M.A. Sociology - 1st Semester

COURSE – SOC : 101

GENERAL SOCIOLOGY

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BLOCK-1 : SOCIOLOGY AS SCIENCE

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STRUCTURE

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1.0   OBJECTIVES :
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The objectives of this unit are -

1.   to introduce the subject with its origin, background and development in brief,

2.   to know about sociology as a positive science through discussion on 'positivism' of Auguste Comte,

3.   to know how Emile Durkheim has discussed the concept 'social facts', their meanings and other aspects and

4.   to know the concept 'objectivity' found in Max Weber's Sociology, and to discuss Karl Marx's concept of 'inter subjectivity.'

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1.1   INTRODUCTION
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You know that as a scientific discipline Sociology emerged and developed in the West i.e. in Europe in the nineteenth century. The two great revolutions namely the French Revolution and the Industrial Revolution of the eighteenth century had greatly influenced the intellectuals of Western Europe as a result of which new objective thinking took place. A number of philosophical ideologies like individualism, utopianism, utilitarianism and socialism gained ground. Seeking solutions to the problems of social disorganization social thinkers began objective thinking to find out the cause an effect relationship of social phenomena. That led to the development of different specialized social sciences like Economics, History, Anthropology, Political Science, Psychology and Sociology. Social sciences were influenced by ideas of Positivism' Humanitarianism and Evolutionism. The social scientists like Auguste Comte, Herbert Spencer and others offered evolutionary approach to understand society. Auguste Comte, the French Philosopher who is also regarded as the father of Sociology emphasized on the need of a science of society based on purely scientific methods of study and fulfilling the characteristics of

science. As science of society he published six volumes of his 'Positive Philosophy' (Course de Philosophic Positive) during 1830 to 1842. He coined the term 'Sociology' to his new science of society ('Positive Philosophy') in 1839 and Sociology emerged as the latest science in the family of sciences. As an academic discipline Sociology began to spread gradually to different countries. It was first introduced as an academic discipline in America in 1876. Then it became a teaching subject in France in 1889 and in England in 1907. Then it began to spread to other countries like India, Poland, Russia, Sweden, Egypt and Mexico in the first half of the twentieth century. At present the subject is taught in almost all the countries of the world.

It has to be admitted that Sociology as a science of society emerged in the West. Other social sciences like History, Economics, Political Science, Psychology and so on got the status of science in the nineteenth century only. Earlier to that the disciplines were not free from emotional touch and biasness. Prior to the emergence of sociology there had been social thoughts in different forms of literature in different societies but lacking objectivity. Even then they could provide sufficient knowledge of human behaviour and social phenomena and provided the base for understanding society and sociological query. Some of the important currents of social thoughts may be discussed briefly in this context.

SOCIAL THOUGHTS OF ANCIENT INDIA

Social thoughts of ancient India are found in the Vedas, the Upanishadas, the Puranas, the Smrities, the Samhitas and the Sutras. They provide us information's regarding spiritual as well as practical aspects of Hindu society. The great epics like the Ramayana and the Mahabharata and the Bhagawat Gita acquaint us with ancient social structures, religion, culture, economy and polity as well as work ethics and philosophy of ancient India, Bhagawat Gita upholds the philosophy of 'Karma Yoga' (Performance of duty). In ancient Hindu society religious codes and customs were more powerful than any other rules. Manu the great lawgiver of ancient India has

discussed (in Laws of Manu) in detail the customs, laws, rites and codes of Hindu society. The "Arthashastra" (the Economic Treatise) of Kautilya reveals different social, politic al, le gal' administrative and economic aspects of society during the Maurya period of Indian history. Besides these there are other writings, which enlighten us on different aspects of social life prevailing in ancient India.

SOCIAL THOUGHTS OF ANCIENT BABYLON AND EGYPT

Babylonian social thoughts can be derived mainly from the treatises like the Epic of Gilgamesh and the code of Hamurabi. There are discussions in these books on monarchical and secular character of government, types of justice and punishment, status of women, slavery, social class, economic property, system of marriage, authority of father, role of the priest and nature of religious beliefs of the citizens.

The social, political, legal, religious and economic systems prevailing in Egypt were almost similar to those of Babylon. Only difference was that family system in ancient Egypt was matriarchal, religious practices were varied and complex and both polytheism and monotheism were in prevalence. Though the above social thoughts of ancient India, Babylon and Egypt are sufficiently rich yet they are not treated as sociological literature. Because, they lack scientific character in their approach and presentation. They were more philosophical, spiritual and general in character.

It was in ancient Greece that methodical and scientific study of social institutions originated. Socrates and his disciple Plato studied social problems systematically. Though they were basically philosophers, their thoughts had scientific nature. Their thoughts did not constitute 'Sociology' but paved the way for sociological thinking. For example Plato's Republic and Aristotle's Ethics and Politics methodically deal with numerous social Phenomena.

Sociological thinking originated in Rome also in her ancient literature. Though the Romans contributed thoughts mainly on law and justice, they have also created original social philosophies as reflected in the writings of Cicero mainly in his De Officus (on justice).

Gradually with the emergence of the modern era a number of social philosophers like Thomas Moore, Francis Bacon, Vico, Montesquieu and few others contributed towards scientific study of social problems.

1.2   SOCIOLOGY AS SCIENCE

Sociology as a science was founded by Auguste Comte a French Philosopher in the nineteenth century. He was a positivistic philosopher and he felt the need to create a distinct science of society. Accordingly, he created that science namely 'social physics' which later on he termed as Sociology in 1839. Therefore, he is considered as the 'father of sociology'. Comte was greatly influenced by his teacher Saint Simon from whom he received his philosophic education. He learnt from Saint Simon that the true destination of philosophy was social and the true objective of philosopher was to reorganize the moral, religious and political systems of society, Comte believed that for reorganization of society scientific study of social phenomena was necessary. He thought that scientific methods could be applied for the study of society and such study only could investigate into the causes of social disorganization and prepare the ground for social reorganization and development. Hence, Comte established the scientific nature of sociology based on objectivity and scientific methods of study.

1.3   POSITIVISM (COMTE)

Comte develops his positive approach to study society in his book Positive Philosophy. His positivism is his scientific principle and treatment of studying and understanding social phenomena. His positivism is a highly abstract concept.

According to him positive means scientific and scientific approach to any phenomena and knowledge is Positivism. Positivism is opposite to either theological or metaphysical ideas. It is based on factual, objective and concrete study. It keeps aside the imaginative and bias thinking in the analysis of social phenomena. It emphasizes on the scientific methods like observation, classification and deduction which are followed by natural sciences.

Auguste Comte in his analysis of the three stages of development of human knowledge writes that in the first two stages - the theological and metaphysical, human mind was shrouded with unreal and imaginative thoughts. But with advancement of knowledge men became more and more critical and began objective investigation to draw the cause and effect relationships of social phenomena. He says that 'positive' is the last stage of development of human knowledge. It deals with real, useful and precise knowledge. It is a scientific mode of thought which makes it universal in character.

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1.4   SOCIAL FACTS (DURKHEIM)
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Another French Philosopher Emile Durkheim has introduced in sociology the concept of 'social fact' on which he as elaborately discussed in his book 'The Rules of Sociological Method' (translated). He is discussing social phenomena in terms of their factual status. According to him all social events or phenomena are social facts. As such the methical study of such phenomena constitutes sociology. Therefore sociology can also be defined as the study of social facts. Durkheim's interpretation of social facts is an important constituent of his methodology. According to him society has to be studied in terms of social facts which are the expression of group behaviour. They are also the phase of collective activities, which may include thinking, feeling or acting. They are related to definite social environment or order and they are external to individual and they can be observed objectively.

Social fact as says by Durkheim has two objective criteria, which are 'exteriority' and 'constraint'. Exteriority implies that

social fact is outside and above individual consciousness. It belongs to the realm of collective consciousness. Therefore it has constraining or compelling capacity. It means that it can compel individual to behave in particular way. For example, religion is a social fact. It is above individual and it represents collective consciousness. As such it can compel an individual to act or behave as dictated by religion. In case the individual member disobeys religion, it can exercise its power and constrain and compel the individual to behave as prescribed by the religion.

Durkheim says that collective consciousness is superior to individual consciousness. For this reason it can impose constraints on individual. Social facts have moral base and they express customary thoughts and practices.

Social facts can be classified into two kinds. They are normal social facts and pathological social facts. Durkheim says that the normal social facts contribute towards health of the society by promoting social integration and solidarity. Religious prayers and festivals are some examples of normal social facts as they work for social integration. The pathological social facts cause social disorganization and affect social health. Suicide is an example of this category of social fact. Hence, religious, moral, social, legal and such rules represent social facts. Social relationships and interactions take place through those sets of norms. They are also the subject matter of sociology. As such sociology can also be regarded as the study of social facts.

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1.5 OBJECTIVITY {WEBER}
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Max Weber, a great German Sociologist and political economist views that Sociology is an objective and rational science. He argues that the social sciences must maintain objectivity and neutrality in their approach and analysis. In his book "Theory of Social and Economic organization" (translated) Weber emphasizes on rational understanding through scientific analysis of human behaviour and motives. In this context he applies his objective as well as, 'verstehein' (understanding) ways for interpretation of 'social actions' which are the subject matters of his sociology. Social actions are those actions which are oriented to other's behaviour and can be meaningfully interpretated

and understood. For study of social actions and social phenomena Weber suggests empirical, objective as well as understanding methods to arrive at cause and results. He maintains objectivity combining statistical analysis and interpretative understanding in his sociology and gives sociology the status of science.

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1.6   INTER SUBJECTIVITY (MARX)

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Karl Marx a great socialist thinker from Germany has contribute not only to economic and philosophical thought but also to the development of scientific sociological thinking. His discussions on human nature and ideas, conception of class, historical materialism dialectical materialism, dynamics of social change and sociology of knowledge reflect his scientific analysis of social problems. Throughout his whole sociological interpretations he strictly adheres to logic deductions where outer objective and sequential derivations can I observed clearly. The inter subjectivity in his philosophy of history and social change which constitute his sociology can be understood in his inter-relational interpretations of social institutions.

Marx establishes a connection between philosophies, general ideas and the social structures. He tries to explain ideas systematically in terms of their functions. He relates the ideas of individuals to the social roles and class positions. The general character of the social, political and intellectual process of man is determined by the mode of production in material life. It is also the process production, which determines class. The class that owns the means of production is the bourgeoisie class and the ideas of society are the bourgeoisie ideas. It is not that the bourgeoisie class has control only over the material means of production. It has control over the means of mental production. Therefore, when there will be change in the process of production, change will occur in the modes of life of the people their social relations, and in their ideas. Therefore, it is the mate or social existence of men that determines the existence of their consciousness. Marx brings to light the philosophic truth that the ideas of society are the ideas of the ruling class, they are interested for and dependent on existence.

According to Marx, society is divided into two broad classes, the 'Bourgeoisie' and the 'Proletariat', the haves and the have nots. The bourgeoisie are the 'haves' and possess the means of production while the proletariates are the 'havenotes' without any mean production except the labour to sell. Their labour is purchased by bourgeoisie who utilize the proletariats in the process of production. To make more and more profit the bourgeoisie who are the owners of capital in the form of land or other capital like mills and factories, exploit the proleteriates for which conflict takes place between the two classes. Ultimately, the class conflict takes the form of class struggle in which the bourgeoisie are defeated and overthrown from their power by the proletariates who establish their own rule. As a result change takes place in society. In every epoch of human history the same situation in different forms has been taking place making history. In this context Marx writes, "The history of all hithertho existing society is the history of class struggle." As such the dynamics of social change are governed by class-conflict and class-struggle. The class conflict is inherent in class society. The conflict is also termed dialectic' is nothing but the clash of opposites produced by materialism. This dialectical materialism governs history. The inter-subjectivistic philosophy of Marx can be observed in the universally present materialistic spirit, which causes social changes throughout history. The universal truths that lie in Marxian analysis of organization and reorganization of society in the process of change are that everything is interdependent, everything is dynamic, the process of social change at times is very violent and the process of social change and development like that of other objects of the natural world is universal and continuous.

1.7   LET US SUM UP

As a scientific discipline Sociology emerged and developed in the West, i.e. in Europe in the nineteenth century. Two great Revolutions, the France revolution and the Industrial Revolution of eighteenth century had greatly influenced the social

philosophy of Western Europe as a result of which objective thinking took place. August Comte, the France Philosopher emphasized on the need of a science of society based purely on scientific methods of study and fulfilling the characteristics of sciences. August Comte gave birth to Sociology, a positive science of society in 1839 based on objective, empirical and scientific methods.

Though there had been social thinking in ancient India, Babylon and Egypt and so on, the thought lacked objectivity. As a science it first developed in France in the hands of August Comte, the father of Sociology. As sociology is free from subjectivity and its study is conducted objectively and scientifically' sociology is regarded as science.

COMTE'S POSITIVISM

According to Comte positive means scientific and scientific approach to any phenomena and knowledge is positivism. It is base on factual, objective and concrete study free from any biasness. It aims at finding truth through scientific methods of study like observation, experimentation, classification of data and deduction, which are followed by natural science.

According to Durkheim all social events or phenomena are social facts. They are the phase of collective activities, which may include thinking, feeling or acting etc. They are related to definite social environment or order and they are external to individual and they can be objectively observed. They are exterior to man, i.e. they are outside and above individual conscience. They have constraining capacity. They can compel man to behave in particular way. Some social facts are normal and others are pathological.

WEBER'S OJECTIVITY

Weber by 'objectivity' means rationality in understanding human behaviour. It is the scientific analysis of human behaviour

and motives. It is the maintaining of unbias rationality combining statistical analysis and interpretative understanding of 'social actions'.

MARK'S INTER-SUBJECTIVITY

Inter subjectivity is the inter-relational interpretations underlying social institutional spirit. This is the internal guiding force of all history. The inter-subjectivity in Marx's philosophy of history and social change constitutes his sociology. The subjective and personal interest and motive acts as the force behind class-behaviour leading to class conflict, struggle and social change.

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1.8   KEY WORDS
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Positivism	:	Philosophy with scientific approach and objective analysis
Humanitarianism	:	Philosophy of human welfare
Evolutionism	:	Phenomenon of gradual development of things, organs or systems
Objectivity	:	Nature of rational and scientific examination and analysis
Exterior	:	Which exists outside
Constraining	:	Compelling capacity
Interpretative Understanding	:	Understanding through interpretation or explanation
Dialectic	:	Conflicting
Subjectivity	:	Opposite to objectivity
Bourgeoisie	:	The capitalist class or the rich section of people
Proletariat	:	The poor and working people.

1.9   ASSIGNMENT

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1.   Discuss Comte's 'positivism' and discuss its characteristics.

2.   Give the meaning of 'social facts' and explain their types.

3.   What do you understand by objectivity? Explain 'objectivity' of Max Weber.

4.   Discuss 'inter subjectivity' of Karl Marx'

1.10   SUGGESTED READINGS

L.A. Coser   : Masters of Sociological Thought.

R. Aron   : Main Currents in Sociological Thought '(Vol. I& D

R. Bendix   : An Intellectual Portrait of Max Weber

R. Nisbet   : The Sociological Tradition

I. Zeitlin   : Ideology and Development of Sociological Theory.

GENERAL SOCIOLOGY

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BLOCK – 2 :   OTHER INTERPRETATIONS OF SOCIOLOGY

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STRUCTURE:

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2.0   OBJECTIVES
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The objectives of this unit are :

(i)   to know the concept of "The Sociological Imagination". Developed by C.W. Mills.

(ii)   to acquire knowledge about Peter Berger's contribution to "Invitation to Sociology".

(iii)   to discuss about the concept of sociology as given by Alex Inkles and

(iv)   to obtain the knowledge about sociology as defined by Anthony Giddens.

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2.1   INTRODUCTION
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As you all know that although most of the founding fathers interpret sociology as a discipline, the modern sociologists play an important role in the advancement of contemporary sociology. C.W. Mills, Peter Berger, Alex Inkeles and Anthony Giddens are also leading figures in modern sociology. They have given very significant interpretations of sociology. Now sociology has come a long way from the days of its origin.

The field of sociology has now grown to incorporate numerous sub-fields. Even in recent years sociology has become more interdisciplinary and global in character.

Apart from other modern sociologists like Talcott Parsons, Pitirim Sorokin, Robert Merton, Lewis Coser, a number of sociologists are there who have contributed very significantly to the development of modern sociology. They generally stress on the development of sociological out look towards individuals, groups and society. Sociologists like Mills find new dimension i.e. sociological imagination when Peter Berger gives a new introduction of sociology in his famous work "Invitation to Sociology". In this chapter, an attempt has been given to interpret sociology from the viewpoint of four more productive and eminent sociologists like Mills, Berger, Inkeles and Giddens. Let us come to know about their interpretations of Sociology in precise sense.

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2.2   C. WRIGHT MILLS (1916-1962)

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You all are aware that C.W. Mills was a source of intellectual inspiration to younger radical social theorists and true to his ideal of the sociological imagination. Mills contributions are based on strong critical ideas on careful empirical work. Interestingly, he studied Max Weber in relation to Marx and the American pragmatists. He sought to unite the best of European and American classical theory into a social philosophy for the New Left. He is generally known for his three significant works like Power Elite, Listen Yankee! White Collar and the Causes of World War. These three works brought him much public acclaim in his lifetime. In this unit, we are not to discuss about his contribution. Here, we will have to discuss only his interpretation about sociology. In this context, his greatest concept of sociological imagination is more significant which will help you to understand how he interprets sociology as a discipline. Now let me tell you on the concept.

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2.2.1   THE SOCIOLOGICAL IMAGINATION

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As you know that the Sociological Imagination enables its possessor to grasp the larger historical scene in terms of its meaning for the inner life and the external career of a variety of individuals. It enables him to take into account how individuals, in the welter of their daily experience often become falsely conscious of their social positions. Within the welter, the framework of modem society is sought, and within that framework the psychologies of a variety of man and women are formulated. By such means the personal uneasiness of individual is focused upon explicit troubles and the indifference of public is transformed into involvement with public issues.

The sociological imagination enables us to grasp history and biography and the relations between the two within society, its task and its promise. To recognize this task and this promise is the mark of the classic social analyst. It is characteristic of Herbert Spencer-turgid, polysyllabic, comprehensive; of E.A. Ross-graceful, muckraking, upright; of August Comte and Emile Durkheim; of the intricate and subtle Karl Mannheim. It is the quality of all that is

intellectually excellent in Karl Manx; it is the clue to Thorstein Veblin's brilliant and ironic insight, to Joseph Schumpeter's many-sided constructions of reality; it is the basis of psychological sweep of W.E.H. Lecky no less than of the profoundity and clarity of Max Weber. And it is the signal of what is best in contemporary studies of man and society.

According to Mills no social study that does not come back to the problems of biography, of history and of their intersections within a society has completed its intellectual journey. Whatever the specific problems of the classic social analysts, however limited or however broad the features of social reality they have examined, those who have been imaginatively aware of the promise of their work have consistently asked three sorts of questions.

- What is the structure of this particular society as a whole ? What are its components, and how are they related to one another ? How does it differ from other varieties of social order? Within it, what is the meaning of any particular feature for its continuance and for its change.

- Where does this society stand in human history? What are the mechanics by which it is changing? What is its place within and its meaning for the development of humanity as a whole? How does any particular feature we are examining affect and how is it affected by the historical period in which it moves? And in this period - What are its essential features? How does it differ from other periods? What are its characteristic ways of history-making?

- What varieties of men and women now prevail in this society and in this period? And what varieties are coming to prevail? In what ways are they selected and formed, liberated and repressed, made sensitive and blunted? What kinds of 'human nature' are revealed in the conduct and character we observe in this society of this period? And what is the meaning for 'human nature' of each and every feature of the society we are examining?

- in the writings of Mills, it is mentioned that whether the point of interest is a great power state or a minor literary mood, a family, a prison, a creed are the kinds of questions the best

social analysts have asked . They are the intellectual pivots of classic studies of man in society - and these are the questions inevitably raised by any mind possessing the sociological imagination. For that imagination is the capacity to shift from one perspective to another – from the political to the psychological, from examination of a single family to comparative assessment of the national budgets of the world; from the theological school to the military establishment; from considerations of an oil industry to studies of contemporary poetry. It is the capacity to range from the most impersonal and remote transfor mations to the most intimate features of the human self and to see the relations between the two. Back of its use there is always the urge to know the social and historical meaning of the individual in the society and in the period in which he has his quality and his being.

That, in brief, is why it is by means of the sociological imagination that men now hope to grasp what is going on in the world, and to understand what is happening in themselves as minute points of the intersections of biography and history within society. In large part, contemporary man's self-conscious view of himself as at least an outsider, if not a permanent stranger, rests upon an absorbed realization of social relativity and of the transformative power of history.

The sociological imagination is the most fruitful form of this self - consciousness. By its use men whose mentalities have swept only a series of limited orbits often come to feel as if suddenly awakened in a house with which they had only supposed themselves to be familiar. Correctly or incorrectly, they often come to feel that they can now provide themselves with adequate summations, cohesive assessments, comprehensive orientations, older decisions that once appeared sound now seem to them products of a mind unaccountably dense. Their capacity for astonishment is made lively again. They acquire a new way of thinkings, they experience a transvaluation of values: in a word , by their reflection and by their responsibility, they realize the cultural meaning of the social sciences.

Look, we now may believe that the Sociological Imagination is becoming the prime denominator of our cultural life and its signal

feature. There is always this quality of mind in the social and psychological sciences, but it goes a beyond these studies as we now know them. Its acquisitions by individuals and by the cultural community at large is slow and often fumbling; many social scientists are themselves quite unaware of it. They do not seem to know that the use of this imagination is central to the best work that they might do, that by failing to develop and to use it they are failing to meet the cultural expectations that are coming to be demanded to them and that the classic traditions of their several discipline make available to them.

From this discussion we can get the ideas about the interpretation of sociology which is given by C.W MILLS.

2.3   PETER BERGE

As you all know that Peter Berger is an eminent American sociologist who has made a number of important and influential contributions to various branches of twentieth-century sociology. He has written one of the most elegant and witty introduction to sociology in his "Invitation to Sociology" (1963). He tried to give the basic idea of sociology in that famous book. The central focus of his writing is sociology of knowledge.

Beger analysed sociology as an individual pastime. He even talks about the works of other sociologists who developed the subject of sociology. To analyse the definition of sociology Berger made a statement in his writings that sociology is seen as an up-to-date variation on the classic American theme of "up life". The sociologist is understood as one who is professionally concerned with edifying activities on behalf of individuals and of the community at large. According to Peter Berger some Boy Scout types have become sociologists. It is also true that a benevolent interest in people could be the biographical standing point for sociological studies. But it is most important to point out that a malevolent and misanthropic outlook could serve just as well. Sociological insights are valuable to anyone concerned with action in society. But this action need not be particular humanitarian.

He mentions that some of the American sociologists were Employed by governmental agencies seeking to plan more livable communities for the nation. Other American sociologists were

employed by governmental agencies concerned with wiping communities of hostile nations off the map, it and when the necessity should arise. Whatever the moral implications of these respective activities may be, there is no reason why interesting sociological studies could not be carried on in both.

Berger has given some additional comments in connection with closely related image of the sociologist as a sort of theoretician for social work. This image is understandable in view of the development of sociology in America. At least one of the roots of American sociology is to be found in the worries of social workers confronted with the massive problems following the wake of the industrial revolution - the rapid growth of cities and of slum within them, mass imagination, mass movements of people, the disruption of traditional ways of life, and the resulting disorientation of individuals caught in these processes. Much sociological research has been spurred by this sort of concern.

When Peter Berger discussed sociology, he talked about a new mode of inquiry which has produced the lively but still infant discipline of sociology. According to him Sociology is the Scientific study of human society-and social behaviour. The subject matter of sociology is huge complex and varied, and the knowledge produced by sociological research is still imperfect in many ways. Yet, in the brief century and a half that the discipline has been in existence, it has taught us a great deal about ourselves that we could never have learned by relying on speculation alone. As Peter Berger (1963) has noticed that sociology is nothing less than a special form of consciousness. It encourages us to focus on features of our social environment that we have never noticed before and to interpret them in a new and richer light. Sociology gives us a window on the wider world that lies beyond our immediate experience, leading us in to areas of society that we might otherwise have ignored or misunderstood. Our own view of the world is shaped by our personal experience of it. Sociology shows us the worlds of the rich and the powerful, the poor and the weak, the worlds of slum dwellers and addicts, religious zealots and criminal gangs. Because these people have different social experiences, they have quite different definitions of social reality.

In the opinion of Peter Berger the basic insight of sociology is human behaviour which is largely shapped by the groups to which

people belong and by the social interaction that takes place within those groups. According to him the main focus of sociology is the group, not the individual. Studies of particular individuals are useful to sociologists, but the sociologist is mainly interested in the interaction between people, -the ways in which people act toward respond to, influence one another. All social behaviour, from shaking hands to murder, and all social institutions, from religion to family, are ultimately the product of social interaction. Then, the group provides the sociologists main frame of reference whether the group being studied is as small as a gang or a rock band, as large as a city or an ethnic community, or as vast as a modem industrial society.

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2.4   ALEXINKELES
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As you know that eminent sociologist Alex Inkeles is also one of the leading sociologists who are contributing a lot to the modern sociological discourse. As a professor of Harvard University he has been teaching sociology for a long time. He has tried to analyse the definition of sociology in a very practical way. He has mentioned different paths to a proper definition of sociology. Even he analysed what August Comte said about it and what sociologists do in actual field. In his writings an attempt has been made to discuss about the discipline and its boundaries as well as issues. Apart from these he significantly defined social order, disorder and social change towards a definition of sociology.

Let us now come to know what Inkeles says about the paths to a definition of sociology. He says that three main paths are available for delineating the subject matter of sociology. They are :

(1) The historical, whereby, we seek through study of the classic sociological writings to find out the central traditional concerns and interests of sociology as an intellectual discipline. In brief, we ask : "What did the founding fathers say?"

(2) The empirical, whereby we study current sociological works to discover those subjects to which the discipline gives most attention. In other words, we ask : "What are contemporary sociologists doing?"

(3) The analytical, whereby we arbitrarily divide and delimit some larger subject matter and allocate it among different disciplines. We ask; in effect:"What does reason suggest"?

Now we have to discuss the above mentioned paths in precise way which will give you basic ideas about Inkeles's writings towards sociology.

2.2.1   What the Founding Fathers said

According to Alex Inkeles four sociologists whom everyone sociology regardless of his special emphasis, bias, or bent, will probably accept as the central figures in the development of modern sociology. They are August Comte, Herbert Spencer, Emile Durkheim and Mi Weber. Each of them exerted a significant influence on the conception sociology as an intellectual discipline. Inkles says that it is so relevant explore their opinion about the proper subject matter of sociology. In very brief, he says that- Comte (1798-1857) devoted more energy expressing hopes for and to staking out the claims of sociology than defining its subject matter. Although very interestingly Comte was reluctant to specify in detail the sub-fields of sociology, he divided sociology, in two main parts, i.e., social statics and social dynamics. These two concepts represent a basic division in the subject matter of sociology which in many different forms and guises appears throughout the history of the subject and persists today. In the first case the major institutions or institutional complexes of society such as economy, family or polity are taken to the major units for sociological analysis, and sociology is conceived of as the study of interrelations between such institutions. The second major division of sociology is as Comte called the social dynamics. If statics was to the study of how the parts of societies interrelate, dynamics was focus on whole societies as the units of analysis and to show how they developed and changed through time.

Herbert Spencer (1820-1903) has given an exposition sociological analysis in his three-volumes of "Principles of Sociology" which was published in 1877. He was much more precise than August Comte specifying the topics or special fields for which he felt sociology must take responsibility. Spencer defines the subject matter of sociology which contains quite familiar elements.

According to Inkeles we have difficulty in relating the subject matter of sociology delineated contemporary sociologists to the outline given by Spencer. Generally in the opinion of Spencer the family, politics, religion, social control, and industry or work are the fields of sociology. In addition, Spencer explicitly mentioned the sociological study of associations, communities, the division of labour, social differentiation or stratification, the sociology of knowledge and of science, and the study of art and aesthetics.

Inkeles expresses that Spencer would by no means have agreed, however, that sociology was limited to a list of institutions like the family or to process such as social control. Inkeles says that Spencer also emphasized the obligation of sociology to deal with the interrelations between the different elements of society, to give an account of how the parts influenced the whole and in turn reacted upon, and in the process may transform or be transformed. Spencer added another responsibility for sociology-namely, to accept the whole society as its unit for analysis. Again Alex Inkeles writes that Emile Durkheim (1858-1917) did not set forth his conception of the proper subject matter of sociology in as full detail as did Spencer. So, his position can be easily reconstructed from remarks he made in his Rules of Sociological Method and his various writings. Durkheim frequently referred to what he called the "Special fields" of sociology, and he clearly favoured their wide spread development. He clearly approved the idea that sociology should concern itself with a wide range of institutions and social process. Durkheim, no less than Spencer, considered societies as such to be important units of sociological analysis. He spoke of sociology as "the science of societies" and repeatedly stressed the importance of studying different types of society comparatively.

Max Weber (1864-1920) also contributed to the greater part of his observations on sociology as a discipline to expounding the special method he advocated, called the method of understanding (Versteihen) and to discussing the vicissitude of maintaining objectivity and neutrality avoiding value judgements in social science. So, he defined sociology as a science which attempts the 'interpretive understanding of social action in order thereby to arrive at a causal explanation of its cause and effects.'

From Inkeles's point of view, the crucial word in this definition are "social action". To that term Weber assigned a very

broad meaning indeed, including "all human behaviour when and in so for as the acting individual attaches a subjective meaning to it."

From the writings of the said four founding fathers Inkeles consulted about the proper subject matter of sociology. Let us now come to discuss them.

(1) All would allow, and in some cases would urge, sociologists to study a wide range of institutions, from the family to the state.

(2) Those who define the classical tradition seem agreed that a unique subject matter for sociology is found in the interrelations among different institutions.

(3) They agree in the opinion that society as a whole can be taken as distinctive unit of sociological analysis, with sociology assigned the task of explaining wherein and why societies are alike or different.

(4) It is of common notice among the classical writers in the field that some sentiment in favour of focusing sociology on "social acts" or "social relationships" regardless of their institutional setting.

2.4.2   What Sociologists do?

We have already mentioned that Alex Inkeles raised a question on the work of Sociologists. He says if we take "What sociologists do" as our guide to what sociology is about, there are three main sources we should examine :

(i) the textbooks in which sociologists attempt to sum up their fields.

(ii) the affiliations they choose when asked to identify themselves with one or another branch of sociology. And

(iii) the research they undertake and the reports they present at sociological meetings or publish in books and in their scholarly journals.

Inkeles expresses that ail three approaches perhaps tend to reflect mainly what "average" or "typical" sociologists do.

There arc those who would say that whatever the average sociologist are doing, they ought to be doing something quite different.

2.4.3 What Reason Suggests ?

Alex Inkeles tries to come with an argument that neither what the founding fathers proposed, nor what sociologists today do is most appropriate for determining the proper subject matter of sociology. Inkeles appeals to decide it by a process of logical analysis.

According to Alex Inkeles, each of the social and humanistic branches of learning seems to have its distinctive subject matter. For example, he says that political science concerns with the ways in which society allocates the right to use legitimate power. It analyzes ideas about government and authority, and describes the actual distribution of public power and responsibility and the institutions through which it is exerciser. Following this lead, the subject matters for sociology, some special or distinctive subject matter preferably something concrete, specific and easily identified, which is not claimed as the central object of study of some other established discipline.

On the basis of the above, Inkeles constructs a general outline of the field of sociology on which almost everyone would agree.

A general outline of the subject matter of sociology given by Inkeles :

    i.   Sociological Analysis
            Human culture and society.
            Sociological perspective,
            Scientific method in social science.

    ii.   Primary units of social life,
            Social Acts and Social Relationships
            The Individual Personality
            Groups (lncluding Ethnic and Class)
            Communities : Urban and Rural
            Association and Organizations
            Populations
            Society.

    iii.   Basic Social Institutions
            The Family and Kinship
            Economic
            Political and Legal
            Religious
            Educational and Scientific
            Recreational and Welfare
            Aesthetic and Expressive.

iv.   Fundamental Social Process.
       Differentiation and Stratification
       Co-operation, Accommodation, Assimilation
       Social Conflict (including Revolution and war)
       Communication (including Opinion formation
       Expression and change)
       Social Evaluation (the Study of Value)
       Socialization and Indoctrination
       Social Control
       Social Deviance (Crime, Suicide etc)
       Social Integration
       Social Change.

2.5   ANTHONY GIDDENS

Perhaps you all are aware of the fact that the British sociologist Anthony Giddens is today considered as one of the most prominent and leading social scientists. Generally his works are divided into two periods. In the first, from the early 1970 until mid - 1980s, he developed his theory of structuration and during his second period, that is from mid-1980s till today he is analysing the society. His work in the two peods is related, since he first worked for developing a theoretical perspective that could form the basis for the work and in the second period concrete analysis of contemporary society.

Giddens is known as productive sociologist. He has given a very delightful interpretation of sociology. He raised some important question which are the prime concern of sociology, a field of study that consequently has a fundamental role to play in modem intellectual culture. Giddens questions are : How did this world come about? Why are conditions of life so different from those of our parents and grandparents? What directions of change will take in the future? Giddens says that it world awash with change, marked by deep conflicts, tensions and social, divisions, as well as by the destructive onslaught of modem technology on the natural environment. In this context the answers of these questions most relevant to get the ideas about the subject like sociology.

Most of us see the world in terms of the familiarity of our own lives. Sociology demonstrates the need to take a much broader view of why we are as we are, and why we act as we do. It teaches us that what we regard as natural, inevitable, good or true may not be such, and 'givens' of our life are strongly influenced by historical and social forces. Understanding the subtle yet complex and profound ways in which individuals live reflect the contexts of our social experience, is basic to sociological out look.

According to Anthony Giddens sociology is the study of human social life, groups and societies. It is a dazzling and compelling enterprise, as its subject matter is our own behaviour as social beings. The scope, sociological study is extremely wide, ranging from the analysis of passing encounters between individuals in the street to the investigation of global social processes.

2.5.1 Developing a Sociological Outlook

Now you will be given an idea about the writings of Giddens how he discusses the sociological looking. As he defines learning to think sociologically looking, in other words, at the broader view-means cultivating the imagination. Giddens says that a sociologist has to imagine. He has given also one very significant example. This example is that what are the experience of sex and marriage is like for people- the majority of humankind until recently-to whom ideals of romantic love appear alien or even absurd.

Studying sociology cannot be just a routine process of acquiring knowledge. Giddens expresses that a sociologist is some one who is able to break free from the immediacy of personal circumstances and put things in a wider context. Giddens even boldly expresses that sociological work depends on what the American Sociologist C. Wright Mills called "the Sociological imagination" (1970).

According to Anthony Gidden 'the Sociological Imagination' requires us, above all, to think ourselves away from the familiar routines of our daily lives in order to look at them anew.

Giddens says that 'the Sociological Imagination' allows us to see that many events that seem to concern only the individual actually reflect larger issues. For example, Divorce may be a very difficult process for someone who goes thought it - what Mills calls

a personal trouble. But divorce, he points out, is also a public issue in a society like present day Britain, where over a third of all marriage break up within ten years.

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2.6   LET US SUM UP
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"The Sociological Imagination" is a great contribution of C' Wright Mills. Sociological imagination enables us to grasp history and biography and the relations between the two within society.

The Sociological Imagination is the most fruitful form of self-consciousness. By its use men whose minds have swept only a series of limited orbits often come to feel as if suddenly awakened in a house with which they had only supposed themselves to be familiar.

Peter Berger talked about a new mode of inquiry, which has produced the lively but still infant discipline of sociology. According to him, sociology is the scientific study of human society and social behaviour.

In the words of Peter Berger the basic insight of sociology is this : human behaviour is largely shaped by the groups to which people belong and by the social interaction that takes place within those groups. As he defines the main focus of sociology is the group, not the individuals.

Alex Inkeles says that there are three significant paths for delineating the subject matter of sociology i.e. the historical, the empirical and the analytical.

lnkeles opines that in some cases, sociologists have to study a wide range of institutions from the family to the state.

According to Anthony Giddens sociology is the study of human social life, groups and societies. The scope of sociological study extremely wide, ranging from the analysis of passing encounters between individuals in the street to the investigation of global social process.

Giddens expresses that a sociologist is some one who is able to break free from the immediacy of personal circumstances and put things in a wider context.

2.7   KEYWORDS

- Imagination : It refers to the mental recalling and manipulation of ideas, images, and situation, or the reorganization and recombination of ideas, images, and situation to form new patterns.
- Image : Image refers to an abstract mental representation of a object or class of objects.
- Motive: A motive is any condition or event within the organism which impels or directs behaviour to the attainment of a goal.
- Objectivism: The term used for the philosophical view that the object of knowledge has its own existence in reality.
- Perspective: The term used for the values, beliefs, attitudes, and meanings that offer the framework and point of view from which an individual views a situation.
- Empirical: An empirical statement or theory is one which can be tested by some kind of evidence drawn from experience. Self-Consciousness : (i) Possessing social attitudes towards oneself and the reference of being aware of oneself in terms of what others expect. (ii) Embarrassed self-awareness because of an acute sense of the evaluation of others.
- Social dynamics: This term concerned with the study of social processes. Also, refers to the study of society in terms of interrelated social processes and the successive stages of social change.
- Sociology of knowledge : It refers to the aspect of sociology, which is concerned with the relationship between knowledge and system of thought and social and cultural force.
- Interaction: It refers to a dynamic interplay and relationship of joint determination between two or more variables. It is the mutual influence of variables so that the value of each variable is able to influence the value of the other variables involved in the relationship.

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2.8   ASSIGNMENTS
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1. Critically discuss the interpretation of Sociology by C.W. Mills.

2. Discuss the Sociological Imagination in context of the proper definition of Sociology given by C.W. Mills.

3. How Peter Berger defines Sociology Discuss.

4. Critically discuss the basic insight of Sociology as mentioned by Peter Berger.

5. In what way Peter Berger interprets Sociology? Discuss critically.

6. Define Sociology as analysed by Alex Inkeles in his classic book "What is Sociology?"

7. Critically discuss the three important paths as mentioned by Inkeles which are available for delineating the subject matter of sociology.

8. How Alex Inkeles consults the proper subject matter of Sociology? In this context how he refers the founding fathers of Sociology?

9. What Sociologist should do according to Alex Inkeles? Discuss in beief.

10. Give the general out line of the subject matter of sociology as given by Alex Inkeles.

11. What is Sociology according to Anthony Giddens.- Discuss.

12. How Anthony Giddens defines Sociology? Critically analyse.

13. Why Giddens remarks that the Sociological imagination requires us to think ourselves away from the familiar routine of our daily life lives in order to look at them at a new?

14. Critically discuss the interpretation of Anthony Giddens towards Sociology.

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2.9   SUGGESTED READINGS
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GENERAL SOCIOLOGY

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BLOCK- 3: CULTURE
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STRUCTURE

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3.0   OBJECTIVES

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The objectives of this unit are :

1.   to discuss the concept of culture by citing appropriate definitions,

2.   to highlight the types of culture,

3.   to explain the theory of cultural lag, and

4.   to discuss Popular Culture and Mass Culture'

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3.1   INTRODUCTION

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You know that culture is a basic concept of sociological literature. Each and every society has its own culture. We cannot think of a society without culture. Therefore, the study of culture occupies an important place in the study of sociology. Culture can be defined sociologically in the following way which you will understand and try to develop your own insight regarding the concept.

DEFINITION OF CULTURE

Culture can be defined as the sum total of life-ways, tradition knowledge, beliefs, customs, practices, art, technology. skill and habits. It can also be defined as the form of the combined whole of arts, practices, ideals, knowledge, philosophies. science and technology which men acquire as members of society to meet their needs.

Bronislo Malinowski in his book A Scientific Theory Culture defines culture as "the handiwork of man and the medium through which he achieves his ends." As such culture is constituted of the man made things through which he can fulfill his requirements According to H.T. Majumder (Grammar of Sociology) "culture the sum total of human achievement, material

as well as non-material capable of transmission sociologically, i.e.; by tradition a communication, vertically as well as horizontally". This definition states that culture is the combined form of all material and non-material achievements of man. It is handed down from one generation to another and it spreads both horizontally and vertically through tradition and communication. In this context the definition of E.B. Tylor throws more light in understanding culture from sociological point of view. In his book "Primitive Culture" Tylor defines culture as " That complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man as a member of society." This definition gives an overall nature and content of culture. Tylor states that man is a social being and as member of society he learns knowledge, education, art, science, technology, art and artifacts, and these attributes are transmitted from one generation to another. Therefore culture is socially created and upheld. It is not individual. According to necessity men create and modify culture. The social heritage and tradition are also aspects of culture. Religion, custom, mores, norms, values and symbols and so on are the elements of culture. In its characteristics culture reflects integrativeness, ideality, adaptability, diffusiveness and socialness. Culture is an acquired quality and it can fulfill both social and individual needs.

TYPES OF CULTURE

You will now come to know about the types of culture. There are two types of culture. They are the material culture and the non-material culture as discussed by W.F. Ogburn. The material aspect which includes building, tools and implements, roads, technology and such other concrete objects is called material culture. The other aspect which includes knowledge, beliefs, practices, philosophy, religions and so on constitutes non-material culture. These will be clear from the following discussion.

THEORY OF CULTURAL LAG

The concept of 'cultural lag' came in discussion of sociological literature when the balance between the two aspects-'material' and 'non-material' culture was disturbed. The theory of 'cultural lag' states that the non-material culture which includes religion, education, polity, philosophy, marriage and family lags behind the material culture which includes machineries, tools and implements, buildings, technology, roads, buildings, transport and communication in the process of change. Due to slow motion of non-material culture and the faster speed of the material culture, a gap is created. That gap is termed as cultural lag and the phenomenon is universal one.

Though the concept of cultural lag found place in sociological discussions of authors like H. Spencer, W.G. Sumner, G. Wallace and few others, a definite theoretical formulation of the concept was made by W. F. Ogburn in his book Social Change. He writes "The thesis is that the various parts of modern culture are not changing at the same rate; some parts are changing much more rapidly than others; and that since there is a correlation and interdependence of parts, a rapid change in one part of our culture requires readjustments through other changes in the various correlated parts of culture. where one part of culture changes first, through some discovery or innovation, and occasions changes in some part of culture depend upon it, there frequently is a delay in the changes occasioned in the dependent part of the culture."

Ogburn first distinguished between 'material' and 'non-material' culture and explained 'cultural-lag'' According to him 'the non-material culture is often slow to respond to the rapid inventions in material culture. When non-material culture we does not adjust itself readily to the material changes it falls behind the material culture and the result is a lag between the two. This lag between non-material and material culture has been called 'cultural lag'. He further states that "the strain that exists between two correlated parts of culture that change at unequal rates of speed may be interpreted

as a lag in the part that is changing at the lowest rate for the one lags behind the other" (A Hand book of Sociology: Ogburnand Nim Koff).

Ogburn observes that if the non-material culture fails to adjust itself to the rapid discoveries and innovations in material culture, the gap occurs. In most of the societies this 'gap' is occurring due to rapidly advancing technology in one hand and the slow process of old and traditional belief and institutional setups on the other hand. In order to bridge up the gap men have to adopt their thoughts and behaviours to the changing technology.

Ogbum cites numbers of examples of cultural lag. He writes that during the nineteenth and the early twentieth century industry changed rapidly but the family lagged behind in its change. Women were slow in taking up jobs outside home. Another example he cites that agricultural tools, implements and technology advanced compared to those of the past. Men started adopting these modern technologies in agriculture to till land. But traditional beliefs regarding sowing seeds and using medicines etc. remained static. If there was some change, that too was very slow. Hence a gap between material culture and non-material culture was created. These examples can be citied from any society. Many other examples of cultural lag on different aspects of changes in both the types of culture can be mentioned. Ogburn in this context says that "the many and frequent technological innovations of our modem age by occurring prior the social changes they precipitate are the causes of many cultural lags in society." He also observes that material culture in the form of modern technologies like telephone, motor-cars, wireless. photography, cinema" agricultural machineries and many others in bringing rapid changes in material aspects of culture. They have great impact on social institutions, customs and thoughts. But the social systems have been adapting themselves to the changes slowly and sometimes failing to adapt. The technologies are based on rationality but the beliefs and rituals of society are not so rational or scientific as the technology is. Therefore, it is natural that there are many cultural lags in society due to failure of non-material

culture to move equally with material culture in the process of change. The reasons of slow change of non-material culture are adherence of society to traditions, psychological dogmatism, religious ideologies. sex behaviours and customs which prevent institutional change resulting in cultural lag being behind technological change.

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3.3   POPULAR CULTURE AND MASS CULTURE

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POPULAR CULTURE

Ordinarily 'popular culture' means the culture which is accepted popularly. For example. folk culture is also a part of popular culture. It is often regarded by Omayra Cruz and Raiford Guins ('An Introduction to Popular Culture' in ' Popular Culture' Sage Publications, 2005) as the culture of the common people and made by the people. As it is produced by the people, it serves the interests of the people. It is a 'folk culture of an imagined pre-industrial epoch as homogeneous, authentic and organic experience in contradiction to capitalist society.' It is a culture for the plebian, the common people. Ii is inclusive of creative achievements in arts and humanities.

The study of popular culture has began from the late nineteenth century. Theoretical discussions on popular culture mainly appeared in Europe and America, "The theorists and critics have actively considered and often responded to social and material developments in their environments through their work on popular culture " as observed by Cruz and Guins (Popular Culture : 2005).

Popular culture has been frequently considered from different disciplinary perspectives. The study of popular culture has taken place in different styles of sociology, music, communication, media studies, cinema studies, history, economics and such subjects of popular interest. Advertising, games, movies, dance and music are some of the important components of popular culture. It reflects the social, material and ideological expressions of our daily life. As the very term 'popular' embraces a broad range of meanings, 'popular culture, includes diverse cultures of popular origin, and it

combines varied associations of art creation. It survives on the acceptance-of the people of diverse taste. In this context' John Fiske writes that "popular culture is made out of industrially produced and distributed commodities that must in order to be economically viable and thus to exist at all, offer a variety of cultural potentialities to a variety of social formations" (in Intellectuals and popular culture (1989) taken from 'Popular Culture (2005). As stated by Gilbert Seldes (1957) popular culture is not elaborate as the creations of great art and literature, but it involves a substantial amount of creativity among the people who enjoy it. 'Popular culture includes folk art and popular art which are easy to understand, which are romantic, patriotic, conventionally moral and are held in deep affection by the common folks, popular culture is directly communicated to every one.

Dwight Macdonald (1957)writes that' 'the culture of primitive folk or feudal societies was transmitted by personal and simple Contact with in the framework of communities. The population involved in cultural communication at any given time was invariably small, since the personal, face to face element was absolutely essential to it. Thus popular culture grew directly from the very people who enjoyed it. Folk art grew from below. It was a spontaneous, autochthonous expression of the people and shaped by them to suit their own needs.

Hence it appears that popular culture is distinctively authentic and inherent having aesthetic quality and philosophical meaning with reasonable wisdom. Popular culture is neither sold nor imposed nor conveyed by institutions outside the popular majority.

MASS CULTURE

Mass culture is culture of the masses as well as for the consumption of the masses. It sometimes appears to be 'popular culture' also because it is popular among the masses, - the common people. But it is to be termed as 'mass culture' as it is mainly created for mass consumption as observed by Drvight Macdonald in 'A Theory of Mass Culture'(in Popular Culture : 2005). There are historical reasons for the growth of 'mass culture' from early 1800's' In Europe, the political democracy and popular education broke down the old upper, class monopoly of culture. Macdonald writes

that the business enterprise found a profitable market for meeting the demands of the newly awakened masses. The advanced technology began to produce books, periodicals, pictures, music and furniture in large volume to fulfill demand of the market. Creation of movies and television helped to produce more and more items of mass culture for consumption.

Mass culture according to western writers is opposed to 'great culture' or the 'aristocratic culture'. The western masses with more and more exposure to egalitarian political systems and education, feel themselves more democratic and free from traditional 'high culture'. Bernard Rosenberg (1957) writes that 'mass culture is utterly unprecedented because its cause is also unprecedented. Modern technology is the necessary and sufficient cause of mass culture. 'Macdonald points out that the aesthetic quality, philosophical meaning, reasonable inherited wisdom and mythical modes of thought of popular culture came to an end in western world with the "eruption of the masses into the political stage', and as consequence of the printing press and later, of the other media of communication, 'with disastrous cultural effects.' Henceforth- messages from one center could be broadcast or sent to millions of receivers simultaneously"
(The Culture of Mass Society : Salvador Giner. 1976)'

As observed by Joseph Bensman and Bernard Rosenberg, modern technology has seized upon the traditional world of popular culture. Mass culture means that the chief processes of overt communication in a given society always take place through
technological devices with a small number of people at the producing and transmitting and (center) while an immense audience lies at the receiving end and television, sound recording. audio-r'isual materials, print, radio and such media connect them (the producers and the audiences). Bensman and Rosenberg further observe that once this mode of symbolic transmission is established in a society, it expands irresistibly and mercilessly drives out popular culture wherever found.

They also write that mass culture is determined hr mass media and also spread through mass media. 'Because' mass media penetrate more layers of society and permeate more layers of consciousness in less time than any other system of communication known to man'.

Mass culture lives through media- The producers of mass culture do not have contact with audience. The modern vast and complex society with diverse taste is differentiated into so man) groups for which mass culture has to respond. Information regarding taste, acceptance or impact of mass culture items is gathered through 'market research, intelligence reports, public opinion polls and such like. Mass media treats people as a mass irrespective of social or cultural differentiations. Mass culture forces people to ignore differences. It is imposed on the mass people. It is commercialised to such an extent that it ignores human values, Horkheimer and Adorno (1973) observing the fact write that the extreme dependence of mass culture on vast apparatus of technical devices call it the 'culture industry' which breeds 'the most rigid and inhuman of styles, a soulless expression of the human spirit.'

Mass culture is marketable and it captures market through advertising and propaganda. The nature and content of mass culture are such that it cannot exist without its commerciality. The urban masses in order to meet their mental recreation demand from the market like other commodities a kind of culture fit for their own consumption. They need some diversion and as they cannot appreciate the values of genuine culture, prefer one which can be easily available through media and provided by the market. Mass culture is purchased and sold in the market.

Mass culture is a vulgar one violating almost all traditional value and aesthetic sense and developing an atmosphere which is misleading and misleading the youths and infusing wild taste even in the old folk. It is supported by the new stultifying affluence of the modem world. It is expressed by some critics that mass culture has grown out of proportion under the facilities given by economic affluence. The influence of diverse tastes and affluence 'produces an art that is not art at all, and communicates a knowledge at its best is pseudo knowledge of shallow vulgarization of serious ideas".

Mass culture is considered as 'immoral' by some thinkers like Alain Touraine and others. In mass culture "all conceivable aspects of brutality and corruption are fed to the audience under the invariable pretext that 'that is what the public wants'. In mass culture 'there is an inner brutality in the material presented. Violence occupies a large part of mass culture: murder, moral coercion, rape, physical torture, mental cruelty and so on. Whether in literature or in

television or in the films, presentation of sadism, violence, torture, wars, fights and such horrible pictures have become the subject matter of mass culture. These presentation affects the mentality of the youngs generation and bring moral degradation" Mass culture is also considered as psychologically harmful. The audience particularly the youths are greatly influenced by the mass culture. Robert Merton points out that commercialism, vulgarity and immorality are harmful for child psychology. The children and the youths being exposed to mass culture become restless, violent, over ambitious, luxurious, extravagant, quarrelsome and irresponsible. Their mind-set becomes complex and psychologically imbalanced.

Mass culture leads to manipulation. As such it fabricates the reality. It also affects harmonious living and splits up the world of culture as observed by sociologists like Macdonald, G' de Torre and others.

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3.4   LET US SUM UP
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Culture is a basic concept of sociology. Culture can be defined as the sum total of life-ways, the beliefs, practices, traditions, customs, art, technology, human habits and such other attributes which man possesses in society.

There are two types of culture. They are material culture and non-material culture. Material culture consists of the concrete material aspects of culture and non-material culture consists of the abstract things that the members of society possess.

Sociologist like Ogbum has discussed one of the important concept namely 'cultural lag'. In the process of change non-material culture lags behind the material culture. Therefore, non-material culture which changes slowly cannot adjust to the rapid inventions in material culture resulting in the lag between the two. That lag between the material and non-material cultures is called 'cultural lag'.

Popular culture is the culture of the common people and produced by the common people. It serves the interests of the people. It is a type of folk culture of an imagined pre-industrial epoch as a homogeneous, authentic and organic experience opposed to that of capitalist society. It is inclusive of creative

achievements in arts and humanities. It covers the subjects of popular interest and it reflects the social, material and ideological expressions of our daily life. Advertising, games, movies, dance and music are some of the components of popular culture. The term 'popular culture' embraces a broad range of meanings. It includes culture of popular origin and survives on the acceptance of the people of diverse tastes. It has aesthetic quality and philosophical meaning with wisdom. Mass culture is the culture of the masses. It is mainly created for mass consumption. Mass culture is meant to fulfill the demands of the newly awakened masses. The advanced technology began to produce pictures, music, periodicals, books, furniture and such articles in large volume to fulfill the demand of the market. Production of movies and television helped to produce more and more items of mass culture for mass consumption.

Mass culture is opposite to the 'great culture or the 'aristocratic culture'. Mass culture utterly unprecedented and its cause is also unprecedented. It lives through media. The producers of mass culture do not belong to the masses and they do not have contact with the audience.

Mass culture is marketable. It captures market through propaganda and advertising. The nature and content of mass culture are such that it cannot exist without commerciality.

Mass Culture violates traditional values and aesthetic sense of society and it is misleading the youths by giving wild taste. It conceals the reality of life and creating psychological imbalance in society.

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3.5   KEY WORDS
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Handiwork   :   things made by hand.
Lag   :   situation of remaining behind other in the process of change.
Material Culture   :   Material aspect of society.
Dogmatism   :   Nature of sticking strictly to some principle.
Periodicals   :   Items like journals published periodically.
Unprecedented   :   Something that did not happen previously.

3.6 ASSIGNMENTS

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1. Give a suitable definition of culture and discuss its elements.

2. Explain with examples the theory of Cultural Lag.

3. What do you understand by popular culture? Discuss its nature and status in modern world.

4. Describe Mass Culture with its origin and development.

5. Discuss Mass Culture and its impact on society.

3.7 SUCCESTED- READINGS

H.T. Majumdar   : Grammar of Sociology.

E.B. Tylor   : Primitive Culture.

Ogburn and Nimkoff : A Handbook of Sociology.

Maclver and Page   : Society: An Introductory Analysis.

Omayra Cruz and

Raiford Guins   : An Introduction to Population Culture.

Salvador Giner   : The Culture of Mass Society.

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GENERAL SOCIOLOGY

BLOCK- 4 : SOCIAL PROCESSES

STRUCTURES

4.0 OBJECTIVES

4.1 INI'RODUCTION

4.2 SOCIALIZATION

4.3 CO-OPERATION

4, 4 COMPETITION AND CONFI-IC]-

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4.0 OBJECTTVES
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There are several social processes which work in different social environments. In this unit we will try to give an idea of social processes through an introduction. The main objectives of this unit will be :

1. to discuss different aspects of the social processes'
2. to discuss the phenomenas well as the jurisdiction. i.e. how it is
3. indigenous and how it takes place,
4. to discuss the meaning, stages and factors of socialization'
5. to define co-operation as a process'
6. to discuss the bases of co-operation,
7. to discuss the types and role of co-operation.
8. to give the meaning of conflict, the nature and characteristics of conflict, the types of conflict, and
9. to give an idea of the meaning and the nature (characteristics) of conflict, the forms, roles (function) and the significance of competition.

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4.1 TNTRODUCTION
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You know that there are some processes which are seen in all societies sometimes with degree of difference. Therefore social processes are universal. These processes keep society dynamic and extend the range of social relationships. it is a kind of social interaction which takes place repeatedly and produces some results. It takes place in response to some actions of events and produces a distinct form. It is an interaction taking place through systematic relations of members of society resulting in social change. Social process and social interaction are interrelated. Mac Iver, a famous sociologist from America writes in his book 'Society' that social process is the manner in which the relations of the members of a group acquire a distinctive character. 'It also implies change from one state or relationship to another, directed up and down' forward or backward, and hence leading towards integration or disintegration. An English

sociologist Morris Ginsberg in his book 'Studies in Sociology' defines social processes as the various modes of interaction between individuals or groups including co-operation, conflict, integration, social differentiation and so on.

Social process has certain elements which can also be considered as features ol'social process. The elements are 'sequence of events' repeatition of events, relationship between the events, continuity of events, and special result'.

Co-operation conflict, competition, accommodation, integration, assimilation and differentiation and so on are day to day processes that can be observed in all societies.

Here we are going to discuss few of the social processes.

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4.2   SOCIALIZATION
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You know that socialization is the most fundamental social process through which the children or other members of society are socialized (made social) ; i.e., built up as useful members of society, The role of socialization is very vital in the sense that it makes the members competent to participate in other social processes and to adjust themselves with other members of the society. Every society tries to train up its children in the socially accepted norms and values, behaviour pattern and other
Customary rules.

The process of socialization starts from childhood. It is the family which begins to socialize children at home. Every family teaches its children many important matters in the family itself. A child gradually learns in the family how to talk and behave with others" He learns eating habits, art of addressing others with degree of differences of age, relations, sex and status of members, sense of discipline, loyalty, responsibility and other cultural elements and values from members like mother, father, brother, sister and others in the family. Then coming into contact with neighbourhood, play groups, school and such other associations and organizations the child learns social discipline, ideals, behavior patterns, cultural sings symbols, ideals and institutional norms. The process continues in the life of man beyond adulthood also. The personality of an individual is shaped in the process of socialization.

Different writers define 'socialization' differently but they maintain the same content. In their book "A hand book of sociology (I 950)", Ogbum and Nimkoff define socialization as 'The process by which the individual learns to conform to the norms of the group.' Here, 'the norms of the group' imply the norms of society. Lundberg, another sociologist defines socialization in his book 'sociology' (195g) as 'complex processes of interaction through which the individual learns the habits, skills, beliefs and standards of judgment that are necessary for his effective participation in social groups and communications'. There are many other definitions of socialization and all those definitions subscribe to the meanings that the process of training of children in social norms and cultural values and such other social attributes by virtue of which the children will be able to adjust themselves effectively with society in future is the process of socialization.

There are certain stages through which an individual is socialized' It is already mentioned that the process of socialization is a long one and it is accomplished through four particular stages. An American sociologist H'M' Johnson discusses four stages of socialization in his book' Sociology' (1960). According to age every individual passes through these four stages and learning the prevailing norms of society at every stage adapts himself (or herself) to the systems of society. The stages are the Oral stage, the Anal stage, the Oedipal stage and latency and the Adolescence stage. In the process of socialization individuals internalize the social and cultural values, customs, norms and mores and interact with other members according to necessity. Generally the main foundation of individual's personality is built in the process of socialization before the attainment of adulthood. The family, educational institutions and social organizations take care for proper socialization of the children. However, the process of socialization continues during and beyond adulthood also.

Let us now briefly discuss the stages of socialization, the first stage of socialization is called the 'oral' stage. This is the infant stage of the baby and begins from birth and continues for one year of age. At this stage the child tries to express his need by crying. Whenever the child feels hungry, he cries and tries to draw the attention of others. While taking care of feeling of the child the

mother, father or other members of the family talk to him and try to attract him towards them. In this process the child becomes aware of the presence of others near him. As the mother takes care of the child all the time and feeds timely or whenever the child cries, she (the mother) becomes more familiar to him or her (the child). Then other individuals like the father and other members of the family become familiar to the child. Whenever the child feels any need, he or she tries to draw their attention for fulfilling his or her need. Though the baby cannot say, therefore, tries to convey everything by crying. He gradually understands that the mother takes more care. He recognizes the mother and expresses his feeling to her through different gestures. He likes the, companion of the mother most and other's companion also. He does not like to stay without companion. Either by crying or making some sound through mouth he wants the presence of others. In this way the stage of socialization continues for one year.

The second stage of socialization is called the ' anal' stage. This stage begins almost after one year of age and continues for three years. The child gradually becomes aware of his physical and natural callings. He tries to do some work for himself independently. For some of his need he does not want to be dependent on the mother also. He is given some training in toilet behavior, for use of some clothes and of cleanliness, the child is taught how to talk, how to sit, how to wear clothes, and such other behaviours. Some idea of 'what is good' and, what is bad' and the results of good and bad works is also given to the child. He learns something about the feelings like love, anger joy and sadness. He also gets the idea of differences of the role of the mother and the role of the father and also of other members of the family. Accordingly he learns what to be demanded from whom and how to behave with them differently. He identifies himself a-s a member of the family and becomes aware of a limited social system consisting of his parents, other members of the family and himself.

The third stage of socialization begins from the fourth year of birth and continues to the thirteenth year of age. This stage is called the 'oedipus complex stage.' In the first two years of this stage. i.e." in the fourth and fifth years of age the child faces a crisis of identity as he cannot clearly understand the differences of roles of the members and his role in the family. From sixth to thirteenth years

a child goes on observing everything in the family. Gradually he feels himself as a member of the family. He becomes acquainted with sex wise division of role of the members and realises his own role. He also becomes aware of the statuses of the members as well as his own in the family. He learns from the senior members of the family and from his own experience how to receive and address different members in the society, to abide by the social and cultural values, to respect he religious beliefs and practices and the customary rules of society. This stage of socialization is termed as the 'latency period' of socialization and this period is very significant for man as he begins to build the foundation of his future career and personality.

The fourth stage of socialization is called the adolescence stage which begins from fourteenth year and continues to twenty one years of age. After completing this stage man attains adulthood. On the basis of whatever is learnt during the adolescence period man gets his status and performs roles. Therefore, society makes provision for physical and intellectual development of the youths in this period so that they grow properly to perform social role efficiently. Society trains them so that being free from the control of parents the youths can involve themselves in different social, organizations with specific roles. Accordingly they develop physical and mental qualities and perform social role following the social and institutional norms of society. After completion of this stage also man learns many things from society in his day to day life coming into contact of different individuals, associations and organizations. Socialization is virtually a life-long process.

MAJOR AGENCIES OF SOCIALIZATION

It is already discussed that socialization is a social process and it continues throughout whole life. During this long period a man comes into contact of different individuals and groups. They influence him and throw impact on him. He learns from them how to shape his personality and adjust himself to different situations. That is, he is socialized and the groups and associations work as agencies of socialization. The agencies are found common invariably in all societies. Some of the agencies of socialization are briefly discussed below

FAMILY

Family plays a vital role in socialization of children in the early period of life the child generally lives in the family with parents and other members. The members of the family try to teach the child a variety of things and influence him being in close contact. The child learns maximum from the mother. He learns to speak first from his parents. He learns language also first from his parents. Other members of the family also try to socialize the child in different aspects of social lire. The most essential social virtues like respect, morality value judgment of good and bad, religious beliefs, love and affection, customs and traditions, social norms, behaviour pattern, tolerance, co-operation, mutual understanding and help and cultural elements are learnt by the child in the family. The family also trains the child in food habits, cleanliness, dress pattern, way of conversation, and discipline. Therefore family is considered as an important and primary agency of socialization.

SCHOOL

School or educational institution is another important institution of socialization for children. Educational institutions play a vital role in socializing the children not only educating them in language and academic subjects but also by exposing them to the broader society through different extra-curricular activities. The schools train the children in discipline, punctuality, obedience, loyalty, sociability, cleanliness, regularity and such. Other virtues which help the children to become acceptable to society. Moreover while discussing the texts in the classes teachers also try to strengthen morality of the students and inspire them to give service to society and to keep themselves away from antisocial activities. In the school the students sit and read together, interact with each other and play together which promote friendship. cooperation, sociability and sympathy among them. Hence the school plays an important role in socialization of children.

PLAY MATES AND PEER GROUP

The play mates and companions also help in socialization. It is seen that the children cannot discuss openly some of the matters which are essential for life. They also cannot learn many important things either from the members of the family or the senior neighbours or other relatives. They learn those things from the playmates and the peer group members. Children also learn cultural values, group manners and behaviour pattern, spirit of tolerance and cooperation from their fellow friends and members of peer group.

RELIGIOUS INSTITUTIONS

In the traditional societies religion played an important role in socialization of children. In almost all the societies of the world some amount of influence of religion is observed. There are some societies which give much priority on religion even more than general education. They train up their children with religious norms and ethics which enable them to adjust themselves with any member and any society of their, own religion very easily. These societies socialize their children through religious customs. Generally it is seen that the children grow to be well mannered, tolerant, well-behaved, moral and philanthropic when they are taught liberal religious philosophy. Such teachings not only socialize them to adjust in their own society but also enable them to be acceptable to other societies. Religion through its homogenous way of life and thinking socialize the members of the community belonging to that religion.

PUBLICITY AND MASS MEDIA

Publicity is a mechanism which coordinates and connects people. It also educates men in necessary fields of life. Mass media is another important mechanism of publicity and mass education. Due to speedy urbanization, industrialization and technological expansions rapid change is taking place in all societies. In the process of such change societies experience change in value system and way of life. In order to adjust oneself

with the changing social situations one needs diverse knowledge which can be gathered from newspapers, journals, radio, television, cinema and such other media. Hence mass media play a significant role in socialization of children and youths.

Co-operation is a social process in which two or more individuals work together for achievement of some goal or objective. It is a universal process and in every day life in different situations men perform their activities in co-operation with others. As man is social, his instinct for co-operation is inherent in him and he or she likes to co-operate whenever necessity arises. co-operation means working together' In Sociological definition it is said to be the process in which two or more persons work together for achieving a common interest or objective. In this context Arnold Green defines co-operation in his book 'Sociology' as "the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished." Another writer Fairchild defines co-operation as "the process by which individuals or groups combine their effort, in a more or less organized way for the attainment of common objective." Different sociologists define co-operation differently but the meaning they express is same.

Co-operation takes place for the reason that man cannot perform all the activities by himself. He needs other's help. Generally men cooperate with each other for performance of work of common interest. But sometimes man seeks help from others for solution of his personal problem also. Whatever may be the nature of co-operation, it is universal and essential. Society cannot exist without co-operation among its members. Therefore, concept of 'co-operation' occupies an important place in sociological literature.

BASES OF CO-OPERATION

There are some bases of co-operation' They can be summarized as desire for individual benefits, call of situation or situational necessity, desire to achieve larger goals and interest in common public cause.

It is always observed that man tries more or less for his own welfare or development. There are some works which are

very much essential for his benefit and without performance of those activities his interest cannot be fulfilled. But sometimes he cannot perform the activities by himself and asks for help from others who cooperate with him for achievement of his goal.

Sometimes an individual or a group of individuals ask for help from others to get rid of some critical situations. Accordingly other groups or individual members extend co-operation to the individuals or groups in trouble.

There are some members in society having desire to do some work for welfare of others. But due to limitation of their individual resource or power cannot overcome the difficulties to materialise the plan. In such occasion the acting individuals may ask for co-operation of others and do the work with other's co-operation.

Common interest is another base of co-operation. In all societies men have to perform some tasks for fulfillment of common public interest. All members of society co-operate in performance of such task though some capable members may happen to extend more co-operation either physically or monetarily. Besides all such bases of co-operation, natural feeling of help and some idea about the objective and result of the work are also connected with co-operation. Therefore, co-operation is primarily a motivated social action.

TYPES OF CO-OPERATION

On the basis of nature co-operation can be divided into different types. The principal types are –
   1)   Direct Co-operation,
   2)   Indirect Co-operation,
   3)   Primary Co-operation,
   4)   Secondary Co-operation and
   5)   Tertiary Co-operation. These types of co-operation can be understood from the following discussion.

(1)   **Direct Co-operation :** It is that type of co-operation in which some individuals come forward voluntarily to join with other members to do some work. Such type of co-operation is seen in collective agricultural world in construction of houses in rural societies, in marriage

ceremonies, in celebration of rituals and festivals in traditional societies and in some other works of public interest. Though direct co-operation is seen in many activities of modern society, the rate was more in past societies particularly in simple societies. In these simple societies members came forward to help each other for performance of some activities which appeared to be difficult for one or few members to do. Here the members join in the activities physically.

(2) **Indirect Co-operation :** Sometimes the members in society do not act together with their physical presence' They co-operate from distance through extending intellectual or monetary support. By completing some part or portion of the work at other place or at home and sending it to the worker or workers in the actual field some members co-operate for completion of the whole work. In the present organic society specialization and division of labour have become indispensable; Expansion of technology has divided the work into so many parts and employed specialized labour in each part. Completing their own parts the labours contribute to the production of a particular commodity. In doing so many of the labours engaged in different work do not see or meet each other but in the process of production they co-operate with each other indirectly sometimes remaining unknown. Many activities in society are being done without face to face contact of the workers. Only on moral support and on strength of indirect vote some important works are completed in society. The role of indirect participation cannot be ignored.

(3) **Primary co-operation :** Primary co-operation is seen among the members of primary groups like family, neighbourhood, school and such others. As the nature of co-operation is primary and the members co-operating in any activity belong to primary group relationship, the co-operation is called primary. In a family the interest of a member is related to that of all other members. So is the

case with members of other primary groups also. The fulfillment of family interest implies the fulfillment of the family members of the family. Therefore all members in a family co-operate while something is done in the interest of the family. Such behaviour is observed in case of other primary groups. The members become involved emotionally in this type of co-operation.

(4) **Secondary Co-operation :** Secondary co-operation is one in which Them embers of secondary groups are involved. Secondary groups like the industry, market, government and such organisations function through certain formal rules and regulations. Members of formal organizations have to maintain formal relationship among them, while co-operating with each other for completion of some work they have to be formal in behavior. They are not influenced by emotions or sentiments but by formal rules.

(5) **Tertiary Co-operation :** It is a type of co-operation in which the third party co-operates for fulfillment of some objective of the first party or the group Here the individual or the group does not get help from the second party (or group). Therefore, taking advantage of assistance from the third group individuals fulfill their interest. It also sometimes appears that three different group co-operate in doing some work. In that case the help from each party is considered by the group in third position as the tertiary co-operation. In such social action the relationship among the members of different groups are seen feable and weak, temporary and conditional.

ROLE OF CO-OPERATION

You have come to know that co-operation is a fundamental process of society. Society originated with this process and social institutions and organizations like family, religion, polity and so on have been continuing through the process of co-operation. No society can exist in absence of co-operation. From the very beginning of human habitation the functions like food gathering,

hunting' enjoyments' protection of life from dangers like wild animals, natural calamities and attack from enemies and the like were performed in co-operation with one another which gave birth to group life. To fulfill any need co-operation is necessary. Men have been pursuing agriculture, industry trade and commerce in collaboration with others. The range of such activities is expanding in modern world. Development of modern education, medical treatment, administration, defense, economy, science and technology and other areas has been made possible through mutual help and co-operation of different countries of the world. Starting from child care, socialization of the child, his education and future establishment and other requirements are made through co-operation of different individuals at different stages. From birth till burial of the body all activities of life are performed through co-operation of others. Hence co-operation has an unique role in society.

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4.4   COMPETITION AND CONFLICT
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You know that with degree of difference competition is seen in every society. It is a universal social process in which more than one individual try to attain some scarce thing by virtue of their efficiency. Certain things like job, high social or political status, winning prize in games and such others are not easily attainable due to their scarce nature and therefore to achieve such things men have to try hard with many others who are also aspirants for such thing. To attain the objective men try their best under some rules and regulations and without violence or enmity towards others and depending on their own efficiency they try to defeat some others or all others participating in the effort. Such an attempt is regarded as competition. In this process two or more persons get involved and try to win or succeed individually, or collectively while in group. In his book 'The Development of social Thought' (1950) E.S. Bogardas writes that 'competition is a contest to obtain something which does not exist in a quantity to meet the demand'. In reality the amount of necessary commodities or other things is very little or much less compared to the demand. Therefore, men cannot obtain their desired or

necessary things easily. Many of the members in society demand such scarce things and in order to gain the thing or fulfill their need, men have to fight with others maintaining the norms approved by society. Such effort or fights is a universal process acceptable to all civil societies. The nature of competition can be observed through same characteristics. As such the same characteristics reflect in all competitions.

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CHARACTERISTICS OR NATURE OF COMPETITION
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Different sociologists attribute different characteristics to competition. If the view-s of all the authors are summarized certain specific characteristics are found to be present in all competitions. These characteristics also reflect the nature of competition. The following characteristics can be discussed in this context.

(1) **Competition is both conscious and unconscious:** Knowing well the objective and other necessary information, rules, time and place the competitors participate with all consciousness. But they may not know about other competition. They may remain completely ignorant of their competitors as happens in case of students competing for higher positions surpassing others appearing in the examination. The competitor (opponent) is known only in competition on personal level.

(2) **Universality :** Universality is another character of competition. In all ages and in all societies competition has been taking place. It is still continuing and will continue in future also as the resources or opportunities are limited and scarce in comparison to their demand. Therefore such scarce things have to be procured through competition. It has become a natural process in all societies that competitions take place for achievement of some resource or service.

(3) **Continuity:** Continuity is another character of competition. It is natural that the commodities, services or opportunities in society are limited compared to demand. Therefore, in different stages man has to compete with others for

fulfillment of his different needs. The needs are felt in different fields of society In these different fields of competition different categories of men compete for achievement of their desired object. Again, one competition for a particular thing being over, another competition takes place for another object in another field of life. Some competitions of common category take place in different times in different societies. In that way competition is regarded to be a continuous process.

(4) **Impersonality:** Man does not compete with others out of personal enmity or personal matter. He does not take others as goal. The goal is an object and to win that object he competes. Following certain norms set by society for competition man tries to defeat others who may or may not be known to him. Usually the competitors do not know each other. As no competitor attempts to harm any one personally in the effort, he also does not feel the necessity to know the details of other competitors.

FORMS OF COMPETITION

Now you will know the forms of competition. On the basis of objectives or goals, competition is divided into several forms. According to subject matter the forms are named so that men can choose the field of interest or taste and socially also it becomes identical and understandable. The principal forms of competition are social, economic, cultural, racial and political. From ancient times the competitions have been taking place from these sources or factors.

It is a born-instinct in man to show his strength and power, and to aspire for getting prestige from others by holding high office or status. Inspite of having ambition many people in society generally do not try for such high status due to their limitations. But a section of members are there in society who participate in competition to fulfill their high hopes. They are primarily interested to compete for the sake of social prestige. Therefore, such type of competition is regarded as social one.

From very good old age in history man has been competing to fulfill his desire for expansion of wealth and hence

to be economically powerful. At present different nations of the world are in competition for establishing their economic power in the market. Particularly the individual businessman and the producers are generally seen in economic competition. International competitions have been going on in the world market. Such competitions are observed in respect of production of goods and services, transport, distribution and consumption.

Cultural competitions have been taking place among different societies and cultural groups along with economic competitions. With degree of difference cultural movements are seen in almost all this societies of the world. The developed countries are very much up and doing to establish their cultural superiority. These societies are trying to spread their culture over other societies and hence to influence other cultures also. Some other societies on the other hand have been trying their best to protect their cultures through improvement. As a result cultural competitions began among the societies and the nations.

Another type of competition originates among human races. There has been competition between the 'whites' and the 'blacks' the 'white Europeans' used to hate the 'black Nigroes' at one time. Still that hatred is continuing. In reaction to that the dark coloured ethnic groups have been trying hard to go forward in all directions so that they could establish themselves on strong footing. As a result competition between both the ethnic groups has become more and more manifested. Such competition can be called racial competition.

Moreover, competition is seen among the political parties in almost all the democratic countries of the world. In the countries like England and America having only two political parties competition takes place between the parties for capturing power by defeating the opposite parties (as in India) each party tries to influence the electorates and compete with each other in election. Such political competitions today has assumed universal character.

Besides such forms of competitions some individual and group competitions are seen in the societies. Individual competition takes place between two individuals only. Group competition takes place between two groups. In these types of competitions the characteristics are directly observable.

ROLE, FUNCTION AND SIGNIFICANCE OF COMPETITION

Competition is playing a vital role in all societies. Its social function is significant. There have been long discussions in sociological literatures on the role and significance of competition. We have to discuss role, function and significance of competition in a comprehensive manner.

Competition makes man dynamic and helps him go ahead. While trying to qualify himself for competition man achieves development of physical, mental and intellectual qualities. Competition makes man hopeful and inspires him for acquiring efficiency in work and skill. Society can find out the most resourceful talents and entrust them with social responsibilities. The aim of competition is to make progress and achieve success in life. Therefore, it is the key to striking developments in different dimensions of society. It leads individuals towards attainment of perfection. Competition is at the root of present day economic, scientific - technological, cultural and social developments in the world. It promotes man from ordinary level to the resourceful level and helps him in becoming self-dependent with higher social status. It teaches man to be disciplined, punctual, law abiding, diligent, self-controlled and broad minded. In this way competition helps man in many ways.

Conflict is also a social process. It is a universal process and found in all societies with degree of difference. In ordinary sense conflict can be regarded as a deliberate act of opposition between two or more persons or groups having opposite ideology or interest. When an ideology attempts to establish itself against another ideology which tries to resist the new-one a clash of opposites takes place and that situation of difference and clash can be termed as conflict. A. W. Green. an American Sociologist writes in his book 'Sociology' (1956) that conflict is "The deliberate attempt to oppose, resist or coerce the will of another or others". Some others define conflict as a social process in which an individual or a group in order to fulfill his or the group's desire or objective threatens or challenges other or others. Conflict may lead to enmity and violence. Such behaviour is opposed to co-operation. Therefore conflict is called 'anti-action or anti-thesis'

phenomenon. It takes place due to personal or class interest, ideological or group-interest and difference of opinion and so on.

NATURE AND CHARACTERISTICS OF CONFLICT

The discussion of nature and characteristics of conflict helps us to understand conflict more clearly. It is already mentioned that conflict is opposite to co-operation as social process. Naturally it resists co-operation and acts as anti-cooperation process. Sometimes it turns into clash and tries to harm the opposite party. Conflict is always interest oriented. Either an individual or a group may be involved in conflict for fulfillment of self-interest even at the cost of others' interest. Conflict resulting from self interest is approved neither by law nor by society. On the other hand, some kinds of conflict is approved by society and law. For example the conflicts among the political parties in democratic country like India is natural and approved by society as facts of democratic system. But there cannot be social or legal approval of conflict which is contrary to social interest. In certain occasions the ideological conflict being utilized for self interest turns to be anti-social and destructive. The characteristics that reflect in the nature of conflict are mentioned below :

(1) **Conflict is a conscious and deliberate action :** It appears that the individual or the group of individuals involved in conflict are conscious of their interest or purpose. Both the opposing parties knowing the reason and the manner of conflict involve deliberately for fulfillment of own interest. The members of both the conflicting parties become emotional and get angry with the members of the opposite party. Concentrating their mind only in the purpose the members of one group try to defeat those of the other (opposite) group.

(2) **Conflict is a universal process :** It is not that conflict takes place only in a particular society. It is seen in all societies. From keen observation it can be felt that as a natural social process conflict is working in every society due to the differences of interest, ideology and such other things among the members.

(3) **Conflict is a personal activity :** Conflict arises basically on individual or personal level. In a conflict situation the man tries to fulfill his own personal interest by defeating or destroying the opponent. There to cause loss or to cause harm to the man in opposition become the aim of personal conflict. It is observed that group or collective interest may be involved in group conflict. Even then the basic interest ultimately is the personal interest. For that reason only the members take the conflict to the maximum extent and get themselves seriously involved in the conflict.

(4) **Conflict is occasional and temporary :** Conflict is not permanent. It takes place for non-fulfillment of interest due to resistance by others. As soon as the objective is achieved the conflict comes to an end. Sometimes it is neutralized by some factors. It cannot continue for all time. Now you will know the types of conflict in the following discussion.

TYPES OF CONFLICT

Conflict arises due to difference of ideology or interest of individuals or groups. Moreover there are also differences in the nature of development, extent and mechanism of conflict. George Simmel, the German sociologist mentions four types of conflict in his book "Conflict and the web of Group Affiliation" (eng. trans.1956). These are War, Feud, Litigation and Conflict of Impersonal Ideals.

War

The history of mankind is full of incidents of wars. Wars have been causing sharp conflicts among the opposite groups. In war a nation or a country tries to establish its supremacy over other nation or to exploit its resources which leads to enmity and terrible conflict between the two nations or countries.

Feud

Sometimes it so happens that a party or group violates the interest of another party or group may be it a family or association

or does injustice to the group or party. Such a violence causes clash between the parties and the clash continues for considerably long period and causing harm to the members of the involving parties. This category of conflict is termed as feud. Feud leads to deep enmity between the parties.

Litigation

Feud turns to litigation when being severely affected either of the parties places the matter before the court of justice for solution. Generally the affected party brings the grievance to the court and then both the parties have to be involved in the matter legally. Then the whole legal phenomenon is called litigation. The involvement of the opposite parties in litigation accelerates the conflict. It so happens that even after settlement of litigation, internal conflict continues between the parties causing damage to society.

Conflict of Impersonal ideals

Ideological differences give rise to a number of conflicts in society. Man has to face conflict for his ideology also when he meets with challenge against his ideology. There may be either individual or group ideology. For ideological difference there takes place conflict between groups also. When the question of ideology comes the individual becomes indirect concern and ideology, combined with general or group ideology become impersonal. Every group tries to prove its ideology as correct and others' ideology as false. Conflict arises between the two groups when one goes to establish its own ideology rejecting that of the other. Ideological conflicts which are impersonal arise between political parties and also between economic system pursuing different ideological goals. Big powers following capitalistic and socialistic economic ideologies are always at conflict sometimes in latent and sometimes in manifest form and each trying to curb the influence of the other.

The conflicts are observed in different forms with different characters. They are the class conflicts, political conflicts, racial conflicts, international conflicts and so on.

4.5   LET US SUM UP

Social process :

Social process is the manner in which the relations of the members of society or a group acquire a distinctive character as said by Mac Iver and Page. It can also be said as the phenomenon of interactions resulting in social change. It also implies 'change from one state of relationships to another, directed up and down, forward or backward leading either to integration or disintegration.

The elements of social process are repetition of events, relationships between the events, continuity of events and a result.

Co-operation, conflict, competition, assimilation, integration, differentiation and so on are some of the social processes.

Socialization :

Socialization is a process through which children are socialised i.e., they are trained up in social norms, values, cultural patterns, food and dress habits, behaviour pattern and other customary habits so that the children can adjust with the members of the society. It can also be defined as' process by which the individual learns to conform to the norms of the group.'

Socialization takes place through different stages of life. Individual personality is also built up in the process of socialization. The agencies of socialization are the family, school, play mates, neighbourhood, religious groups, publicity and mass media.

Co-operation :

Co-operation is a universal social process. It is the process by which individuals or groups combine their efforts in a more or less organized way for the attainment of common objective. Desire for individual benefits, situational necessity, desire for achieving higher goals and interest in common public benefits are the bases of co-operation.

Types of Co-operation :

There are different types of co-operation. They are direct co-operation, indirect co-operation, primary co-operation, secondary co-operation and tertiary co-operation. In direct co

operation individuals voluntarily come forward and directly join in the work. In indirect cooperation without being physically present, individuals extend intellectual or monetary help or support to a particular work from distance. Primary co-operation is seen among the members of the primary groups like family, neighbourhood, schools and so on where there is face to face or primary relations exit among the members. Secondary co-operation is one in which the members of secondary groups like industry, market, government and such organizations function through certain formal rules and regulations. When a third party co-operates for fulfillment of some objective of the first party or group, the co-operation is called tertiary co-operation.

Society and all other organizations have originated with co-operation of members. Family, school and other institutions and organizations are unthinkable without co-operation.

Competition is another universal process in which some members of society contest among them to obtain something which is scarce in comparison to demand. Competition is based on universal value, impersonality, healthy spirit and the process is continuous, conscious and unconscious.

There are different forms of competition which can be summarized. As social, economic, cultural, racial and political. From the ancient times competitions have been taking place for these reasons.

Role of competition is significant. It makes man dynamic and helps him to acquire good qualities. While trying to qualify himself for competition, man develops physically and intellectually. It also makes man to be disciplined, punctual, law abiding, self-controlled, hard working and more social.

Conflict :

Conflict is also a universal process. It is a deliberate act of opposition between two or more persons or groups having opposite tastes and interests. In this process one party tries to oppose, resist or coerce the will of the other party.

Conflict is a conscious and deliberate act. It is seen in every society and it takes place for personal biasness and interest. It is also occasional and temporary.

Wars, feuds, litigations and so on are some of the types of conflict. Conflicts are observed different forms with different characters. They are the class conflicts, political conflicts, racial conflicts, religious conflicts, caste conflicts and so on.

4.6 KEY WORDS

Feud	:	Some kind of quarrel.
Anal stage	:	A stage in the process of socialization and begins after one year of birth and continues to three years of age.
Adolescence	:	The period between fourteenth to twenty one years of age.
Philanthropic	:	Loving mankind.
Tertiary	:	Third, involving third party.
Universal	:	World wide.
Impersonality	:	Above personal matter.

4.7 ASSIGNMENTS

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1. Give the meaning of social process and mention its features.
2. What do you understand by Socialization? Briefly describe the stages of Socialization of child.
3. Discuss the major Agencies so Socialization.
4. Define Co-operation and discuss its types.
5. What is Conflict? Briefly describe the nature and characteristics of Conflict.
6. Give the meaning of Conflict and discuss its types.
7. Define Competition and explain its characteristics.

4.8   SUGGESTED READINGS

H.M. Johnson	:	Sociology, 1983
N.J. Smelser	:	Sociology, 1992
MacIver and Page	:	Society; An Introduction Analysis, 1959.
W.F. Ogburn and Nimkoff	:	A Handbook of Socio 1937
A.W. Green	:	Sociology, 1956
E.S. Bogurdas	:	The Development of Social Thought, 1950.

GENERAL SOCIOLOGY

BLOCK – 5 : SOCIAL CHANGE

STRUCTURE:

5.0   OBJECTIVES

The objectives of this unit are :

(i)   to know the meaning, definition, nature, characteristics, theories and causes of social change and also to discuss the concepts like social evolution and social progress,

(ii)   to discuss Sanskritisation and its meaning,

(iii)   to discuss Westernisation and its meaning,

(iv)   to discuss Modernisation and its meaning and characteristics and

(v)   to discuss Social Mobility, its meaning and types so that you get a clear idea of these sociological concepts and develop your own understanding.

5.1   INTRONTJCTION

Society is subject to continuous change. It is never static. You know that change is the law of nature. Society being a natural human organization, also follows the law of change and development.

You know that social change is observed in the change of social structures and functions. The change can be termed as the observable differences in social phenomena over a period of time. In the process of evolution and due to some factors society is passing through different stages of development or civilization. In each stage change occurs in different aspects of society. That results in the change of human relationships, which ultimately appears as social change. Hence we see that social change causes all the differences in the existing order of society.

On the other hand development also causes social change. Social change, development and civilization are ongoing processes. In this unit you will understand the phenomenon of social change and other related concepts.

5.2   MEANING/DEFINITION, NATURE, CHARACTERISTIC, THEORIES AND CAUSES OF SOCIAL CHANGE.

You have already read that social change is an observable difference taking place in a social phenomenon over period of time. That change mainly takes place in social relationship and can be observed in the behaviour and interactions of men in their day to day life. In brief social change means change in social relationships.

Some of the sociologist like Morris Ginsberg (1932), W.F. Ogburn (1932), MacIver and Page (1950), Kingsley Davis (1960), H.T. Majumder (1966) and others define social change differently but the same meaning is expressed in their definitions. So that you understand the meaning more clearly, the following definitions are given below.

DEFINITION

Social change can be defined as the variations in the aspects of social process, social patterns, social interactions and social organizations.

Mac Iver and Page define social change in their book "Society" (1950) as the "change in the human relationships".

Kingsley Davis in his book "Human Society" defines social change as the "alterations as occur in social organization, that is, structure and functions of society".

M.D. Jenson in his book "Introduction of Sociology" defines social change as "modification in ways of doing and thinking of people."

M. Ginsberg in his book "Sociology" defines social change as "change in social structure e.g., the size of society, in composition or balance of its parts or the type of its organization." (ref; Social change in British Journal of Sociology, Sept. 1958).

From the above definitions you may understand clearly that social change is the change of social relationships, of social

structure and functions and also of social institutions and organizations.

NATURE AND CHARACTERISTICS OF SOCIAL CHANGE

As you understand, social change is ii uompkx phenomenon. In order to understand it more clearly, you will now know about the nature and characteristics of social change. But it is difficult to separate the nature of the phenomenon from its characteristics. Therefore, both nature and characteristics of social change have to be discussed together and we make an attempt to discuss that in the following points.

1. Social change is caused by in human social relationships. Social relationships go on changing: though not always in a fast way due to different factors. This change reflects in the structure and function of society and social change takes place.

2. Social change is the result of interactions of different factors One factor gets influenced by another in the process of interaction. In the same way there may be interactions of so many factors. No process or factor is independent. One has to depend on another. Therefore, interactions between two or mole factors like physical, cultural, technological, biological and other are natural and that brings about social change.

3. Social change is universal. No society in the world is static. From the primitive stage till now society is moving in a long way' in this process of movement changes are taking place in different aspects of societies, their social organizations, institutions and structures and functions all over the world. These changes are observed in the changes of demography, culture, technology, philosophies and ideologies. There may be difference in degree and extent of changes, but social change as such takes place universally.

4. Change in one aspect of society leads to change in another aspects and hence ultimately brings about total change in society. As an example we may mention the political change in India caused by Independence in 1947. That change gradually led to changes in educational, economic, occupational, institutional and organizational life of the people of India. Those changes brought change in the role and status of individuals and in the structural and functional aspects. with such change social relationships of men also began to change and we have been observing, social change in India.

5. Social change is a continuous process. As mentioned earlier, all societies are moving towards change. One state of social change is followed by another state of change. It is this continuous process in which human civilization is passing through and social change and developments arc taking place. Social change is thus a continuous and ongoing process.

6. Social change is collective change. It does not take place with one or a number of individuals. The change is effected in the life of the members of the entire community. The members of the community collectivity join in the process of change.

7. Social change is not uniform in its form and speed for all societies. It is determined by factors like time, culture and environment. Therefore the speed of change in some societies is faster than that of others. In the form of change also there is variation and difference. In some societies there is much change in physical aspects and in other there is psychological or ideological changes. In structural and functional aspects as well as in external form and mental out look of the people, there are differences between the societies.

8. Social change may be immediate as well as long run. Many of social changes are the results of human action. Man always tries to solve his problems. Again, his personal problems are also related it: Social problems. On the other hand the society itself reacts to its many fold

problems and tries for their solutions. Many of the problems are there whose solution demands change in some of the aspects of social life. For immediate solutions society brings about short time changes as at the time of war, epidemics and natural calamities. On the other hand, for permanent solution or long-run result, society plans changes as the 'planned change' in India through Five years Plans, change of Legislations after Independence in the interest of future progress for all.

9. Social change is a reality. Men experience the change in real life in different fields of society. It is objective and socially influencing. No individual can remain aloof or isolated from the influences of change. Social change can be objectively observed and empirically established.

The above discussions have given you a clear understanding of the nature and characteristics of social change.

THE THEORIES OF SOCIAL CHANGE:

Now you will know about different theories of social change. As discussed by the sociologists like Mac Iver and Page, H.M. Johnson, V. Pareto, Karl Marx, Ogburn and Nimkoff and others the theories of social change deal with two aspects, i.e., the direction of social change and the causes or factors of social change' Social change beginning from the very primitive time till today is taking place in different directions. We will know this aspect in the discussions on the theories of social change.

The theories are :
*   The Cyclical theory
*   The Linear theory, and
*   The Deterministic theories.

THE CYCLICAL THEORY OF SOCIAL CHANGE

Names of sociologists and anthropologists like Spengler. Bury Pareto. Chamberlain and others are associated with the development of this theory. The concept of cyclical change is also found in the ancient Hindu scriptures. According to that

concept four 'yugas' namely the Sutya, the Treta. The Dwapara and the Kali appear and reappear one after another in successive way in cyclical order and each stage or 'yuga' which is constituted of hundreds of years brings about changes in society. This is a continuous and eternal process of change. This ancient notion of cyclical change is discussed by western thinker like Spengler who says that 'society has a predetermined life cycle and has birth, growth, maturity and decline.' Modern society is in the last stage. It is in its old age. But since history repeats itself, society passing through all the stages, returns to the original stage, whence the cycle again begins. Spengler makes this view after observing the cyclic changes of days and nights and of the rotatory and repeated changes of-climate. As mentioned by Bury in his the Idea of Progress, the concept of cyclical change is found in the philosophies of Greek and Rome also.

The Italian sociologist Pareto contributes his concept of 'circulation of elites' and state s that society changes with the fall of the superior class (the elites) consisting of the 'super ordinates' and rise of the once inferior class (the non-elites) consisting of the 'subordinates'. In a process of vice-versa, there will be rise and fall of non-elites and elites in repetitive order accompanied by social change. Historian Toynbee also points out to the phenomenon of social change in cyclical way with the 'rise and fall' of civilizations.

LINEAR THEORY OF SOCIAL CHANGE

Sociologists like Comte, Spencer, Mikhai Lovsky, Sorokin and few others have contributed to the theory of linear change of society. As your understand linear means continuous process of development in phases in lineing order. This theory states that social change appears as a result of gradual movement of society from lower to higher stages of civilization in continuous process and linear direction. August Comte's discussion of his concept of three stages of development of human knowledge states the development of society or the character of change towards improvement is seen in a continuous upward direction from the theological to the metaphysical and then to the positive stage. You are already aware of the three stages of human development

discussed by Comte' You may remember that in the first stage (theological stage) man believed in supernatural powers, many gods and goddesses' Then gradually he believed in one god (stage of monotheism). Then with development of thinking he tried to analyse philosophically the mystery of the universe through abstract ideas. This second stage of development of human knowledge is the metaphysical stage. But after that stage man began to think gradually in rational way depending on reasoning from the real, objective and concrete world. Hence, the scientific or the positive stage of human knowledge emerged and man began to establish facts through experimentation.

Another great sociologist from England named Herbert Spencer discussed the concept of social change in his theory of social evolution. He compared society with an organism and stated that as an organism from its birth gradually developed from simple structure to complex and heterogeneous structure and became full grown , society also gradually moved from the 'primitive stage of militarism' which was characterised by waning groups towards' a state of industrialism. The state of industrialism was marked by greater differentiation and integration of its parts'. The present society is characterised by industrial system with integration of different groups belonging to different social, economic, political and racial cultures in the process of changing social systems to live in peace through adaptation and accommodation. Hence social change takes place in linear way.

Sorokin observes that culture advances in a given direction during a particular period of time and thus proceeds in a linear way. This movement of culture brings social change in the cyclical order.

DETERMINISTIC THEORY OF SOCIAL CHANGE

From the very term 'deterministic' you get the idea that social change is determined by certain forces which may be economic, political, social or natural. German sociologist Karl Marx is the chief propagator of this theory. According to him material conditions of life are the determining factors of social change'. His theory is also called the theory of economic determinism'. Marx says that human society passes through

various stages, each with its own well-defined organizational system. Each successive stage comes into existence as a result of conflict with the one proceeding it. Change from one stage to another is due to changes in the economic factors. Namely, the methods of production and distribution. The material forces of production are subject to change and thus a rift arises between the underlying factors and the relationships built upon them. A change in the material conditions of life brings changes in all social institutions, such as state, religion and family. It alters the primary socio-economic relationships'. Marx writes, "The mode of production in material life determines the general character of the social, political and spiritual process of life. It is not the consciousness of man than determines their existence, but on the contrary, their social existence determines their consciousness".

Hence it is the economic factors ("mode of production and exchange") which determine social change. Marx says that society is passing through the stages, "the oriental, the ancient, the feudal, the capitalistic, and the communistic". In all these stages conflicts take place between the two social classes, the haves and the have nots, (the bourgeoisie and the proletariat in modem capitalist societies). The economically exploited class. i.e., the proletariats (the have nots) ultimately being unable to meet the bare necessities of life. revolt and class struggle between the proletariats and the bourgeoisie take place. The exploiting class, the bourgeoisie are thrown away and the proletariats establish their own rule and new social, cultural, economic, political and legal norms are created with total change in society. Through Marx's analysis is being criticised by thinkers like Sorokin in his "Contemporary Sociological Theories" and others the theory of economic determinism is one of the important explanations of social change.

CAUSES OF SOCIAL CHANGE

Now we are going to give you a clear idea about the causes of social change. It is hoped that you have already got some knowledge regarding the causes of social change from the discussion of the theories made above. However, in the following

paragraphs the causes will be discussed in a precise way so that the whole concept of social change becomes more clear.

There are different variables of change in social relationships of men. Society itself is a complex system depending on variables which influence and determine the structure and functions of society. These variables appear in the from of factors of causes of social change. These causes maybe social, political, cultural, biological, demographic, technological, natural or environmental, economic and psychological' Let us now explain them (factors) in brief.

SOCIAL FACTORS

Different societies have different issues and problems like caste discrimination, unemployment, poverty' theft, beggary, delinquency' prostitution and so on. The problems lead to instability and social disorganisation which cause social change' Moreover' while taking measures to solve the problems, certain changes in some aspects of the existing social order have to be effected. That ultimately leads to social change.

POLITICAL FACTORS

Political factors like change of governments due to revolutions may bring about changes in legislature, land relations, marriage relations, property rights and so on which bring about social change. For example, as a result of independence movement there was change of government in India with far reaching changes in political system, administrative norms, legislations, occupations, culture and values which have brought about objective change in human relationships and social order. The great revolutions of France, America Russia and China have resulted in change of not only the political rule and the governments but also profound changes in the societies of these countries.

CULTURAL FACTORS

In the modern world no society can remain isolated from the influence of cultures of other society or societies. History

reveals that for last several centuries there have been cultural contacts and assimilations in different societies of the world in the process of wars, invasions, and human migrations. These human contacts have brought about changes in language, religion, social institutions like marriage and family structures, dress pattern, food habits and value systems. Such changes left tremendous impact on the social life of the people and social changes have been caused. The great German sociologists Max Weber from his comparative study of religions established the fact that cultures brought about social changes. In India you can observe the changes in Indian society under the impact of Greek, Mughal and few other western cultures including English culture which brought about changes in the way of life, dresses and food habits, social institutions and social relationships, which effected changes in our society.

BIOLOGICAL FACTORS

As you know biological factors of social change has two aspects. One is the biological principle of natural selection and struggle for survival. Those who are biologically fit and can survive in the struggle for survival onl1, are selected by nature. The incapable and the crippled gradually disappear and the selected ones by dint of their efficiency create conditions for better life which results in social change.

The other aspect of biological factors is the quantitative aspect of the population, related to heredity'. This quantitative aspect is directly related to the birth of intelligent, powerful and great personalities who bring change in society through innovations and change of existing system.

DEMOGRAPHIC FACTORS

Demographic factors play an important role in bringing social change. The size and mobility of population influence social stability and change. Any one of the processes of demography, the fertility, mortality and migration is determining factor of the size of population. Due to high fertility rate the size of population may increase which may cause unemployment,

poverty, beggary, social deviances and such other problems. That may affect social institutions, social structures and functions which ultimately cause social change. Mortality reduces the size of population. Both increase and decrease of population have "an immediate effect upon economic institutions and associations. The ratio of men to women in a society has great effect upon marriage. the family and the condition of women in society influencing social change". Migration creates imbalance in population. It may have both positive and negative social effects. Whatever may be is effect, it influence economy culture and sometimes polity also. Due to assimilation of people, change occurs in marriage, family, religious behaviour and in other areas of culture. This brings change in human relationships resulting in social change.

TECHNOLOGICAL FACTORS

You will agree that technology is the most powerful instrument of social change at present times. The many sided development of technology has touched every aspect of life influencing way of living and mode of behavior which naturally brings about change in society. It is the technology which has been causing change in civilizations of man. Social change is universally caused by civilization-changes. Observing the powerful influence and role of technology Ogburn (Ogburn and Nimkoff : A Handbook of Sociology) writes that 'technology changes society by changing our environments to which we, in turn, adapt". 'The change is usually taking place in the material environments. While trying to adjust ourselves with the changed material environments we have sometimes to modify our customs and social institutions". Due to new discoveries technologies are developing and new machineries are emerging in the form of automation, information technology, internet and so on which have been influencing human behaviour, mindset and social relationships, all of which are causing rapid changes in society. Society is undergoing change as a result of the development and expansion of electricity, use of petrol, diesel and solar energy. There have been unprecedented development of production systems, transportation and communication and expansion of

knowledge revolutionizing communication, management and relationship network accompanied by changes in even fundamental social institutions like marriage, family, religion, and economy, their roles and functions which create new types of social relationships. Hence, technology is considered as one of the dominant factor of social change.

NATURAL AND ENVIRONMENTAL FACTOR

You are already aware of the fact that nature plays the most significant role in determining the ways of human living. Natural environment includes climatic conditions, flood, earthquakes, rainfall, soil conditions and such other natural objects. In modern times, though the urban and industrial environments which are man made are expanding, such environments also dependent on natural factors. However, any kind of environment has tremendous influence on human behaviour and social relationships. The changes in natural or artificial man made environments affect human relationships and cause social change. Huntington has pointed out that 'an alteration in the climate is the sole cause of the evolution and devolution of civilization and cultures'. The civilizational and cultural changes are followed by social change.

ECONOMIC FACTORS

You have already got the idea of social change due to economic reasons in the theory of economic determinism. Thinker like Karl Marx is of the view that economic differences cause social change. Due to differences in economic resource and condition, society gets divided into different socio-economic classes like the-upper and the lower, the oppressor and the oppressed, whom Marx calls the Bourgeoisie and the Proletariat. In the process of production and distribution of economic goods and benefits, due to exploitation of the proletariat (the working or the labour) class, conflicts arise between the two classes, the

haves (the Bourgeoisie) and the have-nots (the proletariats) which leads to class struggle and ultimately causes, social change. Moreover, the rising social classes with different economic status and, standard of living, develops different life-styles, mental make up and differential behavioural relationships in the emerging social order from traditional to modem which also brings social change.

PHYCHOLOGICAL FACTORS

Psychology of man is another factor of social change. It is the psychology of man which leads him to think new things, develop new ideas and innovations in day to day life and social institutions. Psychology also inspires, man for new discoveries and inventions which bring changes in environments, ways of life and attitude towards oneself and others. All those changes in ideological sphere and environment gradually bring about social change. Gillin and Gillin in their "Cultural Sociology" have expressed psychological factors as important elements of social change.

Hence a number of causes or factors cause change in different aspects of society.

SOCIAL EVOLUTION

Now you are going to learn another important concept of sociological anthropological and biological literature. In biology evolution means growth of living organisms from within. The concept is used in anthropology and sociology to explain the gradual development of society.

The term implies spontaneous and continuous development of any structure due to growth of its internal organisms or parts. The biologists are concerned with the organic evolution of the body while the sociologists are concerned with evolution of social structures, institutions and organizations.

The concept of social evolution was first developed by the British sociologist Herbert Spencer in his the 'First Principles', 1906. Spencer writes, "Evolution is the integration of matter and

concomitant dissipation of motion during which matter passes from an indefinite incoherent homogeneity to a definite, coherent heterogeneity". Society is also passing through such a similar process of evolution changing from a state of "incoherent homogeneitv" to a state of "coherent heterogeneity". Thus social evolution is gradual growth or development from simple to complex structures of society.

Illustrating Spencer's view of social evolution R.N. Mukherjee (A History of Social Thought) writes that "in the beginning, in the most primitive stage, every individual lived an individualistic life, tying to know and do thing about himself alone. Every man was more or less similar, in so far as his ignorance about organized social life was concerned. In this sense, the people were homogeneous. At that stage, neither they were able to organize their social life, nor could they work together. There was no system : nothing definite, except their incoherent or loose group-formations. Thus. they formed "an indefinite, incoherent homogeneity". But gradually, their experiences, realizations, and knowledge increased. They learnt to live, and to work, together. The task of social organization was taken on, division of labour was elaborated, and each found a particular type of work which he could do best. All worked in an organized and definite way towards a definite goal. Thus, a state of "definite, coherent heterogeneity" was reached.

PRINCIPLES OF SOCIAL EVOLUTION

Social evolution is characterized by certain principles' Spencer has mentioned four principles of social evolution which can be stated as :

1. "Social evolution is one cultural or human aspect of the law of cosmic evolution.
2. Hence social evolution takes place in the same way at all places and progresses through some definite and inevitable stages.
3. Social evolution is gradual, and
4. Social evolution is progressive.

Besides these characteristics three other characteristics are also observed. These are :

1) "Social evolution takes place through the process of differentiation". The history of society over a long period of time shows that the institutions, organizations and associations of men have been constantly evolving and new and newer problems are also appearing. For adjustment of men to these new problems new associations, organizations, new institutions are emerging in society. In the early period the urban communities were smaller in size with lesser problems which could be looked after by a small town committee. But at present times the towns have become larger and larger in size with vast size of population. Management of such big towns become impossible for a small town committee or Panchayat. Naturally, bigger organizations like municipal corporations to look after different branches of administration like law and order, education, roads. transport, health and sanitation, trade and commerce and so on have evolved. These different departments are natural evolutions with evolution of the urban centres. Hence, differentiations in associations and organizations go on with the evolution of society.

2) Differentiation is followed by integration. Society follows the law of interdependence of its structures for its existence as well as achievement of goals. For harmonious growth unity of parts is necessary. Today, in the modem world mankind is forming great organizations like UNO,WHO, UNESCO, IMF and so on which bring the integration of functions and hence of the different nations which are differentiated culturally, socially and politically. In the same way, in the traditional Indian society, caste division was a phenomenon of clear social differentiation. But there were common institutions like gaon sobha, religious temples and festivals, panchayat and 'melas' and 'jajmani' systems which were based on the principle of integration through interdependence.

3)   The process of social evolution is always accompanied by the process of differentiation and integration and in the absence of one the development of society remains slow and one sided. The two processes on the whole increase the organic division of labour resulting in specialised services to society and wider range of integration among men. This view was also expressed by Van Baer, the German sociologist who first developed the concept of social evolution.

NATUNE OF SOCIAL EVOLUTION

Social evolution takes place in a linear way or nature. Spencer propagated the linear nature of the process. August Comte's "Law of three Stages" also expresses the linear character of evolution. Though the writers like Morgan, Haddon and few others oppose the linear nature of evolution, they also agree with the notion that the evolution of every society passes through three stages of development which are savagery, liberalism and civilization. They also speak of the four stages of evolution in economic development which are the hunting stage, pastoral stage, agricultural and the industrial stages. The civilization of man, according to the evolutionists has been passing though the stone age, bronze age and iron stage. In the same process the social institutions like "marriage' family, religion, property, law govrnment" and so on have evolved.

Hence social evolution is universal process which brings change and progress in society. These three are interrelated processes working in societies and in all stages of history.

SOCIAL PROGRESS

You will now understand the concept of progress which though is an abstract form of understanding to measure the level of evolution in positive order of societal achievements, the phenomenon can be objectively observed. August Comte while discussing on the 'idea of progress' emphasized more on the moral improvement leading to social harmony and order than on the improvement in material wealth. Progress must lead to

positive results as he discussed in his Positive Philosophy (vol.III). He observes that "lasting social progress can be-achieved by moral development. and not by any change in mere political mechanism, nor by increased distribution of wealth." Comte says, "'a moral transformation must precede any real advance". Hence his view of social progress has social orientation. While discussing the concept of progress Ginsberg defines in his work "The India of Progress. 1953" that progress is "a development of evolution in a direction which satisfies national criteria of value". Ogburn in his book "Social Change" 1937 writes that progress "is a movement towards an objective thought to be desirable by the general group for the visible future". According to Mac Iver (Society1945) progress, means direction towards some ideally determined final goal or destination for society. Progress is also determined by social values.

From the above definitions you must have understood the meaning of social progress which provides conditions of worth human living with comfort, mental peace, hopes and dignity in which we can realize our social ideals.

NATURE AND CHARACTERISTICS OF PROGRESS

The nature and characteristics of an object or phenomenon can be examined from its total revolution of structure, function and results. You will now know about the characteristics (and nature) of progress in the following discussion.

1) Progress is phenomenal change accompanied by desired goal for well being of society.

2) Progress is socially oriented and collectively shared by the members of the community. Some sociologists regard it as communal.

3) Every phase of progress is preceded by change. In that process some existing norms, values and way may be eliminated or modified and sometime new ideology or achievements appear and are accepted by society.

4) Progress is both subjective and objective. It is defined in terms of social values. It depends on the value judgment for acceptance or rejection by the members of society.

5)   Progress always implies positive aspects of change and development. The conception of progress changes with change of time, ideology and necessity.

6)   "Concept of progress is subject to diverse interpretations. Since the system of values differs from society to society and time to time within the same society, the interpretation of progress also differs accordingly. Goals and ideals change from time to time and place to place and alongwith the idea of progress also changes".

The above discussion speaks about the characteristics of progress which has universal nature. The thinkers have realized the advancement of society through a continuous process of change and innovations. In the seventeenth century F r4ncis Bacon discussed the concept of social change and progress. August Comte and Herbert Spencer through their theories of human progress and social evolution discussed the concept of progress as natural and continuous one. "The concept of progress was given greater importance during and after the Renaissance. After the American Revolution ushered in a new epoch of progress. The French Encyclopaedists began to preach the doctrine of progress and human perfectibility. American sociologist Lester F. Ward (1841-1915) was a strong believer and an advocate of social progress". (Sociology. C.N. Shankar Rao).

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5.3.   SANSKRITISATION
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Now you will learn about one of the important processes of social change particularly of Indian society Because this process is applicable in case of Indian society only, the process is known as 'Sanskritization' introduced by M.N. Srinivas. He first discussed the concept in his book "Religion and Society among the Coorgs of South India", 1952. The concept is also elaborately discussed in his another book "Caste in Modern India." 1962.

MEANING OF SANSKRITIZATON

In brief Sanskritization means the process of being 'sanskntized or refined. In this process members of a low caste

adopt the customs' beliefs and practices including food habits, rituals and dress pattern of upper castes to promote themselves to the status of the upper castes. Generally the Brahmanical way of life is adopted by the low castes. Therefore, the process is called the process of Brahmanization. Professor Srinivas defines Sanskritization as "the process by which a low, Hindu caste' or tribal, or other group, changes its customs, ritual, ideology and the way of life in the direction of a high and frequently 'twice born' caste. Gradually such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally concerned to the claimant caste by the local community".

In the process of 'sanskritization' the members of lower castes were the dresses like the Brahmins, wear the sacred thread, eat vegetarian food and give up their traditional non-vegetarian diet, dresses and also some occupations which were considered defiled or impure. They also take the surnames of the Brahmins and perform the Brahmanical rites and also undergo the 'Sanskaras' meant for the higher castes.

After discussing the meaning of 'Sanskritization' you will be given an idea of nature and characteristics of the phenomenon so that the concept becomes more clear.

> **NATURE AND CHARACTERISTICS OF SANSKRITIZATION**

The nature and characteristics of sanskritization can be understood from its definition itself. However. the following points make it clear.

1) Sanskritization is a process of upward mobility within the framework of caste. In this process the lower castes by imitating the life-style of the upper castes, particularly the Brahmins try to raise their castes status promoting and declaring themselves as upper caste.

2) The process is a continuous one till the newly sanskritized caste is accepted by the society. Sometimes the process is completed within one generation and sometimes it takes several generations for complete sanskritization of a lower caste.

3) Sarskitization brings change in status or position in the social system. Though the system changes, it does not bring structural change. However there is positional mobility of the caste. In this context Srinivas writes that "a caste moves up, above its neighbours and another comes down, but all this takes place in an essentially stable hierarchical order. The system itself does not change".

4) Sanskritization is an old and universal process. To quote Srinivas, "Sanskritization has been a major process of cultural change in lndian history and it has occurred in every part of the Indian sub-continent. It may have been more active at some periods than at others, and some parts of India are more sanskritised than others; but there is no doubt that the process has been universal".

5) Sanskritization process is mainly concerned with the ritualistic aspects of a caste. It has no connection with economic or political aspects. But these factors (economic, political and education) Encourage a caste for sanskritisation and also help the process.

6) Sanskritization has reference groups in higher castes which are taken for imitation by the lower castes. Generally the upper castes like the Brahmin. Kshyatriya and Vaishya serve as role models.

7) Sanskritization is not a uniform process in all places and in all castes. It varies in its dimension and speed. Sometimes it is accelerated by the sentiment for protest against upper castes and sometimes for equating with high castes for social recognition after achievement of economic, political and educational successes. In some societies and places where such consciousness or awareness is not there, the process is almost absent or very slow.

FACTORS OF SANSKRITIZATION

There were certain inherent factors in social system which led to sanskritization. Though the Indian society for so many

years recognized and respected the cast and division of labour, due to sense of deprivation in many cases must have influenced the lower castes for sarrskritization to promote themselves to the rank of the upper castes. However, there have been several factors leading to Sanskritization of castes in India. They are briefly mentioned for your understanding the causes of the process.

1) EDUCATION :

Though few in number, some of the members got education under British rule. They came to learn about history literature and mythologies. They gradually became aware of their low status and also the disabilities they suffered. Therefore, under the leadership of their educated youths the lower castes more particularly the untouchables adopted the process of sanskritization.

2) SOCIAL :

During British rule, many members of the upper castes began to adopt the western way of life to improve their status and to uplift their social and economic position. The low castes being educationally and socially backward, tried to imitate the customs and rituals of the upper caste giving up their impure jobs and also following the way of life of the upper castes and hence to promote their caste status.

3) ECONOMIC :

The British replaced the barter economy of India by introducing Money economy. The lower caste people working in offices and industries got payments in cash and their economic condition gradually improved. After economic upliftment, the members who have already came into contact with other people and became socially conscious, took the path of sanskritization for promotion of their caste.

4) INDUSTRIALIZATION :

The British established industries in different parts of the country. In industries workers were recruited not on caste consideration but on physical fitness and working ability. Many

people from among the lower and untouchable (Horijons) castes got jobs in industries. They gradually became financially sound and wanted to 'sanskritise' themselves for attaining the status of the Brahmins.

5) POLITICAL :

The new and secular political administration, introduction of new judiciary and justice system brought the people irrespective of caste status, high and low, under one rule   and under one common platform. Under liberal consideration of the British the lower and horijon castes also   got   incentive   for sanskritization. The freedom movement under the leadership of Gandhiji also paved the way for sanskritization.

Here, you will know something more regarding the factors which accelerated the process of sanskritization. We see that "the spread of Sanskrit theological ideas increased under British rule. The development of communications and the spread of literacy carried sanskritization to groups low in the caste hierarchy. Western technology, railways, the internal combustion engine, press, radio and plane has aided the spread of Sanskritization.

The introduction by the British of a Western political institution like parliamentary democracy has also contributed to the increased Sanskritization of the country. The new social and political order of India after Independence and also the Constitution o f the country provided the fundamental rights to all the citizens which also helped wide spread Sanskritization in the societies of India.

5.4   WESTERNIZATION

You will now know another important social process taking place in modern Indian society. This process has significant role in bringing about change in the social-cultural life of the people of India. Study of this process helps us in understanding the dimensions of social and cultural changes and also its far-reaching results.

MEANING OF WESTERNIZATION

Westernization is a process in which people of oriental societies like India adopt the western way of life, i.e., the culture of the western people. M.N. Srinivas, who first introduced the concept defines 'westernization' in his book "Social Change in Modern India" as the process of adopting western culture by the upper caste Hindus for promoting their educational, economic and social status and hence to identify themselves as modern and advanced. This process can also be regarded as a process of social mobility, "Westernization implies mobility outside the framework of caste".

Defining 'Westernization', Srinivas writes that the process refers to "the changes brought about in Indian society and culture as a result of over 150 years of British rule and the term subsumes change occurring at different levels – technology, institutions, ideology, values….". According to him westernization is the process through which technological changes, establishment of educational institutions, rise of nationalism and new political culture began to spread in India. It was the process in which the "British slowly laid down the foundations of a modem state by surveying land, settling the revenue, creating a modern bureaucracy, army and police, instituting law courts, codifying the law, developing communications railways, post and telegraph, roads and canals,- establishing schools and colleges, and so on.....(Srinivas). Shankar Rao while discussing the 'concept' given by Srinivas writes that "the Western education had an Impact on the style of living of the people. They gave up their inhibition towards meat-eating and consumption of alcohol. They also adopted western style of dressing and dining. As Gandhiji wrote in his "Autobiography", educated Indians undertook the task of "becoming English gentlemen in their dress, manners, habits. choices, preferences, etc". It included even learning to appreciate western music and participating in ball dancing. Western education resulted in a big change in the outlook of those educated". Hence, in brief westernization means the process of adopting western culture by others particularly the Indians.

CHARACTERISTIC FEATURES OF WESTERNIZATION

You have by now, understood the concept of westernization. The concept will be more clear to you when we shall discuss its main characteristic features. Let us go through the following discussion :

1. It is a process of social change through adoption of western way of life due to contact of the Indians with the Westerners particularly the Britishers.

2. The process places the Westemers (Britishers) as role models for the Orientals (lndians) particularly the higher Indian castes like the Brahmins and the Kayasthas. Hence the Brahmins and other higher castes were concerned with the process. They used to imitate the way of life of the English gentlemen.

3. 'Westernization' was opposed to 'sanskritization' which implies adoption of Brahmanical way of life, i.e., food habits (vegetarian diet), wearing of sacred thread and performing Brahmanical ritual and giving up traditional occupations.

4. Westemization is directly concerned with 'humanitarianism' which aims at "the welfare of all human beings irrespective of caste, economic position, religion, age and sex," and to practice equalitarianism and secularism. As discussed by S. Rao, "the humanitarian outlook among the Westernised elite led first to social reform movement and later on to the independence movement. They were actually aware of existing social evils like child marriage, taboos against widow marriage, seclusion of women, hostility to women's education, taboos against intercaste marriages, intercaste dining and untouchability etc. Social reform movements started with the efforts of Raja Ram Mohan Roy, who founded the "Brahmo Samaj" Then other reform organizations like the Arya Samaj, Prathana Samaj,

Sri Ramkrishna Mission and such other movements followed, also instilled humanitarian values in men.

5. There is more rationality in Westernization which helps man to adjust with the advances of the modern world. Westernization paves the way for science and technology consciousness.

6. Westernization implies liberal values and open system of upward mobility and open system of stratification.

5.5 MODERNIZATION

After our discussion on Westernization you must have develop some ideas about modenization. Now you will know further in precise way about the meaning of modernization and its different aspects. Let us discuss the concept in detail.

MEANING AND DEFINITION OF MODERNIZATION

The term modernization was first introduced by Deniel Learner. Modernization is a social process in which man gradually gives up some of the traditional beliefs and practices like superstitions, unscientific food-habits and ways of day to day living and adopts scientific way of life, resort to rational thinking and behaviour and use of science and technology in different walks of life. It is a process of change from tradition to modernity.

Some authors on modernization say that the term 'modernization' is understood as an attempt, on the part of the people, particularly those who are custom-bound, to adopt themselves to the present time conditions, styles, and ways in general. It indicates a change in peoples' food habit, dress habit, speaking styles, tastes, choices, preferences, ideas, values, recreational facilities and so on. It is also described as "social change involving the elements of science and technology". According to Srinivas (Caste in Modem India) "modernization is normally used in the sense that it is good". He uses the term westernization as more appropriate to mean modernization. Westernization according to him characterizes the changes

brought about in Indian society and culture as a result of over 150 years of British rule".

Now, after going through the above discussion you have understood the meaning of modernization. The whole concept will be more clear if you know some of the important definitions which are given below.

Yogendra Singh, one the leading sociologists of India defines modernization as a process of transformation of traditional values to the broader area of 'cultural universal' which is not confined to any single society. Modenization is a universal process common to humanity as a whole with commitment to "scientific world view" and a belief in the humanistic and philosophical viewpoint of science on contemporary problems' as mentioned by Rao (Sociology : 1990).

W.W Rostow defines modernization as a social process in which men make themselves free from the traditional way of life and adopt new values and production system and hence gradually and continuously proceed in the path of progress.

Daniel Learner defines that "Modernization is the current term for an old process of social change whereby less developed societies acquire the characteristics common to more developed societies." This implies the changes brought about in non-western societies due to direct or indirect contact with western societies which are more advanced in science and technology.

Neil J.Smelser defines 'modemization' as a process of "complex set of changes that take place almost in every part of society as it attempts to be industrialised. Modernisation involves ongoing change in a society's economy, polity, education, traditions and religion". All these definitions have made the meaning and also the nature of 'modernization' clear which you have by now understood. Let us now discuss the dimensions of the process, 'modernization' so that you understand the concept and develop your own perspectives of the process.

DIMENSIONS OF THE PROCESS OF MODERNISATION

You must have understood that modernization is a process with many dimensional facets. It is complex process and it differs from society to society according to their level of development.

However, it has different Dimensions like educational, economic, agricultural, social, cultural, political, administrative, technological, military and so on which are more or less common in respect of every society in the world. Smelser, in his book "sociology" has observed the following dimensions of the process.

1. It involves a change from simple, traditional technique such as hand weaving toward the use of scientific knowledge and technology, for example, power looms.

2. There is agricultural shift from subsistence farming to commercial farming on a large scale. This means growing cash crops, buying non-agricultural products in the markets on a large quantity and often hiring people to do farm work.

3. "In industry there is a movement away from the use of human and animal power and towards the use of machinery driven by non-human power". For example, plough pulled by oxen is replaced by tractor.

4. The society changes from the farm and the village centered one to that of the industry and city centred one (Ref :"Sociologl" by N.J. Smelser, 1970).

In addition to the four major patterns of change few other aspects have also been observed in modernizing social structure. Traditional religious systems tend to lose influence. Powerful non-religious ideologies such as patriotism, nationalism, democracy, secularism, etc. aries. The family changes in many ways, both in terms of its structure and functions. Its economic, educational, recreational and other functions tend to diminish. Its size gets smaller and smaller. Extended families and kingroups break up into smaller units. Personal choice becomes the basic of marriage rather than parental arrangements.

In education, the literacy rate increases greatly and formal educational institutions become widespread. Mass media also serves the purpose of educational resource and information channel. New form of administrative organization such as bureaucracies develop in political, economic, educational and other fields.

In addition to these changes in the social structure, some Psychological changes do take place among the members of the society. He 9man) is highly independent and takes independent decisions relating to his personal affairs such as education, marriage, occupation, etc. He is not much carried away by the traditional influence. He is ready for new experiences and ideas. He is relatively open-minded and cognitively flexible.

Thus, the process of modernisation includes in itself the gradual development of a vast new system of social structures and psychological traits. "As a society becomes more productive and prosperous, it also becomes more complex in social and cultural terms". (Quoted from Shankar Rao's book "Sociology" 1990).

CHARACTERISTIC FEATURES OF MODERNISATION

After our discussions on the meaning and dimensions of modernisation you can now understand characteristics characteristic features of modernisation in a better way. Even then let us know in detail the specific characteristics of modernization.

Different sociological thinkers have given different views on the characteristics of modernization. Most of them agree with some of the common characteristic features of modernization which are listed below.

1. Scientific and technological approach in production and management in economic transactions, also utilization of technology for higher and better standard of living.
2. Scientific outlook and rationality in thinking and judgment in day to day life and secular behaviour.
3. Change agricultural field use of different methods for large-scale production not only for self consumption but also for market for earning money.
4. More and more emphasis on education both general and technical. Emergence of specialized education and training and increasing literacy rate.
5. Increasing urbanisation and industrialization and emergence of new jobs, occupations and profession.

6. Development of mass media and communication and expanding human relations.
7. Emergence of new political, economic, social, cultural, educational and administrative organizations.
8. Increasing human mobility in different aspects of life.

B. Kuppuswamy, while discussing on the characteristics of modernisation in his book "Social Change in India" writes, the main feature of Modernization is the building up of an "Open Society" in which individuals of talent, enterprise and training can find places in society appropriate to their achievement. The process of Modernization-involves an increase in social invest ill the social system is responsive to the new aspirations built up by the modernization Process".

Myron Weiner, an eminent sociologist indicates the following characteristics of 'modernization' in his book "Modernization : The Dynamic Growth, 'Expansion of modern education, development of transport and communication system, leadership by man of quality and powerful government authority.

These characteristics can be observed in social structure, social organizations, economy and technology, social norms and values' system and standard of education, character of culture and cultural assimilation, religions outlook, liberal and secular philosophy and national and international network of cooperation.

FACTORS OF MODERNISATION

You have already come to know from the above discussions about the factor responsible for modernization. The factors (causes) me explosive in the meaning. definition and also the characteristics of modernization. However, let us mention them which are :
1. Spread of education particularly higher education in arts' science and technology which broadened the minds of men and brought changes with new innovations in different fields of society specifically in occupation, division of labour, means and volume of production- trade and commerce and raising standard of living.

2. Urbanization and Industrialization are two important factors of modernization. The growth and expansion of towns-and cities by creating new jobs and opportunity accelerated mobility of men and creating rational spirit' secular outlook and desire for better achievements and successes in life.

3. Development of transport and communication with physical and infrastructure development oriented network as well as spread of mass media making men more and more conscious and mobile.

4. Rise of democracy and change in traditional political systems and rise of nationalism and nation states. That brought about changes in government, traditional divine right concept' and contrary to that rise of human rights (including democratic and fundamental rights).

5. Rise of charismatic leaderships which inspired the masses for their upliftments modem values, ideologies and their common glorification.

6. Universal politics under UNO and introduction of Universal legal system like International Law' Universal organizations like UNESCO, IMF, WHO and so on which gradually transform the way of life and technologies of the tradition-bound societies into modem societies with modem technological orientation.

Hence. You can now get an idea about the factors responsible for modernisation of traditional societies as a whole. From the above discussion you may also understand the factors of modernisation in India. In brief the factors are modern education which was first introduced during the British rule and was accelerated after Independence; Urbanization with its educational, recreational, medical, occupational and such other facilities ; Westernization which brought about change in the traditional system and ways of living on the part of a considerable section of society and introduced modem and western values, scientific outlook, modem technologies, new legal system and ideologies; Industrialization, which revolutionized production, created specialization and division of labour, rationalization of bureaucracy, and developed roads and communication

Systems and connected Indian economy and market with international economy and market: Sanskritisation which by uplifting the backward castes created awareness for raising their future standard of living through educational achievements and political participation: and democratization of social and political orders which promoted secularism, egalitarian values and humanitarian outlook and facilitated universal justice and equality.

5.6 SOCIAL MOBILITY

You will now know another social process which is called 'social mobility'. In the previous units of our discussion, you came to know another three important social processes, Sanskritization, Westernization and Modernization which threw sufficient light on mobility of man in society. All these three processes case social mobility. Let us discuss deferent aspects of social mobility for a clear understanding of it.

MEANING OF SOCIAL MOBILITY

Social mobility means movement of people upward or downward in social systems. This movement takes place both on the part of an individual or on the part of a group of individuals. It is a process in which man changes his position and takes another position in either upward or downward direction. Sometimes there may be change of place, i.e. a man may more from one place to another place to live temporarily or permanently.

The meaning of the concept (social mobility) will be more clear if you go through some definitions of it. Barnerd Barber (1957) defines that 'Social mobility is the movement of individuals, families, groups from one social position to another' 'causing "variations in occupation, prestige, income, wealth, power and social class".

Alvin Tumin (1969) defines social mobility as movement of individuals "from lower to higher from higher to lower, or between two positions at the same level. These types of mobility are termed upward, downward and horizontal".

Lipset and Bendix (1969) define it as "the processes by which individuals move from one position to another in society, positions which by general consent have been given specific hierarchical values".

There are other several social thinkers who have defined social mobility. All the definitions have been common meaning that social mobility is a process in which "movement or shifting of individuals and groups, vertically and horizontally in the ranking structure of the society. The shifting of positions may be perceived simultaneously or differently on various ranking of class, status and power etc".

On the basis of the above discussions social mobility can be divided into broad types. Let us discuss these types.

TYPES OF SOCIAL MOBILITY

You have come to know that there are two main types of mobility. They are the horizontal mobility and the vertical social mobility. Horizontal mobility is one in which an individual or a group of individuals leaves one place and moves to another place to live permanently for a considerable period of time. This type of mobility may also be called spatial or geographical mobility. Migration is also a kind of horizontal mobility. People migrate to other places for better establishments in search of land, jobs and settle in the new places. Sometimes such mobility as takes place due to natural disaster, war, violence and other political reasons.

The other types of social mobility is called the vertical social mobility in which a man or a group of men moves either upward or downward in economic or social status. Man cam move from lower social position to upper social position through promoting in service through higher education, success in politics for which confers him higher social status. By virtue of economic upliftment a common man can rise his social status and can move from lower socio-economic position to upper socio-economic status. Upward vertical mobility also can take place through giving up one's own socially degraded way of life and adopting

socially recognized higher way of life by a man or group of men. Such upward vertical mobility is observed in India in the process of Sanskritisation. On the other hand due to demotion in service or due to economic downfall or such other reasons and individual or group of individuals may move downward resulting in downward vertical mobility.

Sociologist like Miller mentions three categories of vertical mobility which are intergenerational, and stratum mobility. By intergenerational mobility he means the social mobility which takes place in two more generations. For example, the grand father was an office peon and the father became of clerk and the man becomes Deputy Commissioner. Here this upward mobility has take pale in three successive generations. On the other hand intergenerational mobility takes place in the life of the same individual. For example, a person began his career as a primary school teacher. Then he acquired higher education and became a High School teacher. After the acquiring more education and higher academic degrees he became a University teacher. This upward movement has taken place during the life of the same person and in the same generation.

The third category of vertical mobility which is called stratum mobility "refers to the movement of an occupational classes or strum from a higher or lower position in the stratification structure whether in terms of income, prestige, skill or another dimension from one time period to another" as defined by Miller.

FACTORS CAUSING SOCIAL MOBILITY

After having discussed the types and categories of social mobility you will now know the important factors contributing to social mobility. Education. urbanization. industrialization, demo demographic change and development of transport and communication systems are some of the major factors of social mobility. These factors are briefly discussed.

EDUCATION:

Education helps man in getting information as $'ell as enables him to get jobs. It increases efficiency in man and helps in getting promotion resulting in vertical social mobility. An educated man can leave his place of origin and move to different

places within his country as well as to foreign courtiers where he can work and settle. Such geographical or horizontal mobility takes place as a result of movement of people to different states and regions where they are engaged in jobs and services. In the industries of different states of India, employees from different regions are found. Many of the Indians left the country and have gone to foreign countries like U.S.A., U.K. and so on where they work and stay. This is another example of horizontal mobility.

URBANIZATON :

Urbanization provides more and more scope for employment opportunities. Different jobs and services of urban centres attract both educated and non-educated people for their gainful engagement of various categories according to their ability. Hence, people from rural areas migrate to the urban and city centres causing horizontal mobility. Vertical mobility takes place in greater quantum in urban society in the sense that the status of individual is determined by achievements and performance which give him opportunity to move up in the social ranking. Moreover, the urban people being guided by material and individualistic values become more and more competitive and move upward in social ranking through promotion in service career as well as economic Successes.

INDUSTRIALIZATION :

Industrialization like urbanization plays an important role in effecting both horizontal and vertical mobility. Industrialization creates different job opportunities which require skilled and unskilled personnel of both sexes, male and female. Accordingly people migrate from rural areas to industries where they get jobs. Sometimes, some individuals move from industry to industries for better facilities. Hence, industrialization causes horizontal mobility.

Industrialization provides high degree of vertical, particularly upward mobility as promotion to upper status is open and made on the basis of efficiency of workers.

DEMOGRPHIC FACTOR :

With the increasing population land becomes scarce for cultivation. Therefore, a sizeable number of rural population move to urban and industrial areas where they get themselves

absorbed in different categories of jobs. This phenomenon causes horizontal mobility.

Growth of population also cause migration to different places within and outside the country. This also causes horizontal mobility.

Generally number of population decreases among the upper class people of society to low birth rate among them. Therefore, gradually vacuum is created and to fill up that population vacuum, members from the middle and lower classes move in upward direction in the social system, which causes upward vertical mobility.

DEVELOPMENT OF TRANSPORT AND COMMUNICATION SYSTEM:

The development of transport and communication network make it easy for the people to move from place to place. Men can easily travel to distant places in search of jobs and opportunity and can settle in distant place keeping frequent contact with family of origin or their own families at distant places. Hence, rate of mobility is increasing.

Now we will discuss another important aspect of social mobility so that the nature of mobility could be understood in different social systems. For this let us discuss the relationship between social stratification and social mobility.

SOCIAL STRATIFICATION AND SOCIAL MOBILITY:

You know that there are two types of stratification systems. They are closed social stratification and open social stratification systems. The nature of social mobility varies according to the nature of stratification systems of society. This is discussed below :

CLOSED SOCIAL STRASTIFICATION AND SOCIAL MOBILITY

Closed stratification implies a closed social system in which there is very little scope for upward mobility. Traditional caste system in India was a closed stratification system. In that system occupation and social status of individuals were determined by birth into a particular caste. There was no chance

for members of lower castes to change their ascribed caste occupation and take occupation of upper castes and hence to get higher status. Hence, upward mobility was restricted in closed stratification system.

OPEN STRATIFICATION SOCIAL MOBILITY :

Open social stratification represents an open social system where anybody can change his occupation and take other occupation according to his efficiency. In this system jobs and chances are open for all. One can compete with others and can achieve his objective. This stratification system is achievement oriented. One can raise one's status by virtue of one's ability. From very low status man can rise up in life. He can move upward from one social stratum to another. This social system facilitates upward vertical mobility Class system represents open social stratification system.

5.7 SUMMING UP

Now let us sum up the foregoing discussions.

SOCIAL CHANGE
Social change means change of social relationships. Society is a network of social relationships. Therefore, change in relationships of man leads to change in the entire network of society.

Social change causes change in the structure and functions of society'. Inversely, change in the role or the function of structures cause change in society.

Social change is a change which appears in the associations, institutions and the organization of society Some of the sociologists define social change as the modification in the ways of thinking and doing of the members of the society.

In the nature of social change you see that it is an on going process. It is also universal. Social relationship goes on changing and it reflects in the change of structural-functional aspects of society.

Change in one aspect of society leads to change in other aspects and gradually brings change in the total society. Social change is also a continuous process It is universal phenomenon.

Social change is a collective change. It is not individual. Moreover, it is not uniform. It depends on the nature of factors. Some times it is sometimes it is speedy.

There are mainly three theories of social change. They are the three theory explains the cyclical order of social change; the Linear theory which explain that social changes takes places in an evolutionary or linear ways; and the theory of Determinism, which states that social change is determined by forces like economy, polity, social or natural.

There are different causes of factors of social change. social like unemployment, poverty, beggary, delinquency, caste discrimination and so on; the political like change of government, political ideologies, adoption of new legislations and soon; the cultural like contact with different cultures, cultural assimilation and so on; the cultural like the biological principle of natural selection' struggle for survival and also admixture of human blood etc., the technological which cause social change due to development of science and technology, its influence on human behaviour and change in the standard of life and way of living; economic factor which creates social classes with different economic status and privileges, economic exploitation of the lower economic class (the proletariat) by the higher economic class (the bourgeoisie) leading to class conflict and class struggle; and the psychological factor which brings social change with birth of some great men who through their new ideas change the psychology of men and cause change in society.

SOCIAL EVOLUTION

Social evolution is a process of growth of social structures, institutions, associations and organizations from within. The term evolution implies spontaneous and continuous development of any structure due to growth of its internal organisms or parts. In society these parts are the social institutions, organizations and associations which develop as a result of their growth from within. Herbert Spencer defines the

process as the integration of matter and concomitant dissipation of motion during which matter passes from an indefinite incoherent homogeneity to a definite coherent homogeneity.

Social evolution is characterized by certain principles which state that it is cultural or human aspect of the law of change. Social evolution is gradual and it is progressive and it takes place through the process of differentiation which is followed by integration of parts based on functional necessity of man.

Most of the sociological thinkers talk of the three stages of evolution of society. They are the stone age, the bronze age, and the iron age. In economic sphere society is passing through hunting, pastoral, agricultural and industrial stages. Accordingly in social life following the same process of evolution institutions like marriage, family, property, religion, law, government and such other organizations have evolved. This social phenomenon is seen in all the societies of the world. Hence, evolution is universal process.

SOCIAL PROGRESS

Social progress implies both moral and material development. It is the moral improvement leading to social harmony and order. Material development alone does not mean real progress. It is a social phenomenal change accompanied by derived goal for well being of society. Progress is oriented to social welfare. Progress is collective and shared collectively by members of society. Every phase of progress is accompanied by change in society. Progress always implies positive aspect of change and development conception progress changes with change of time and ideology.

SANSKRITIZATION

It is a social process in which the lower caste people give up their own way of life and adopt the way of life of the higher castes particularly the Brahmin and thus try to be sanskritised and to raise their social status.

Sanskritization is a process of upward social mobility within caste system. This process is mainly concerned with ritualistic pattern and not with political or economic considerations.

This is an old and universal process in Indian history and has been taking place in all the states of India. But it is not uniform and equally active in all places.

The main factors of Sanskritization are educational, social, political, economic, industrialization, urbanization and development of communication.

WESTERNIZATION

Westernization is a process in which high caste Hindus adopt the western culture, - the way of life for promoting their educational, economic and social status and hence to identify themselves as modern and advanced like the Europeans. This is a process of social mobility outside the framework of caste. In this process the Indians, mainly the educated upper castes try to westernise themselves "becoming English gentlemen in their dress, manners, habits, choices, preferences, etc".

It is a process of social change through adoption of western culture. Westernization is oppose to Sanskritization.

Westernization is directly concerned with humanitarian aiming at welfare of all human beings irrespective of caste, creed, rank and file.

Westernization paved the way for social reform in lndia and also for science and technology in India. It implies liberal values, upward mobility, secularism and open system of stratification.

MODERNIZATION

Modernization is a process in which men gradually give up some of the traditional beliefs and practices and adopt scientific way of life, follow rationality in thinking and behaviour

It is a process of change from tradition to modernity. It indicates a change in peoples food habits, dress pattern, tastes, choice, ideas, values and style of speaking and so on.

It indicates change of traditional techniques such as hand weaving toward the use of scientific knowledge and technology, for example power looms. There is agricultural shift from subsistence farming to commercial farming on large scale, replacement of animate power by inanimate power like electricity and so on for example, plough pulled by oxen is replaced by tractor.

In the process of modernization society changes from village to urban and city centres. Traditional joint family is breaking away and nuclear family is emerging.

Educational institutions have spread widely, and mass media are used in education. New form of political system like democracy, new form of bureaucratic administration as well as psychological change towards rationality and impersonal behaviour are there in society in the process of modernization.

Scientific and technological approach, increasing urbanization and Industrialization, spread of education and increasing literacy, emergence of big national and international organizations are some of the characteristics of modernization. These are also on the other hand, the factors of modernization.

SOCIAL MOBILITY

Social mobility is the movement of people upward or downward in social system.

There are two types of social mobility which are horizontal mobility and vertical mobility. When an individual or group of individuals go to other places and settle permanently or temporarily for different reasons, the mobility is called horizontal mobility. When an individual or group of individual move upward or downward in the social system, the movement is called vertical mobility.

There are also another two kinds of social mobility called intragenerational and intergenerational. If mobility takes place in the life of the same individual on different stages, the mobility is called intragenerational. When mobility takes place in

generations one after another the mobility is known as intergenerational mobility.

Some factors such as education, urbanization. industrialization, growth of population, development of transport and communication systems and government policies cause social mobility.

In closed social stratification system like caste there is no such provision for vertical mobility. On the other the open stratification like class system help upward mobility.

5.8   KEY WORDS

Modification	:	Change with correction and improvement.
Social Structure	:	Systems of arranged and stable social relationships.
Function	:	Performance of role.
Cyclical	:	Rotating repeatedly in circular order.
Theological stage	:	A stage in the process of human progress in which man's mind is full of religions beliefs (here the stage of development of human knowledge with beliefs in so many gods and goddesses, supernatural powers etc).
Metaphysical	:	A stage of human thinking in which man believes in abstract forces responsible for producing all phenomena in the universe.
Positivism	:	It means scientific based on objectivity, experimentation and reasoning.
Materialistic	:	Interpretation based on material or economic points of view.
Economic determinism	:	Aspect of determination by economic factors.

Sanskritization	:	Process of refinement by following the way of life of upper caste by lower castes.
Rationality	:	Consideration based on reason or logic, not by emotion etc.
Universal	:	Which is universally present or accepted.
Framework	:	System
Westernization	:	Process of becoming western.
Secularism	:	Absence of religious hatred and equal consideration and respect to all religion.
Mass media	:	Media which touch or are available for the masses, the Newspapers, Radio, T.V. and so on
Charismatic	:	Having chrisma (attractive quality).
Intragenerational	:	During the life of the individual, i.e., in the same generation.
Intergenerational	:	Continuously in generations one after another.

5.9 ASSIGNMENTS

1. Define social change and discuss its characteristics.
2. What are the main factors of social change? Discuss briefly.
3. Examine the deterministic theory of social change.
4. Differentiate between social change and social evolution.
5. Explain how social evolution and social progress influence Social change.
6. Give the meaning of Sanskritization and discuss its nature and characteristics.
7. What are the factors of Sanskritization? Discuss with examples.

8. Discuss Westernization as a process of social change in India.
9. Outline the characteristic features of Westernization.
10. Define Modernization and discuss the factors and dimensions of modernization.
11. Examine the characteristics of modernization?
12. What do you understand by Social Mobility? Discuss its types with examples.

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