pragmatism.

The early proponents of the theory of Symbolic Interactionism were George Herbert Mead and Charles Horton Cooley. G. H. Mead opined that the accurate analysis of any theory lies in the fact that it should be helpful in cracking the other intricate social problems. The impact of Mead's analysis of the Symbolic Interactionism was said to be so commanding that other sociologists considered him as the one "true founder" of Symbolic Interactionism school of thought. The term Symbolic Interactionism was coined by Blumer in 1937. He kept this sociological viewpoint animate through the early 1950s at Chicago, and then in California where he was a professor at the University of California in Berkeley. Though Holton and Cohen argue that Blumer took only certain ideas from Mead, but it was Blumer who developed specific aspects that formed the basis for later symbolic interaction approaches. Two other theorists who have influenced Symbolic Interactionism theory are Yrjö Engeström and David Middleton. Engeström and Middleton explained the usefulness of symbolic interactionism in the communication field in a "variety of work setting including, courts of law, health care, computer software design, scientific laboratory, telephone sales, control, repair, and maintenance of advance manufacturing system. Other scholars credited for their contribution to the theory are Thomas, Park, James, Horton, Cooley, Znaniecki, Baldwin, Redfield, and Wirth. In addition, these focuses on interaction and on the connotation of events to the participants in those events (the definition of the situation) drift the concentration of interactionists away from steady norms and values toward more unstable and repeatedly readjusting social processes. While for the functionalists socialization generates solidity in the social system, for interactionists, on the other hand, negotiation among members of society creates momentary, socially constructed relations which linger in invariable fluctuation, despite relative stability in the fundamental framework governing those relations. These stresses on negotiated reality, symbols and the social construction of society lead to an interest in the roles people play. To sum up, the characteristics of the symbolic interaction point of view are prominence on interactions among people, application of symbols in communication and interaction, interpretation as a fraction of action, self as constructed by others through communication and interaction, and flexible and adaptable social processes. It is primarily concerned with the interaction patterns of day to day life and experiences, rather than the structures associated with large scale and relatively fixed social forces and laws. There are five central ideas to Symbolic Interactionism according to Joel M. Charon, author of Symbolic Interactionism.

1. The human being must be understood as a social person. It is the constant search for social interaction that leads us to do what we do. Instead of focusing on the

individual and his or her personality, or on how the society or social situation causes human behavior, symbolic interactionism focuses on the activities that take place between actors. Interaction is the basic unit of study. Individuals are created through interaction; society too is created through social interaction. What we do depends on interaction with others earlier in our lifetimes, and it depends on our interaction right now. Social interaction is central to what we do. If we want to understand cause, focus on social interaction.

2. The human being must be understood as a thinking being. Human action is not only interaction among individuals but also interaction within the individual. It is not our ideas or attitudes or values that are as important as the constant active ongoing process of thinking. We are not simply conditioned, we are not simply beings who are influenced by those around us, we are not simply products of society. We are, to our very core, thinking animals, always conversing with ourselves as we interact with others. If we want to understand cause, focus on human thinking.
3. Humans do not sense their environment directly, instead, humans define the situation they are in. An environment may actually exist, but it is our definition of it that is important. Definition does not simply randomly happen; instead, it results from ongoing social interaction and thinking.
4. The cause of human action is the result of what is occurring in our present situation. Cause unfolds in the present social interaction, present thinking, and present definition. It is not society's encounters with us in our past, that causes action nor is it our own past experience that does. It is, instead, social interaction, thinking, definition of the situation that takes place in the present. Our past enters into our actions primarily because we think about it and apply it to the definition of the present situation.
5. Human beings are described as active beings in relation to their environment. Words such as conditioning, responding, controlled, imprisoned, and formed are not used to describe the human being in symbolic interaction. In contrast to other social-scientific perspectives humans are not thought of as being passive in relation to their surroundings, but actively involved in what they do.

4.5.2 Functionalist Perspective

The functional perspective has considered society as a complex system whose components works together to promote sustainable growth and stability. It is a micro level

orientation which focuses on social structure as well as social functions. Functionalism addresses society in terms of function of its constituent components such as : norms, cultures, traditions, castes, creeds and institutions. Herbert spencer presents these parts of sociology as 'organs' which are work together for the proper functioning of the body as a whole. For example, crime is dysfunctional in that it is associated with physical violence, loss of property and fear. According to Durkheim, crime is also a necessary part in society because it focuses on the awareness of sharing moral bonds and social cohesion.

Again, the Government provides free education to the children and when the children become adult, they pay taxes and help the country to progress. Functionalists believe that society is held together by collectivism, in which members of the society agree upon and work together for the progress of the society.

Functionalism draws its inspiration from the very concept of Durkheim. He was concerned with the question of how society maintains its stability and survives over time. He explains the stability of society using two coinages, such as: mechanical solidarity and organic solidarity. More primitive and traditional society were held together by mechanical solidarity. Members of primitive society lived in relatively small and undifferentiated groups, where they shared strong family ties and performed similar daily tasks by sharing common values and symbols. Where modern society relies on organic solidarity; because of the extensive division of labours, members of society are forced to interact and exchange with one another to provide the things they need.

In the 1950, Robert Merton elaborated the functionalist perspective by proposing a distinction between manifest and latent functionalisms. Manifest functions are the intended functions of social institutions whereas latent functions are unintended functions which may have relations with dysfunctional activities. Crime in the Functionalist perspectives is viewed as the latent function of providing examples that demonstrate the boundaries of acceptable behaviour and the function of these boundaries to maintain social norms.

4.5.3 Conflict Perspective

Third important sociological framework is the conflict theory which interprets society as a struggle for power between groups engaging in conflict for limited resources. Karl Marx, the founder of complex theory has categorized the people in two groups: the capitalist class and the social class. According to conflict theory, social problems are created when dominant groups exploit or oppress subordinate groups. Therefore, basic premise of conflict theory is that individuals and groups within the society will work to

maximize their own wealth and power. Weber beliefs about conflict extend beyond Marx's because they suggest that some forms of social interaction, including, generate belief and solidarity between individual's reactions to inequality might be different depending on the groups with which they are associated. Conflict theorists of the later 20th and 21st centuries have continued to extend conflict theory beyond the strict economic classes posited by Marx, although economic relations remain a core feature of inequalities across groups in the various branches of conflict theory. Conflict theory is highly influential in modern and post modern theories of inequality, peace, conflict studies and the many varieties of identity studies that have arisen across Western academia in past several decades.

4.6 Summary

In this unit we have learnt about two Indian sociologists Ghurye and Mukherjee and two western sociologists Durkheim and Cooley through their life sketches and works. We have tried to understand the different aspects of their sociological concepts. Ghurye explains the caste system in India, Indian tribes and Rural-urbanization. He also elaborates the idea of culture and civilization and about the Indian Sadhus in the context of sociology of religion. Radhakamal Mukherjee tells us about the social ecology and universal civilization. On the other hand Emile Durkheim explains about the suicide rate, the division of labour and the elementary forms of religious life. We have then learnt about Charles Horton Cooley and his theory of transportation. At last we have focused on the different theoretical paradigms of sociology like Symbolic Interactionism, Functionalist Perspective and Conflict Perspective.

4.7 Self-Assessment Questions

1. What are the distinctive characteristics of Indian Caste system according to Ghurye?
2. What are the five source of danger as identified by Ghurye as the threat for Indian national unity?
3. Why Ghurye is called the father of Indian Sociology?
4. What is process of acculturation?
5. Write two interrelated components of civilization according to Radhakamal Mukerjee?
6. What is the concept of ecology?
7. What is spiritual dimension?

8. Write about the suicide theory of Durkheim?
9. What is Totemism?
10. What is mechanical solidarity?
11. What is organic solidarity?
12. What is morality according to Durkheim?
13. Write about the Cooley's theory of looking glass?
14. What is Social subjectivity?
15. What is 'transportation' according to Cooley?
16. What is symbolic interaction in communication?
17. Give one example of functionalist perspective?

4.8 References

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Unit 5 □ Social Change

Structure

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5.1 Objectives

After going through this unit, you will be able to—

- ◆ understand the Concept, Scope of Social change and the Role of Education in social change;
- ◆ explain the concept of Modernization, Urbanization and Westernization with reference to Indian society;
- ◆ state the concept of Social Communication namely Formal and Informal.

5.2 Introduction

Change is the permanent quality of nature, hardly anything in our nature is static, time and world do not stand still. Change is the law of life. And who look only to the past or the Present are certain to miss the future. Society is dynamic, man always looks forward to the future in order to adjust himself with the environment, and interaction occurs and whenever there is an interaction there is a change. Sometimes changes are so slow people do not realize them, and some time they are so rapid and drastic. Each society developed gradually some customs, traditions, values, and style of living we call this as culture of society, different type of culture flourished in the world in the course of time. Culture of some societies prospered and some lagged behind. There are changes from time to time in features of a society that makes society mobile. Each society is subject to change. The change that occurs in customs, activities of people, structure of society, style of living in any society are called social changes. Education is considered the most power full instrument of social change. The social changes to a great extent are brought about through the process of education. In the words of secondary education commission report "Education is expected to change the attitudes and values among people and create in them desirable progress".

Some thinkers identify social change with cultural change which in the narrow sense refers to Changes in custom, speech and literary forms, language, dress or hair styles. Cultural change is an important aspect of social change and occurs in a seizes influences by others forms of culture. Social change is a continuous process. Social change implies change in the social structure and functions of various aspects which form society. Social structure includes family, the marriage system, caste system, educational institutions, customs etc.

5.3 Social change: Concept, Scope and Role of Education

Change in the composition of society is the basic meaning of social change- View of Dr. Henry.

Social change means variation or modifications in any aspect of social process, pattern or form—View of Fairchild.

Society is a complex network of patterned relationship in which all the members participating in varying degree. These relationship change and the behavior changes at the same time. These changes we refer to as social changes—View of Merrill.

"Social change refers to pattern of social relationship in a given setting"—Miller.

"Social change refers to the modifications in the organization and behavior of the group as expressed in its laws, customs, modes and beliefs"—B.B.Mathur.

"Social change is a process responsive to many types of changes - changes in the manmade conditions of living, changes in the attitude of man and changes that go beyond human control to the biological and physical nature"—Maclver & Page

Thus, we can say that when change involves an alteration in the structure and functioning of social process, modifying or replacing the old in the life of people, and changes in relationship, behaviour pattern, then we can speak it as social change.

5.3.1 Concept of Social Change:

The International Encyclopedia of the Social Science (IESS 1972) looks at change as the important alterations that occur in the social structure, or in the pattern of action and interaction in societies. Alterations may occur in norms, values, cultural products and symbols in a society. Other definitions of change also point out that change implies, above all other things, alteration in the structure and function of a social system. Institutions, patterns of interaction, work, leisure activities, roles, norms and other aspects of society can be altered over time as a result of the process of social change.

Social change is essentially a process of alteration with no reference to the quality of change. A change in societies is related/linked to changes in culture, so that it would be sometimes useful to talk about 'socio-cultural change. Some sociologists, however, differentiate between social change and cultural change. Social change is defined as alterations in the social structure, (including the changes in the size of society) or in particular social institutions, or in the relationship between institutions. They feel that social change refers mainly to actual human behaviour. Cultural change, on the other hand, refers to variation in cultural phenomena such as knowledge and ideas, art, religion moral doctrines, values, beliefs, symbol systems and so on. This distinction is abstract, because in many situations it is difficult, or nearly impossible to decide which type of change is occurring. For instance, growth of modern technology as part of the culture has been closely associated with alterations in the economic structures, on important part of the society.

Social change can vary in its scope and in speed. We can talk of small scale or large scale changes. Changes can take a cyclical pattern, e.g. when there is the recurrence of centralization and decentralization in administrative organizations. It can also be revolutionary. Revolutionary change can be seen when there is an overthrow of government in a particular nation. Change can also include short term changes (e.g. in migration rates) as well as long

term changes in economic structures. We can include in social change, both growth and decline in membership and size of social institutions. Change may include continuous processes like specialization, and also include discontinuous processes such as a particular technical or social invention which appears at some point of time.

5.3.2 Scope of Social Change

The process of social change is continuous and slow process. There is need of social change in society. Society cannot stop a social change. Change is the essential part of society. Social change can be associated with either the whole structure of a society or part of the structure. The speed of social change varies society to society or in different period of time in society. Change in one society encourages other society. Change is a deviation from traditions as some retained while the undesirable ones is dropped. Social change involves not only economic, political, scientific changes but it also involves changes in mode of socialization of individual and a basic change in personality structure of the individual. Social change can be brought about by intelligence and with certain determination. Every individual has certain goal and he want to achieve them. In attempt to achieve goal, he bring about certain social changes. This indicates that there is definite purpose behind the process of social change. When individuals are concern with the modification in status and role, the stress and strain are produced in them and thereby social change takes place. Social change can be brought by any factor like technology, industrialization, religion and ideology, Change begins with the process of innovation. Innovations involve variation, invention in social customs, conventions, traditions character and conduct of the individual. But we cannot say that any one is prominent than the other. It is difficult to tell about the possible changes in future. Change is the law of nature social change is inevitable, social change means discarding some old thing or elements or addition of new things. Social change may be for the good of society or otherwise. It is possible to know that there will be some changes in our tradition though it is difficult to pin point social change.

5.3.3 Role of Education in Social Change

Education has brought about phenomenal changes in every aspects of human life. Education can be used to empower the individual. Societal change comes from the collective transformation of the individuals inside a society. Education being the chief instrument for the development of science and technology is the most vital forces which can change a society positively or negatively depending on the inner structure of that society.

Francis J. Brown remarks that Education is a process which brings about changes in

the behaviour of society. It is a process which enables every individual to effectively participate in the activities of society and to make positive contribution to the progress of society.

Education has been accepted as one major agency of socialization, and teachers and educational institutions as socializing agents. In describing education as an instrument of social change, three things are important: the agents of change, the content of change, and the social background of those who are sought to be changed, i.e. students. Educational institutions under the control of different cultural groups reflect the values of those groups which support and control education. According to this situation the teachers impart specific values, aspirations and to the children. The educated social reformers emphasized values like removal of caste restrictions, equality of women, doing away with social evil social customs and practices, voice in the governance of the country, establishing democratic institutions and so on. They, thus, wanted to teach liberal philosophy through education for changing society. In other words they regarded education as a flame or light of knowledge which dispelled the darkness of ignorance. In a static society, the main function of the educational system is to transmit the cultural heritage to the new generations. But in a changing society, these keep on changing from generation to generation and the educational system in such a society must not only transmit the cultural heritage, but also aid in preparing the young for adjustment to any changes in them that may have occurred or are likely to occur in future. In contemporary societies, "The proportion of change that is either planned or issues from the secondary consequences of deliberate innovations is much higher than in former times." This is more so in societies that have newly become independent and are in a developing stage. Thus, the relationship between educational system and society is mutual; sometimes the society influences changes in educational system and at other times the educational system influences changes in the society.

5.4 Social Change in India: Sanskritization, Westernization, and Globalization

Today's world is like an interconnected world. Any incidents somewhere in the world impact the other parts of the world. The traditional ideas everywhere are being replaced by more modern ideas. However, some people are trying it hard to reserve their traditional way of living. But the powerful countries having their impact felt on the relatively less powerful nations making the world a cultural colony. In this respect we will now discuss about Sanskritization, Westernization and Globalization.

5.4.1 Sanskritization

As a social process Sanskritization is unique to Indian subcontinent. Sanskritization is a theory of social change advanced by the sociologist M.N. Srinivas in 1952 to describe how upward mobility occurs in India's caste society, previously thought to be static. It is the process by which lower caste groups attempt to raise their status and position within the caste hierarchy by emulating upper caste social norms, such as the adoption of vegetarianism and the worship of Brahminical Gods. The theory of Sanskritization recognizes the great regional variation of caste groups across linguistic, ethnic, and geographical boundaries, and the local power struggles that may shift a sub caste group's position in the hierarchy, even if it does not lead to any structural change in the overarching caste schema. The theory also reinforces the idea of a Brahmin-centric society that relegates the lower castes to the role of imitators, thereby making it out of step with contemporary caste politics.

Sanskritization is the process by which lower caste groups attempt to raise their status and position within the overarching caste hierarchy by emulating upper caste social norms. The classical delineation of caste comes from the Sanskritic Vedic period (1200-500 bce) and is embodied in the concept of varna, which literally means "color." There are four varnas in descending order of supposed ritual purity: (1) Brahmins (priests and scholars), (2) Kshatriyas (rulers and warriors), and (3) Vaishyas (merchants and traders), who represent the "twice-born" upper castes and whose male members have donned the sacred thread after going through a ritual "second" birth; followed by (4) Shudras (laborers and servants) and Dalits (formerly "untouchables" or "harijans"), the latter of whom are technically considered to be outside the varna schema.

But if one considers the Dalit movement in India today, it is clear that Sanskritization is not the sole motor of social change. Rather, Dalit and other lower caste groups are working toward social mobility and uplift in legal and other systems that would allow for better and more equitable access to education, including the study of English, health care, clean water, and jobs, to name a few areas.

Models of Sanskritization:

1. Cultural Model

Castes have been assigned high or low status according to the cultural characteristics of Hindus. The wearing of sacred thread, shunning the use of meat and liquor, observing endogamy, prohibition of widow-marriage, observing the restrictions imposed by caste

system, worship according to the modes and methods described in the religious text books daily, an inclination and respect for religious texts and mythological stories, giving alms and gifts, use of incense, lamp, flowers, grains and oblation at the time of worship, going to temples and on pilgrimages etc. have been given sanctity in traditional culture. They are considered to be the measuring standards of sacredness and purity. Therefore adopting in one's life style the way of higher castes and accepting the mandates of Varnas, Ashramas, Karma and Rebirth etc. and showing faith in the thoughts given in Sanskrit literature regarding religion, vice and virtue, salvation, maya and Brahma are a form of Sanskritization. In short accepting the behaviour and code of highness and purity as described in religious texts is a form of Sanskritization.

2. Varna Model:

In the Varna system the highest status is that of a Brahman followed by Kshatriya, Vaishya and Shudra. Antyaj (or the lowest) is the fifth varna which is the lowest and untouchable. At different places Brahmans, Kshatriyas or Vaishyas acquire high respect in the society. The lower castes copy the ideals and life styles of the superior class, where Kshatriyas enjoy of 'superiority' their ideals are copied. Similarly where Vaishyas enjoy superiority the lower castes copy their life-style and ideals. Only the lowest castes (Antyaj) copy the Shudras. There is to say emulating the life-style or ideals of a varna on the basis of honour and superiority enjoyed by that class is called the varna model of Sanskritization.

3. Local Model:

In every community, some castes are considered to be more respectful than others on account of their numerical or economic power. Not caring for the caste hierarchy, people rest of the community as superior or higher. This caste may be called the "master-class" or in the language of Srinivas "the dominant caste". In a village community, agriculturists castes get the dominance. The lower castes copy the life style of this Dominant-caste and try to rise in status. The local dominant castes serve as the reference group model for the aspirant caste. If the locally dominant caste is a Rajput or a Baniya it will transmit the Kshatriya or Vaishya model. Thus, models of Sanskritization vary according to the dominant caste. Dominant castes play an important role either advancing or retarding the process of Sanskritization. For a caste to be dominant, it should own a sizeable amount of arable land locally available, have strength of number and occupy a high place in the local hierarchy. New factors of dominance include western education, jobs in administration and urban source of income. These dominant castes stimulate in the lower castes a desire to imitate their prestigious style of life and thereby improve upon their social status. In some places

the dominant castes were reported to have harassed the lower castes and dissuaded them from following their life styles by means of force and threat.

Motivation for Sanskritization: One of the motivating factors behind the process of Sanskritization is the raising of one's social status in the local caste hierarchy and enjoyment of the same political and economic power which the higher castes used to enjoy. This motivation to raise one's own standard comes from a sense of relative deprivation, because the Hindu society has been rigidly stratified by caste system. Life-chances, social opportunities, economic positions and political privileges everything was determined by caste system. Rigid caste norms created a wide distance between castes. The higher castes used to enjoy all kinds of social privilege whereas the lower castes were deprived of getting the same; it therefore, was considered the best way of increasing one's social position by taking to the customs and ways of life of a higher caste. Another motive behind Sanskritization is the manifestation of suppressed inter-class hostility. The victims wish to have control over caste system and thereby expiate their frustration on the same battlefield where they acquired them.

Factors facilitating Sanskritization:

Some factors have been singled out as contributory to the process of Sanskritization in modern India. Some of them are discussed below:

1. British Rule: With the establishment of the British rule in India, the lower castes got more opportunities to Sanskritize themselves and subsequently raise their status as the Britishers were unmindful to this phenomenon and were least involved in the dynamic of caste system.

2. Development of Communication: Development of road and transportation in the areas previously inaccessible accelerated the process of Sanskritization. The railways and other improved means of communication enabled people to visit religious centres like Mathura, Dwaraka, Gaya, Kashi, Puri etc.

3. Development of the Mass Media of Communication: The radio, the cinema, the microphone, newspaper, religious journals have been contributing to the popularization of Sanskritic values and ideologies.

4. Political Factors: The political institution of parliamentary democracy in free India has contributed to increased Sanskritization. Prohibition, a Sanskritic value, has been endorsed in our constitution. The ideal of equality of all men before the law and the abolition of

untouchability have spring up a culture which was the monopoly of the higher castes beforehand.

5. Educational Factor: As a result of western education, socio-religious movements like the Arya Samaj, the Brahma Samaj and the Prathana Samaj came into being and which, in turn, contributed much to the process of Sanskritization. Besides, spread of literacy among the low caste groups made Sanskritization feasible.

6. Cultural Institution: Every temple and pilgrim centre also acts as a source of Sanskritization. During the periodic festivals and other occasions when pilgrims gather at the centre they get opportunity for the spread of Sanskritic ideas and beliefs. Several other cultural institutions such as the sanyasis and other religious mendicants also help spread ideas and beliefs of Sanskritic Hinduism.

7. Economic Factor: Better economic conditions also facilitate enhancement of the status of a caste in the local caste hierarchy. But acquisition of wealth is not always a necessary pre-condition to Sanskritization. Srinivas has rightly cited the case of untouchable caste of Mysore who got itself Sanskritized even though its economic position remained almost fixed. However, the fact is that Sanskritization becomes easy if economic power is acquired.

8. Sectarian Movements: Sectarian movements also acted as agents of Sanskritization and when they attracted members from the low castes, they helped raise their status. For example the Bhakti movement geared by the saints embraced all people into its fold ignoring diversities of cults and castes and thereby proved a great Sanskritizing force.

Effects of Sanskritization on Social Change:

If Indian culture is chiefly confined to the cultural ideals of twice-born Varnas (Brahmans, Kshatriya and Vaishyas), then we may say that the process of Sanskritization is going on for a thousand years, because foreign invaders instead of spreading their own culture adopted the twice-born culture of India. That is the reason that there is no sign of Salukas who was the successor of Sikander the Great coming from Greece. The Shuk and Huns foreigners who were considered to be low caste or class either by religion or by culture, adopted Indian culture and become Sanskritized. Muslims and Britishers got political hold hence they had no need to Sanskritize.

Sanskritization in Religious field:

Lower castes have erected their own temples like twice born castes they have put the

status of their own Great men along with the idols of God and Goddess. Many of them put on sacred thread. They go to their temples regularly and perform Arti and Bhajan. They have engaged priests of their own caste. In temples belonging to the middle castes, even Brahman priests are engaged. They perform ceremonies like twice-born castes. Sacrifices and Hawan are performed on the naming ceremony of children. The custom of observing fast has increased. They celebrate all festivals like twice-born varnas. They are advancing towards cleanliness. They have left prohibited food. They also do not like dirty occupations. They take care of the cleanliness of their clothes and utensils. The Hinduization of Tribal castes is an example of religious Sanskritization. The members of middle castes have become office holders of different religious institutions. They have specialized in performing ceremonies like Brahmins.

Sanskritization in Social field:

The social aspect of Sanskritization is more important from the viewpoint of change. Sanskritization appears to be more closely related to religious system but the chief aim of Sanskritization is social. The low caste individuals are inclined towards Sanskritization because that way they can elevate their social status and get higher up and caste-hierarchy. They want a place equal to that of Brahmans and Kshatriyas. Not only that some castes claim to be twice-born but some of them have practically acquired that status.

Sanskritization in Economic field:

Sanskritization can be observed in the change of occupations also. Clean trades are a symbol of social height. In the cities of west Uttar Pradesh, Bhangis are working as vegetable and chat hawkers. Members of backward classes are entering into higher posts. Scheduled castes and scheduled tribes get reservation in services. Twice-born or Brahmin clerks and peons work under officers belonging to scheduled castes.

Sanskritization in Living:

The conditions of living have also been sanskritized. Lower castes get Pucca houses built for them. They have got a drawing room like twice born castes. They are attracted towards chair. Now they sit along with higher castes on the cots without is a sense of fear or hesitation. They also keep their houses clean. They put the pictures of leaders and Hindu gods and goddesses on the walls. They take regular bath and put on clean clothes. Formerly they remained semi-naked due to poverty or were compelled to remain so. Now they put on dresses like higher caste and talk in the same language.

Other Effects of Sanskritization:

Sanskritization has brought hardship for the lower caste women. Prior to Sanskritization, they were following the caste codes which were not so much rigid. But as they got Sanskritized they imitated the sex and marriage codes of the Brahmins which were harassing. For example, pre puberty marriage, ban on widow remarriage, shaving the hair of widow etc. were copied from the Brahmins by the ambitious lower castes. Second, Sanskritization has significant effects on conjugal relation. At times a wife is enjoined to practice the ideal of Pativrata and show extreme fidelity to the husband. Third, Sanskritization has prompted the untouchable castes to give up the consumption of liquor, beef, domestic pork or toddy. On this basis Srinivas predicts that "in the next twenty or thirty years the culture of untouchables all over the country will have undergone profound changes."

Criticisms:

Sanskritization as a concept of cultural change has been criticized by many on several grounds.

First, it has been alleged that Sanskritization is an extremely complex and heterogeneous concept. Srinivas himself admits that Sanskritization is not a single concept but a bundle of concepts.

Second, Sanskritization is a theoretically loose term.

Third, Sanskritization, in legal sense, is a truth-asserting concept which oscillates between the logics of ideal-typical and nominal definitions of phenomena.

Fourth, Sanskritization fails to account for many aspects of the cultural changes in the past and contemporary India as it neglects many non-sanskritic traditions.

Fifth, D.N.Majumdar in his study of Mohana village has shown that there is no tendency among the low castes to adopt the customs and manners of the higher castes nor do these help in elevating the status of any caste.

Sixth, Lynch comments that Sanskritization is culture-bound and is not that much useful to explaining all movements for social mobility in the post-independent India.

Seventh, Chauhan prefers the use of another concept enhanced ritualization to Sanskritization. Because the former concept can take care of the non-sanskritic elements which can not be accommodated by the concept of Sanskritization.

Eighth, Prasad criticizes the concept of Sanskritization on linguistic ground and suggests

Kulinization in place of Sanskritization. Kulinization is the process by which the lower status Brahmins acquired higher status by marrying Kulin Brahmins.

Ninth, Patel and Singh, while describing the changing portrait of the Lewa Patidar caste of North Gujarat, mention that Sanskritization as well as contra-Sanskritization is operative in the case of Lewa Patidars and certain western factors are responsible for this contra-Sanskritization process.

Tenth, K.L.Sharma, prefers the concept of reference group to Sanskritization to explain mobility; because in his views, Sanskritization is of ad-hoc nature, it lacks refinement at the conceptual level. Mobility at the individual level can be better understood with the help of reference group behaviour.

5.4.2. Westernization

Quite like sanskritisation the concept of westernization is also employed for evaluating social change in rural India and elsewhere in the country. The concept was also constructed by M.N. Srinivas to describe the process of social and cultural mobility in the traditional social structure of India. It has also emerged, in Srinivas' study of the Coorgs of south India. The author has defined westernization as:...the change brought about in Indian society and culture as a result of over 150 years of British rule, the term subsuming changes occurring at different levels of technology. The emphasis was given by Srinivas on westernization basically included humanitarianism and rationalism.

Commenting on the broader dimensions of westernization, Yogendra Singh (1994) writes:

Emphasis on humanitarianism and rationalism is a part of westernization which led to a series of institutional and social reforms in India. Establishment of scientific, technological and educational institutions, rise of nationalism, new political culture and leadership in the country, are all by-products of westernization.

Srinivas argues that the acceleration in westernization does not slow down the process of sanskritisation. As a matter of fact, both the processes go hand in hand. It is found that sometimes increase in westernization also boosts the process of sanskritisation. A cursory view of the impact of westernization including communication and transport facilities has modernized the sanskritic institutions, such as pilgrimages and caste associations.

It is a common observation that in the last three or four decade's new religious celebrations have emerged. The deities which were oblivious have now become target of

popular celebrations. The caste associations have received better organization. At empirical plane it is found that with the increase in westernization sanskritic ties have also got solidarity.

Origin:

Srinivas has given details about the development of westernization in India. He traces it from the period of British Raj. Surely, the colonial rule brought with it exploitation and suppression of the masses of people both at the rural and urban levels. At the same time, it also brought certain radical changes in Indian society and culture. The British rule initiated a period of new technology, institutions, knowledge, beliefs and values.

The colonial rule, thus, integrated the different segments of Indian society. The modern state actually got its beginning from this period. The land was surveyed, revenue was settled, a new bureaucracy emerged, and army, police and law courts were established. The British rule also developed communications, railways, post and telegraph and also started schools and colleges.

"One obvious result was that books and journals, along with schools, made possible the transmission of modern, as well as traditional knowledge to large numbers of Indians-knowledge which could no longer be the privilege of a few hereditary groups-while the newspapers made people in different parts of the far-flung country realise that they had common bonds, and the events happening in the world outside, influenced their lives for good or ill."

Yet another force released by the British rule was the working of Christian missionary. The Christian missionaries worked in the different parts of the country, particularly in those which were backward and inhabited by tribals and untouchables. This brought the weaker sections closer to westernization.

In contemporary India, when we talk about westernization, a tremendous change has come in rural India. The impact of five year plans has brought the village people in the wider network of communication and modernization. The democratic institutions such as Panchayati Raj and massive spread of education have brought the villagers to come closer to westernization.

What is interesting in the concepts of sanskritisation and westernization is that in the former, is observed within the caste structure while in the latter, is observed beyond the caste system.

Characteristics:

Srinivas has commented on westernization from time to time. These comments have come as a result of the academic responses given by other Indian and foreign some of the important characteristics of westernization included by Srinivas are discussed below:

1. Humanitarianism:

Westernization is loaded with certain value preferences. "A most important value, which in turn subsumes several other values, is what may be broadly characterised as humanitarianism, by which is meant an active concern for the welfare of all human beings, irrespective of caste, economic position, religion, age and sex." Srinivas has argued that the term 'humanitarianism' is quite comprehensive. It is inclusive of a large number of other values, the important being the welfare of all.

2. Equalitarianism:

Westernization has another value of equalitarianism. It is a democratic value and stands for minimizing inequality, removal of poverty and liberty to all. The humanitarianism, as a characteristic of westernization, stands for a society which could be called as a socialist society in the long run.

3. Secularization:

Both the British rule and at a later stage the Constitution of India introduced a new value of secularization. Secular India is conceived as a nation charged by the idiom of a rational and bureaucratic society. Accordingly, the state is required to have respect for all the religions of the society. It also includes the value of scientific ethics.

4. Initiation of social reforms:

The idea of westernization which was propagated by the British rule struck hard on social evils which eroded the Indian society. The introduction of British law put an end to certain inequalities that were part of Hindu and Islamic jurisprudence. The evil institutions of sati, untouchability and purdah got condemnation from the spread of the notions of equalitarianism and secularisation.

5. Predominance of science and technology:

The British rule also introduced science and technology in Indian society. This brought railways, steam engines and technology. As a result of this, the Indian society moved towards industrialization. Though, science and technology came as a setback to village

industries and local arts and artifacts, the industrial growth increased. This also gave encouragement to urban development. Migration from village to town and city also increased.

There was a take-off from tradition to modernity during this period. Industrialization and urbanisation also introduced new values in society. Many of the traditional institutions like untouchability and caste received new interpretation.

Clearly, the concept of westernization introduced by M.N. Srinivas is meant to measure the social change which came in India during the British period. In post-independent India westernisation got accelerated. The Indian society came in contact with other countries also.

The United States had a profound impact on our society. At a later stage Srinivas was suggested to review the concept looking to the new impact of modernization. For instance, Daniel Lerner, after considering the suitability of 'westernization' as well as 'modernization', has opted for the later.

Modernization also includes urbanization. It also enhances media exposure and wider economic participation. "Modernization also implies social mobility. A mobile society has to encourage rationality for the calculus of choice which shapes individual behaviour and conditions it rewards. People come to see the social future as manipulable rather than ordained and their prospects in terms of achievement rather than heritage."

If we examine M.N. Srinivas' concepts of sanskritisation and westernization, we will be able to find out that in the assessment of rural change westernization is not much significant. Both the concepts are loaded with sanskritic and western values. The concepts also carry certain ideologies. Yogendra Singh argues that the use of the term 'westernization' is pejorative for Indian elites. In place of westernization, modernization appears to be a better term. He observes:

...modernization in India cannot be adequately accounted for by a term like westernization. Moreover, for many new elite in India as also in the new states of Asia, the term westernization has a pejorative connotation because of its association with former colonial domination of these countries by the West. It is, therefore, more value-loaded than the term modernization, which to us appears as a better substitute.

5.4.3 Globalization

The term "Globalization" has got extensive treatment in the hands of many sociologists. The sociologists perceive that though economic in origin, the term has enormous social

implications. To cite some examples, to George Ritzer globalization refers to the rapidly increasing worldwide integration and interdependence of societies and cultures. Scholte defines globalization as deterritorialization or the growth of 'supraterritorial' relations between people. Globalization refers to a far reaching change in the nature of "social space". To quote Albrow globalization includes "all those processes by which the peoples of the world are incorporated into a single society, global society". In the languages of Ronald Robertson "Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole." To Anthony Giddens, "Globalization can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa". Water defines globalization as "a social process in which the constraints of geography on economic, political, social and cultural arrangements recede, in which people become increasingly aware that they are receding and in which people act accordingly". To quote Held et al, "Globalization can be thought of a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions - assessed in terms of their extensity, intensity, velocity and impact - generating transcontinental or interregional flows and networks of activity, interaction, and the exercise of power". U. Beck has underlined the differences among 'globality,' 'globalism' and 'globalization.' According to him, "'globality' refers to the fact that individuals are increasingly living in a 'world society' in the sense that 'the notion of closed spaces has become illusory. Meanwhile, 'globalism' is the view that the 'world market' is now powerful enough to supplant (local and national) political action;" and "'globalization' is the blanket term to describe 'the processes through which sovereign national states are criss-crossed and undermined by transnational actors and varying prospects of power, orientation, identities and networks'.

Distinctive Characteristics of Globalization

1. Borderless world: The most outstanding economic characteristic of globalization is the introduction and practice of a borderless world. Notions of a "borderless world" simply mean political "deterritorialization". "Deterritorialization" concept implies territorial component in world affairs is of much reduced significance. The territorial structures and compartments which have, for the past few hundred years, formed a basic component of the state system experience structural change under the process of globalisation. It evokes images of a world in which goods, services, capital, and information flow across national borders. In this world, the choices over where to produce, where to establish shop, invest, and save are no longer confined within national borders. They have taken on a decidedly

global orientation. Some analysts speculate that globalization has blurred the economic distinctions between countries, creating a "borderless world" in which economic decisions are made without reference to national boundaries. Thus, globalisation collapses geopolitical boundaries and compresses distance between nations. This is the most significant characteristic of globalisation.

2. Liberalisation: Globalization and liberalization are concepts closely related to one another. Globalisation can occur only under the situation of liberalisation. Liberalization refers to the relaxing social and economic policies which results in better integration of an economy with the global economy. Globalization and liberalization both occur as a result of modernization. Liberalisation is a process of liberalising the economic, industrial, investment, financial and business policies to enhance the business, export, per capita of a particular region. In general, it refers to the removal of restrictions; usually government rules and regulations imposed on social, economic, or political matters. Liberalization may be trade, economic, or capital market related. Trade liberalization may be with regard to reducing restrictions on imports or exports and facilitating free trade. Economic liberalization generally refers to allowing more private entities participate in economic activity, and capital market liberalization refers to reducing restrictions imposed on debt and equity markets. Thus, liberalisation provides ample freedom to the industrialist/businessman to establish industry, trade or commerce either in his country or abroad; free exchange of capital, goods, service and technologies between countries. Globalisation cannot take place without liberalisation.

3. Free Trade: Free trade symbolises a liberal economic order that prevents protectionism and isolation. Simply speaking, globalization is the process of changing to the world into an integrated world from an isolated one. Globalization is a long-term process of change towards greater international cooperation in economics, politics, idea, cultural values, and the exchange of knowledge. The core features of globalization are increased free trade between nations, easier movement of capital between borders, and a massive increase in foreign investment. This results in growth for both small businesses and multinational companies, which can access new markets across the world. It also results in increased transport and communication between countries and continents.

4. Globalization of Economic Activities: Globalization as a process widens, intensifies speeds up, and increases world-wide interconnectedness. It is characterized by four types of change.

First, it involves a stretching of social, political and economic activities across frontiers,

regions and continents.

Second, it is marked by the intensification, or the growing magnitude, of interconnectedness and flows of trade, investment, finance, migration, culture, etc.

Third, it can be linked to a speeding up of global interactions and processes, as the development of world-wide systems of transport and communication increases the velocity of the diffusion of ideas, goods, information, capital and people.

And, fourth, it results in the growing extensity, intensity and velocity of global interactions. In this sense, the boundaries between domestic matters and global affairs become increasingly fluid. Globalization refers to the increasing interdependence of world economies as a result of the growing scale of cross-border trade of commodities and services, flow of international capital and wide and rapid spread of technologies. It reflects the continuing expansion and mutual integration of market frontiers, and is an irreversible trend for the economic development in the whole world at the turn of the millennium.

The general characteristics of globalization go beyond their economic characteristics and include the following.

1. Globalisation is a universal process, but not uniform in its result. Globalisation is a historical process,
2. Globalization is both developmental and detrimental for the society,
3. Globalization is a long term process,
4. Globalization is an irreversible process,
5. Globalization leads to hybridisation, homogenisation and harmonisation,
6. Globalisation leads to dispersion and diffusi,
7. Globalization is a multidimensional process,
8. Globalization is a top down process,
9. Globalization results in deterritorialisation.

Dimensions of Globalization:

1. Economic Dimension of globalization.
2. Social Dimension of globalization.
3. Political Dimensions of globalization.

4. Cultural Dimension of globalization.
5. Technological Dimension of globalization.
6. Environmental Dimension of globalization.

Arguments in favour of globalization Include:

- The economies of countries that are more engaged with the global economy have consistently grown much faster than those that have maintained closed economies - on average by about 2.5 percent. Faster economic growth resulting from globalization, usually leads to increases in peoples' living standards. Improved wealth leads to better health care and cleaner water, increasing peoples' life expectancy under globalization.
- Increased foreign direct investment in countries due to the reduction in investment barriers has also fuelled growth, development and progress.
- Globalization has resulted in improved environmental awareness as the internet has increased access to information and helped for diffusion of safe environment related knowledge.
- Increased trade integration has brought integrity, interdependence among nations. It has reduced hegemonic attitude of the supposed rich nations and has reduced the threat of war and promoted peace.
- Improved technology has reduced costs and changed the way the world communicates. It has connected the people and parts of the planet.
- Adult illiteracy rates are falling in developing countries.
- Democracy is making headway. Modern communications and the global spread of information have led to the toppling of undemocratic regimes.
- Multinational companies have adopted improved standards for workplaces and wages - usually paying more than local companies in developing countries.
- International migration has led to greater recognition of diversity and respect for cultural identities, which is improving democracy and access to human rights.

Arguments against globalization include:

The social and economic costs of globalisation are very high. This causes people to suffer hardship. Countries unable to take advantage of globalisation fall further behind.

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- Global rich poor divide grows.
 - Increased trade and travel have increased the spread of human, animal and plant diseases, like AIDS.
 - Increased interdependence of countries has greater vulnerability to economic problems - like the recent global recession.
 - It also reduces the self sufficiency of the nations.
 - The environmental costs of globalisation are very high. Multinational companies defeat the environmental codes in developing countries. The hitherto safe planet becomes an unsafe habitation for humanity.
 - Major economic powers control the international economic bodies which become hegemonic over the developing world. This leads to economic colonization. They treat the developing countries not as their partners, but parasites.
 - Trade liberalisation and technological improvements change economies and can lead to unemployment. Modern communications have spread an awareness of the differences between countries and increased demand for migration to richer countries. Barriers to migration have been increased in richer countries leading to more people smuggling.
 - Globalisation has caused a brain drain to richer countries making the poor countries drained off their talents.
 - Indigenous and national culture and languages are eroded by the modern globalised culture.
 - Globalization has heightened cross border terrorism, trafficking which are putting the lives of millions in misery.

5.5 Social communication : Formal and Informal

Social communication refers to the emergence of verbal and non-verbal skills, social interaction and social cognition. Social communication is important in order to be able to build social relationships with other people. Social communication is a social exchange between two or more individuals. These communications build the basis for social structure and culture. By communication, society designs rules, institutions and systems within which we seek to live. Thus communication is the basic ingredients of social relationships. Society is rooted in communication. Social communication produces some definite influence upon

social relations that exist among human beings. It establishes mental relations among persons. It is the reciprocal influence mutually exerted by human beings through their stimulation and mutual response. Communication could be verbal, or non verbal i.e using sign language, body movements, facial expressions, gestures, eye contact or even with the tone of voice.

There are two types of communication - formal communication and informal communication.

5.5.1 Formal Social Communication

Formal communication refers to the flow of official information through proper, predefined channels and routes. The flow of information is controlled and needs deliberate effort to be properly communicated. Formal communication follows a hierarchical structure and chain of command. The structure is typically top down, from leaders in various departments and senior staff in the organization, which funnel down to lower level employees. Employees are bound to follow formal communication channels while performing their duties.

Formal communication is considered effective as it is a timely and systematic flow of communication.

5.5.2 Informal Social Communication

In comparison, informal social communication refers to communication which is multi-dimensional. Informal communication moves freely within the organization and is not bound by pre-defined channels and communication routes. Informal communication is particularly quick. Informal communication is far more relational than formal communication and is by nature, a very natural form of communication as people interact with each other freely and can talk about a diverse range of topics, often extending outside of their work duties. Due to the inherent nature of informal communication, it moves a lot faster and does not have a paper trail.

Informal communication in the workplace is often called the 'grapevine' and generally begins with employees through social relations. In many cases informal communications can turn to formal communication if they are added in to the formal communication information flow of a company.

Informal communication is considered effective as employees can discuss work-related issues which save the organization time and money. It also helps to build more productive and healthy relationships in the workforce.

Key differences between Formal and Informal communication

Here's a brief list of some of the key differences between formal and informal communication:

- ◆ Formal communication is the more reliable form, as there is a paper trail. Compared to informal communication which has comparatively less reliability, and is very unlikely to have a paper trail.
- ◆ Formal communication is slower, sometimes feeling unbearably slow due to bureaucracy. On the other hand, informal communication is very quick, often being instantaneous.
- ◆ Formal communication requires a number of different processes before the whole communication flow is complete, whereas informal communication requires very little process time.
- ◆ Information through formal communication is only through predefined channels, whereas information through informal communication moves freely.
- ◆ Secrecy is maintained with formal communication, whereas informal communication makes it hard to maintain full secrecy due to its reliance on individuals.

Types of Formal Communication

- ◆ Memos
- ◆ Intranet
- ◆ Meetings
- ◆ Conferences
- ◆ Formal One-on-Ones
- ◆ Bulletin Boards
- ◆ Handouts
- ◆ Letters
- ◆ Presentations
- ◆ Speeches
- ◆ Notice Boards

- ◆ Organizational blogs
- ◆ Emails from managers and leaders

Types of Informal Communication

- ◆ Gossip
- ◆ Single Strand - a form of informal communication wherein each person communicates with the next in a single sequence.
- ◆ Cluster - a very common form of informal communication, in cluster networks a person will receive information and choose to pass it on to their cluster network or keep the information to them. Each individual will pass on the information to the next cluster network
- ◆ Probability Chain - each individual randomly tells another individual the same piece of information.

5.6 Summary

In the above unit we have discussed about the concept, nature and the scope of social change as well as the role of education in the process of social change. This unit has also tried to discuss the issues of Sanskritization, Westernization and Globalization and their role in the process of social change. At the end of the unit, the concept, importance and the types of social communication have been discussed.

5.7 Self-Assessment Questions

1. What is social change?
2. What are the causes of social change?
3. What is the role of education in the process of social change?
4. The concept Sanskritization was developed by whom?
5. What is Sanskritization?
6. What is the impact of sanskritization on social change?
7. Write any two effect of Sanskritization.
8. What is Globalization?

9. What are causes of globalization?
10. What is the effect of globalization on social change?
11. Write two dimensions of globalization.
12. What is Social Communication?
13. What do you mean by formal communication?
14. What is meant by informal communication?
15. Mention any two differences of formal and informal communication.

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Unit 6 □ Indian Social Ethos

Structure

- 6.1 Objectives
- 6.2 Introduction
- 6.3 India as a Pluralistic Society
- 6.4 Social Diversity and Inclusion
- 6.5 Education and Contemporary Social Issues
 - 6.5.1 Population Explosion
 - 6.5.2 Unemployment
 - 6.5.3 Poverty
 - 6.5.4 Illiteracy
- 6.6 Summary
- 6.7 Self-Assessment Question
- 6.8 References

6.1 Objectives

After going through this unit, you will be able to -

- ♦ understand what a pluralistic society is;
- ♦ explain the concept of diversity and inclusion;
- ♦ recognize and apprehend the contemporary social issues and understand the impact of education on these issues.

6.2 Introduction

From the ancient past India has been a real plural society. It is rightly characterized by its unity in diversity and an open minded acceptance for vivid opinions. A grand synthesis of cultures, religions and languages of the people belonging to different castes and communities has upheld its unity and cohesiveness. In spite of several foreign invasions,

Mughal rule and the British rule, national unity and integrity have been maintained. It is this synthesis which has made India a unique mosaic of cultures. India fought against the British Raj as one unified entity. Foreign invasions, immigration from other parts of the world, and the existence of diverse languages, cultures and religions have made India's culture tolerant, on the one hand, and a unique continuing and living culture, with its specificity and historicity, on the other. Hinduism, Jainism, Buddhism, Islam, Sikhism and Christianity are the major religions. There is diversity not only in regard to racial compositions, religious and linguistic distinction but also in patterns of living, life styles, land tenure systems, occupational pursuits, inheritance and succession law, and practices and rites related to birth, marriage death etc. Post-Independent India is a nation united against several odds and obstacles. The idea of unity of India is inherent in all its historical and socio-cultural facts as well as in its cultural heritage. India is a secular state. It has one Constitution providing guarantees for people belonging to diverse regions, religions, cultures and languages. It covers people belonging to all socioeconomic strata. The Five Year Plans and several other developmental schemes are geared to the upliftment of the poor and weaker sections of society. Hence, in this unit we will discuss about this unique characteristic of India in details.

6.3 India as a Pluralistic Society

Plural society in simple words mean the integration of different communities who practice different culture, languages, and beliefs. For example, in any school, it is not mandatory to collect students from the same language or culture. Different students belonging to different class study altogether and it can be seen as the very basis of teaching everybody values regarding respect and humbleness. Many sociologists suggested plural society was a balance between economy and ecology but R.T. Smith in 1958 criticized this system because according to him it highlighted the differences and does not contribute to unity in diversity. In 1967 Dahl presented his ideation of plural society where he mentioned that it could better be understood as the division of power fairly. The major advantage of plural society was that everybody's opinion was heard and there was not an inequality unlike another system of stratification.

From the earlier times, the debate was on about the class division being same only. But differences were there as one hand class division saw economic differences and on the other hand plural society consisted of groups which were together irrespective of economic, class or any barrier.

Plural society effect can be seen in India; in fact, the country is called by unity in diversity. There are more than 2400 castes, many religions but people meet each other as

an individual. For example in any shop, there can be many people of different religion working under the same roof. Another example is Lebanon where there are two major Muslim segments Shia and Sunni with Christian community as a minority.

This builds up a peaceful environment in the society. It emphasized on multiculturalism. Although it is impossible to build up an egalitarian society, still Plural society comes to an aid for erasing the differences.

6.4 Social Diversity and Inclusion

Social diversity is a feature of a society which is determined by caste, class, religion, occupational pattern in a given territory. In the social sphere, the general customs and manners of the people greatly differ. People of different regions use different types of dresses, their eating habits and customs differ. Certain people are quite civilized while others are very backward in their customs.

India has been considered as perhaps the largest and most plural society in the world. In India, people speak an array of languages and use a wide range of scripts. As a country, India has major religions - Buddhism, Christianity, Hinduism, Islam, Sikhism, and Zoroastrianism-living side by side. India is the world's most complex and comprehensively pluralistic society, home to a vast variety of castes, tribes, communities, religions, languages, customs and living styles. It was estimated by the Anthropological Survey of India that there are nearly 4,599 separate communities in India with as many as 325 languages and dialects in 12 distinct language families and some 24 scripts. The mosaic of identities that constitute the meaning of Indianness has been on display on Republic Day every year. Moreover the National Anthem emphasizes diversity in a similar manner with the first verse being a series of names of different geographic regions, ethnicities and cultures.

Meaning and Nature of Social Diversity

By 'social diversity', we mean co-existence of different social groups within a given geo-political setting or in simpler terms, differentiation of society into groups. Other terms such as, 'plurality', 'multiculturalism', 'social differentiation' etc. are also interchangeably used to explain this feature. The diversity may be both functional and dysfunctional for a society depending on its composition. The question that may arise at this stage is 'how much pluralist a society can become without losing its organic unity?' Despite divisions of groups, an underlying unity runs through the whole Indian social system. In order to understand the nature of social diversity in India, it is important to understand the nature of group identities that form the diversity.

Types of Social Diversity

The main sources of social diversity are ethnic origins, religions and languages. According to Sorokin, the social differentiation can be classified into two types: a) intra-group (i.e. differentiation within a group and b) inter-group differentiation (i.e. differentiation among the groups). Further groups may also be classified as: a) unibound (i.e. groups whose members are bound into a solidarity system by one main value or interest such as, race, sex and age; b) multibound (i.e. groups formed by the coalescence one of two or more unibound values such as castes, tribes, classes etc. Intra-group differentiation means a division of the group into subgroups that perform different functions and are not graded superior or inferior to each other. However, when subgroups are ranked 'superior and inferior' or 'higher and lower', intergroup differentiation becomes intergroup stratification such as castes in the Indian Caste System.

Language

Language is one of the main markers of group solidarity in any society. The social categorization in terms of languages is much stronger than any other social markers such as religion, class, caste, tribe etc. Group identities are expressed in stronger terms when language identities' are combined with other types. India is highly diversified in terms of languages. Despite language based reorganisation of states, India has not been able to solve many language related problems. Under the state reorganisation, only a few major languages have been given official recognition and resource support. The following issues need to be looked into: Language nationalism operates at the regional level rather than at the national level; Three-language formula devised for imparting education at different levels is still not fully implemented; The states have not devised their policy for protecting the educational, cultural and economic interests of the language minority groups who inadvertently have fallen in particular state territory. Educational implication of the language diversification has not been worked out and incorporated into the education system. Unity at the national level should have national language component in the policy framework. The Indian constitution lists 15 languages as major languages. All major languages have regional and dialectical variations. Besides these, 227 languages/dialects have also been recognized as mother tongues making the task of language planning and promotion more difficult. Furthermore, diversification of tribal groups in terms of languages make the situation that much more complicated.

Religion

Religion is an important binding force of social integration among individuals and groups. By religion, we generally mean belief in supernatural being or entities. Religion has

been playing an important role in Indian society from the very evolution of human society. It has never been static. India is a multi-religious society. Changes have taken place in religions from time to time. Religious reform movements have been integral parts of India's sociocultural life. The 1961 Census of India listed 7 religious categories, Hindus, Muslims, Christians, Jains, Buddhists, Shikhs and other religions and persuasions. However, there are other religious groups such as, Jews, Zorarastrians and tribals which find mention in the 1931 Census. Religion is a complex phenomenon in India. Conservative and progressive elements are found among different groups highlighting intra-religious differentiation. Religious conversion has been a controversial issue throughout the Indian history. It still draws attention even in the contemporary situation. In recent years, religious conversion of tribals has generated a considerable antipathy and conflict. Religion also brings out internal cohesion by cementing internal class, language and other divisions. Even the introduced religions such as, Islam, Christianity, Zorarastrian etc. have developed Indian character. Hinduism, the main religion has allowed other religions to grow alongside. It not only affected other religions, but has also been affected by other religions. The Bhakti movement and the Sufi tradition are a testimony to this give-and-take situation. The Constitution of India considering the country as secular has treated all religious groups on equal terms. It has made provision for freedom to all religious groups to hold and practise their beliefs and rituals. Secularism has been ingrained in the national policies and planning of education and development.

Caste

Caste is a system of social relations. It is an important feature of Indian society based on endogamy, hierarchy, occupational association, purity and pollution, and inscriptive status. Although caste seeks ideological mots in the vama scheme of Hinduism, it is an all pervasive and a very complex phenomenon which holds its sway till today. It has provided internal structure and social base to Indian Society sometimes cutting across religious barriers. The social system that emerged out of social division of labour has received perpetual religious sanction. The caste system has been responding to empirical realities and has been changing. The four fold varnas have given ways to several castes often addressed as jatis. The inscriptive status (i.e. caste ranking based on birth) has made the caste system a bit inflexible. However despite the inscriptive nature of caste ranking, the caste has never been static. The prevalence of thousands of subcastes, clans and subclans within a caste is a testimony of diversification, differentiation and change in the caste system. The Indian caste system has also been analyzed from the class point of view by several social scientists. The caste and class debate has arisen to analyze social differentiation within the caste system.

According to some sociologists, caste and class are two different forms of social stratification; and changes are taking place from caste (ranking of groups) to class (ranking of individuals). The following need to be taken into account: Despite transformation and changes, the caste system has persisted as an ideology, social structure and practices; The caste system inherits problems related to economic, political and social domination and privileges, subjugation and deprivation etc; The Constitution of India has made special provisions for protection of the deprived castes mainly the Scheduled Castes (SC) and Other Backward Castes (OBC).

Tribe

Tribal people are other important sociocultural groups in India, constituting over 8 per cent of the Indian population (2001 Census). However, given the current classification of tribal groups in India, it is difficult to define the term 'tribe'. In the Imperial Gazetteer, the word 'tribe' has been defined as 'a collection of families which have a common name and a common dialect and which occupy or profess to occupy a common territory and which have been endogamous'. In fact, with regard to tribal groups, the task has often been to identify the tribal groups, rather than to define them. The academic considerations have not been given due attention in identifying these groups (Beteille, 1986). According to Singh (1994), 'tribe' is an administrative and political concept in India.

The categorization of tribal groups has been done state-wise and has not been uniform. There are cases of the groups that have been classified, as scheduled tribes in one state, have not been categorized as the tribes in other states. The tribal groups are much behind their non-tribal counterparts in terms of their educational attainment. With regard to tribal's, the following issues need to be looked at: The tribal groups differ from other disadvantaged groups in terms of their cultural specificities. The tribal people in themselves are highly diversified groups. The degree of tribalism varies from the extremely primitive isolated tribal groups located in the Andaman Islands to the modern developed tribal groups such as the Meena in Rajasthan. The tribal groups are further differentiated in terms of size, territorial locality, racial features, marriage and kinship patterns, languages/dialects, economy, religious beliefs and practices, development and educational attainment etc. The tribes being a local community perceive their identity largely at the regional and local levels than at the national level. The problems faced by the tribal groups vary from region to region, state to state, and from one tribal group to another.

Gender

Gender is a form of socio-biological difference between man and woman. The sexual

difference is socially constructed contrasting characteristics labeled as masculine and feminine. Conceptually the term 'gender' differs from 'sex', as the latter refers mainly to bimodal distribution of biological and demographic characteristics between male and female. In the case of gender differences, it is the socio-biological differences that have been historically conditioned and are accepted as part of the social institutions. The elements of power and control are embedded in the gender difference. Although both sex and gender differences are universal, the nature and degree of difference varies from one social group to another. The educational development in India is characterized by widening gender gap in education. The picture is dismal, as the female literacy is 54.16 per cent as against 75.85 per cent for males (2001 Census). The gender disparities exist at all levels of education. For example, the gender gap at the primary enrolment level was 22 per cent (Haq and Haq, 1998). The gender gap in education needs to be understood in terms of disadvantaged position of women in Indian society. Although the Indian women suffer from biases in almost all spheres of their social life, the nature and intensity of this biasness may however vary across different social groups. The problem is intensified further, when gender disadvantage is combined with class, caste, religious and other disadvantages. For instance, the dropout rate at the elementary schooling stage is the highest among rural ST female children social diversity resulting from social differentiation is characterized by the problems of disparities and disadvantages. Very often, these group disparities get reflected in regional imbalances, if there is concentration of disadvantaged groups in certain pockets or regions. So 'region' although not a social category, shows a certain pattern indicating a particular socioeconomic status, because of certain categories of social groups inhabiting the region. For instance, the northern and eastern regions are backward in terms of educational and economic development, as the regions have higher proportions of the disadvantaged groups. Disparities within and among different groups need to be studied from different angles. The following section deals with the impact of social diversity on education.

Disabilities

There are many types of disabilities which can be recognized as an instrument to form diversity among the mass. There are various types of disabilities or special abilities such as physical, mental or situational. We should consider these especially abled people as socially diverse people and on the basis of their disabilities they should be accommodated in our society.

In addition to the above described major forms of diversity, we have diversity of many other sorts like settlement patterns - rural, urban; marriage and kinship pattern along religious and regional lines and so on.

In this way diversity pervades on the whole of Indian subcontinent. And such diversities are not the hallmarks of Indian culture. The main theme of Indian culture is unity which absorbs all these diversities.

Social Inclusion

In every country, certain groups confront barriers that prevent them from fully participating in their nation's political, economic, and social life. These groups may be excluded not only through legal systems, land and labor markets, but also through attitudes, beliefs, or perceptions. Disadvantage is often based on social identity, which may be derived from gender, age, location, occupation, race, ethnicity, religion, citizenship status, disability, and sexual orientation and gender identity (SOGI), among other factors.

Exclusion can rob individuals of dignity, security, and the opportunity to lead a better life. Acknowledging this, the United Nations has committed to "leaving no one behind" in an effort to help countries promote inclusive growth and achieve the Sustainable Development Goals (SDGs). Social inclusion is also an integral part of it.

The World Bank Group defines social inclusion as:

1. The process of improving the terms for individuals and groups to take part in society, and
2. The process of improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity to take part in society.

Socially an inclusive society is that society which can accommodate everyone without any discrimination. In human history, social inclusion as a policy instrument comes up only in recent times with the advancement of democracy and new phase of capitalism. It has otherwise been rare that the political ruling groups would adopt a policy of social inclusion. It would sound strange as most political system were based on social division and the ruling groups thrived on divided social fabric. On the other hand, however, there have been attempts from within the societies to usher new ways and principles of accommodating individuals, communities and groups. This accommodation proceeded both horizontally as well as vertically. New groups, or foreign elements either migrating from other locale required horizontal inclusion into societies.

Indian society has been a very good example where principles and processes to assimilate, or include and accommodate groups or people have been in operation for centuries. Many tribal groups, for example, Sakas and Hunas, from central and west Asia and beyond came and settled in different parts of India. Society, over the time, absorbed

them through different mechanisms. There were new terms coined to regulate the social interaction with these new groups. Mlecchas was not only the term for the foreign elements but also signified the code of relationship that was designed between the native and the foreign elements. In the course of time, the foreign elements lose their traces and become part of the local community. The medieval history too witnessed such incorporations by different groups. In the nineteenth century the British writers and administrators thought that the Indian society was immobile and non-change was its defining characteristic. The 'unchanging village community' with its 'self-sufficient economy' was thought to be the example par excellent of this. Theories about caste, religion, etc., by many foreign scholars were based on these assumptions. In reality, however, there were very dynamic interactions between institutions and human groups and this relationship transcended villages, regions and quite often had continental dimensions. Pilgrimage sites were of such interesting networks. Many groups and ideas and values had their entry into the societies in this horizontal interaction. What, however, is more intricate is the basis and processes of inclusion vertically. Historians, for example, pointed out that in modern times colonialism produced the most intense unequal relationship between societies, between the one which was colonial and exploited the resources of the colonized societies through various instruments.

The colonial system, in its turn, legitimized this unequal relationship on the basis of race, technology or civilizing mission. Delving deeper into the working of both the colonial and colonized societies, one soon discovers that the unequal relationship was based on the unequal ownership of the factors of production which historian Bipan Chandra had first pointed out as 'colonial mode of production'. It was further argued that this inequality characterized even the pre-colonial social order in the colonized societies. Historian Irfan Habib, for example, showed how the Mughal Empire and economy was an exploitative economy so far as the poor were concerned. Later day historians showed how the contemporary society remained anchored on unequal relationship and perpetuated this unequal economic order, locally, regionally, nationally and globally. It is generally argued that it was very significant that bases of this unequal order be understood properly so that appropriate response can be created.

Forms of Inclusion

As we know the process and the basis of exclusion, we understand the way inclusion principle works. Interestingly, there has always been very powerful movement to protest the state of exclusion, thereby making the society more inclusive of the diverse communities, and groups. However, in a society defined and divided by caste, it was always very difficult to include people without defining their exact location. In 1941, N.K. Bose talked about the

Hindu ways of absorption and how different tribes have been absorbed within Hindu society by accommodating them as a group practising the particular specialised crafts. This was a significant mode of inclusion that was historically obtained. Historians have pointed out that the most significant process of inclusion, both vertically and horizontally, for centuries, had been through assumption of particular jati name and become part of the large pantheon of Indian society. Many have suggested that with Conversion to another religion one has introduced a new element and organisation principle but a careful observation would suggest that even after conversion many groups have retained their previous jati identity to preserve its domain and space in the larger social frame. With the widening of the Indian national and social horizon, new elements like, for example, Naga, Mizos, or other tribes from extreme East came under the national rubric who were socially not part of the erstwhile socio-cultural setting based either on jati or dharma.

The ethnic variety from north-eastern part brought a fresh new component and was to be accommodated in the social horizon. It remains an extremely significant issue as to what facilitates inclusion of the new groups into a new national space coming to life during the last 100 years or so. The idea of a nation in India, with its distinctive inclusive appeal, has helped to bring many groups and people to a common world of economy, polity and in many cases a cultural dialogue. The democratic template provides this new nation with its distinct inclusiveness.

The modern base of the nation in the Indian setting in fact allows one to avoid two particular extremes, i.e, identity-based exclusive nation and second, the exacerbation of the primordial identity to the exclusion of all others. Historically, religious movements like Bhakti movement in the 8th to 12th and later during 15- 17th centuries provided strong critique of the principle of exclusive and orthodox social order. The Veersaiva movement in the South and Nanak, Kabir, Ravi Das, provided strong indictment of the existing social order and brought a new social philosophy of openness. Coming of Islam, with its strong emphasis on a new social order based on equality, too brought openness which was further advanced by the Sufi orders which went far and beyond to bring many groups into close proximity a prerequisite for a sense of togetherness.

Social reforms were integrally connected with religious reforms. That is why when in the nineteenth century social reform movement phase came, the reformers clearly attacked the religious core of the legitimizing principles inherent in social inequalities. It is significant here that the attack on the Hindu social order and its practice of exclusion of lower castes by the Christian missionaries since the nineteenth century, an attack which is continued even today by the evangelists, provided one of the major thrust for the religious and social

reformers to work for removing inequalities from the Hindu social order. It is no wonder that from 1820s onwards, many intellectuals and social leaders like Raja Rammohun Roy, Jyotiba Phule, Sri Narayan Guru, Ayothiadas, Dayananad Saraswati, Dadabhai Naoroji and others saw the urgency of changing the existing social order. In this they all attacked caste system and practices like untouchability prevalent in India. Raja Rammohun Roy, for example, attacked the prevailing social division based on caste as antagonistic to any new vision of a new world. It was later when the Indian Social Conference was set up with the efforts of the great reformer of India, M.G.Ranade, N.G. Chandravarkar, etc., that a dedicated modern movement to change such practices came into mainstream.

In the meantime, however, individual efforts to empower groups and communities were carried on by individuals and groups with tremendous zeal and sacrifice. Jyotiba Phule in Maharashtra, for example, opened school for women and through his writings, carried on campaign to attack the basis of inequality.

The Indian national movement was the largest mass movement and this led to its acquiring its democratic, open and inclusive character. In a mass movement people join the movement breaking all boundaries of class, caste, region etc. As Visalakshi Menon opines, during the non-cooperation movement and civil disobedience movement a large number of women had come out in public breaking the gender prejudice and went to jail. Similarly, different shades of the communist and socialists who tried to mobilize the peasants, the working class during the national movement helped in bringing large sections of the marginalized people into the democratic mainstream of the nation.

Gandhi's intervention has been truly phenomenon in the realm of social inclusion. His success in bringing people of all hues to the national movement and thereby enlarging the space of further extending the frontiers of freedom was enormous. By bringing up the social issues to the centre of his movement, he provided that space with a social conscience. This defined the democratic order later. He brought issues of untouchability and Hindu-Muslim divide at the highest priority level and did not prioritise freedom from colonial rule at the cost of these issues. He argued that freedom from foreign rule is meaningless unless accompanied by freedom from our own ills. The Anti-caste movement led by Gandhi can be said to be unique in the history of movement for a human society based on the principle of non-hierarchical arrangement. Gandhi personally led the movement to mobilize public opinion for such a society and particularly against the prevailing practice of untouchability. In 1924-25 and again in 1934-35 he toured the whole country to mobilise opinion against untouchability- a practice which saw a major chunk of humanity being treated as beyond sub-human level.

The thrust of Gandhi was that the savarnas or the upper caste who perpetrated the treatment should own up the responsibility for their acts of omission and commission and take initiative to end the practice in such a way that the fundamental principle behind the exclusion is wiped out. He argued that it was the idea of hierarchy that underlies the practice of untouchability. Once this principle is wiped out of existence, the caste system can be said to have purged of this principle. He therefore considered other practices as a symbol or symptom of the disease while the disease was the idea of hierarchy. One of the areas that symbolically attacked was the temple entry movement in Guruvayur and Vaikom.

Gandhi wanted the upper caste who practised discrimination to change and invite those who were denied admission. Thus he wanted the social inclusion to take place not on the basis of the right but of acceptance because he felt that right-based approach does not endure but the change of heart and mind would. Gandhi made the Hindu Muslim divide a major political plank and advocated that the divide needs to be broken and both begin to respect each other's religion and live like brothers. In Noakhali, which was affected by riots, he asked the Hindu women to make the Muslim women literate as this not only brings education but also brings down the walls of separation. He negotiated with Jinnah and resigned to the fact of partition, which he felt, was not to be based on the Two-Nations theory as that would have been exclusionary.

On the issue of the dalits being converted to Christianity, he attacked the idea of conversion as he thought that was a wrong way to address the issue. He argued that it shows disrespect to other religion as it privileges one religion over the other. It does not address the question of correcting the aberration if any that has crept in any religious practice. In practice too, one found that conversion- instead of creating a more inclusive principle- brings a new exclusionary base to come into operation. This also meant that the process of inclusion should be without violence. However, what is unique in the Gandhian approach was the attack of the very foundation of the principle of exclusion. Mandela adopted this approach during the anti-apartheid struggle. Martin Luther King had approached the issue of blacks in the US similarly

Democratic inclusion

Gandhi's idea of inclusion through non-violent means also foresees a democratic system to operationalise it. He was in favour of broad-based democratic order reaching up to the villages. Non-violent inclusion was in some way coterminous with the democratic ways of inclusion. This interestingly was also the basis on which most of the Indian leaders fought for inclusion, including Nehru who wanted a socialistic order, Ambedkar who wanted the current caste-based exclusion to be eliminated, and many others. Democracy and

development seemed to all of them to be the guaranteed way to bring inclusion without violence and in the most effective way. The idea of justice and equity was to be prioritised over anything else. Therefore, from the beginning, at the international level, it argued for nonracial organization of the world institutions and polity. India was the first country to raise the voice of anti-racial and anti-colonial world. A very critical component was the tradition and traditional institutions like community, caste etc. were found to be legitimising the social order based on discrimination. It is here the role of the education and educational institution was most critical. The public institution has done the most effective inclusion throughout the world and the independent India tried to imbibe socially inclusive educational policy. There are heavy roadblocks as nearly 40% of Indian school going children do not go to school. Experiments involving millions of children by groups like MV Foundation in Andhra Pradesh have found that it is not poverty but wrong policy that prevents children from going to school. Thus education remains the most significant inclusive agenda as it not only brings different social groups onto a single platform but it also fosters modern ideas of democracy, gender equality, justice which would sustain the inclusive ideas for the generation. Ambedkar for example argued that Hindu religion legitimized castes and untouchability; the communists argued that communities based on religion hide the fact of internal exploitation based on gender or class. The template of modernization was adopted along with development so that the idea of citizenship is developed and idea of justice and democracy takes deep root.

6.5 Education and Contemporary Social Issues

6.5.1 Population Explosion

The relationship between education and population has attracted the attention of both scholars and policymakers, especially since the mid-1970s. The rate of population growth and the number of people living on earth have both increased spectacularly since the beginning of the nineteenth century. During the twentieth century, the human population increased at an average annual rate that was about fifty times as fast as the rate over the previous 10,000 years. Between 1800 and 2000, the number of people alive increased nearly seven-fold. Following World War II, the rate of population growth exploded-during the 1970s it was about four times as great as it had been a century earlier.

By 2000, the living population exceeded the entire population born between the beginning of settled agriculture and the year 1900-a period of 10,000 years. The implications of this explosive growth for both the physical environment and human wellbeing alarmed many observers and prompted an intense public policy debate. Many scholars and policymakers noted that high levels of educational achievement were associated with more

moderate rates of population growth, suggesting that important opportunities for alleviating population pressures might be found in ensuring greater access to education, particularly for females. The ensuing public policy debate has prompted an examination of how education affects the birth rate.

The explosive growth of the human population in the nineteenth and twentieth centuries was the result of a historically unprecedented decline in the rate of mortality, rather than an increase in the birth rate. The proportion of children dying before reaching the age of five fell from nearly one in three in most of the world to less than one in one hundred in the most advanced societies over this period, and to one in ten in low-income countries. In the wealthiest countries, birth rates adjusted quickly to restore a balance between births and deaths and establish a rate of population growth of less than 1 percent a year. In economically advanced societies, the average number of children born to each woman over her reproductive life has fallen from about seven to less than two. However, in the poorest countries, a sharp drop in death rates has not been accompanied by a corresponding fall in birth rates. As a result, the rate of population growth—the difference between the average birth rate and the average mortality rate—has increased dramatically in most of the world.

The growth of population has been greatest in countries that are both poorest and least able to invest in social and educational services. The combined effects of these forces seem to imply that the gulf between rich and poor is likely to widen over the foreseeable future if aggressive policy measures are not introduced. These facts suggest that the key to ensuring a sustainable rate of population growth lies in reducing the fertility rate. However, in a highly influential 1979 review of the research literature on the relationship between education and fertility, the economist Susan Hill Cochrane concluded that too little was known about the mechanisms through which education affects population growth to allow policy-makers to rely on improvements in educational opportunities to slow the rate of population growth. Since 1976 a large number of scholars have focused on the impact of education—especially the education of the girl child—on fertility, mortality, and population growth. The central purpose of these studies has been to determine whether the nearly universal association of low fertility and high levels of educational attainment are causally linked or merely the result of their association with other forces that directly affect fertility. For example, the inverse relationship between female literacy and fertility might have nothing to do with education as such, but might instead simply reveal that societies that seriously attempt to educate females also care about the welfare of women and therefore seek to control fertility in order to protect their health.

6.5.2 Unemployment

A high level of unemployment is a key social problem in many countries. For individuals, unemployment is usually an undesirable state that increases economic insecurity and, when prolonged, has negative effects on a wide variety of life opportunities and living conditions. Unemployment is a serious problem that India has been facing since Independence. The unemployment problem is also severe in India because of growing population and demands of job. Slow economic growth, seasonal occupation, slow growth of economic sectors, fall of cottage industry etc are the reasons which work behind as reasons. The situation has become so drastic that highly educated people are ready to do the job of sweeper. A large portion of population is engaged in the agriculture sector and the sector only provides employment in harvest and plantation time. Unemployment gives raises a number of social issues: an increase in crime rate, exploitation of labour, political instability, and loss of skills which eventually lead to the demise of the nation.

6.5.3 Poverty

Poverty is a social condition that is characterized by the lack of resources necessary for basic survival or necessary to meet a certain minimum level of living standards expected for the place where one lives. People in poverty typically experience persistent hunger or starvation, inadequate or absent education and health care, and usually alienated from mainstream society. Poverty is a consequence of the uneven distribution of material resources and wealth, of the deindustrialization of Western societies and the exploitative effects of global capitalism. Poverty may correspond not only the lack of opportunity to improve one's standard of living and acquire resources. Economic measures of poverty include access to material needs, typically necessities such as food, clothing, shelter, safe drinking water, measures of income. Social measures of poverty include access to information, education, health care and political power. Roles of culture, power, social structure and other factors largely out of control of the individuals are the main forces which sociologist uses to explain poverty. In India, about two third of people live under poverty.

Sociologist generally recognizes two definition of poverty:

a) **Absolute Poverty:**

Absolute poverty is grounded in the idea of material subsistence-the basic needs which must be in order to sustain a reasonably healthy existence, mainly food, shelter and clothing. Absolute poverty is also known as 'subsistence poverty' for it is based on assessments of minimum subsistence requirements or basic 'physical needs'.

b) Relative Poverty:

Most sociologists today use the concept of relative poverty, which relates poverty to the standards of living in a particular society.

The main reason for using relative poverty as a measurement is that as societies 'develop', people tend to adjust their ideas of what count as a necessity upwards—for example in poor areas of less developed countries, running water and flush toilets are not generally regarded as necessities, while in more developed countries refrigerators and telephones may be regarded as necessities.

6.5.4 Illiteracy

Illiteracy is the quality or condition of being unable to read and write. Illiteracy is a major problem throughout the world. Illiteracy in individuals' stems from different generally inter related causes which together create a series of often insurmountable barriers for those concerned. For instance, for someone born into an under privileged milieu to parents with little formal schooling, the likelihood of illiterate or experiencing serious learning difficulties will be higher. This is known as intergenerational transmission of illiteracy. Illiteracy in India is more or less concerned with different forms of disparities that exist in the country. There are gender imbalances, income imbalances, caste imbalances, technological barriers which shape the literacy rates that exist in the country.

6.6 Summary

In the above unit we have tried to understand what a pluralistic society is and how India is the best example of it. We have learned about social diversity and its various markers like language, religion, caste, tribe, gender, and disabilities that categorize society and brings in plurality and diversity. Then we have learned about social inclusion and its various forms. After that we have focussed on the various contemporary social issues like population explosion, unemployment, poverty, illiteracy etc. and their impact on education.

6.7 Self-Assessment Questions

1. Define Indian society as a pluralist.
2. What is social diversity?
3. Write names of the type of social diversity.
4. Write your opinion about gender inequality?

5. What is the role of language in Indian social perspective?
6. What role does religion play in Indian society?
7. What is social inclusion?
8. What is the adverse effect of social exclusion?
9. What do you understand by democratic inclusion?
10. What is population explosion?
11. Mention any two problems created due to over population.
12. Is there any adverse affect on education due to population explosion? Discuss.
13. What do you mean by unemployment?
14. What is absolute poverty?
15. What is meant by illiteracy?

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