Bachelor of Arts
(BA – Sociology I)

Introduction to Sociology

(DBAPCO104T24)

Self-Learning Material

(SEM 1)

Jaipur National University
Centre for Distance and Online Education
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Jaipur National University

Course Code: DBAPCO104T24
Introduction to Sociology

TABLE OF CONTENT

Course Introduction:

The course, "Introduction to sociology" is given four credits and has 9 units. The objective of this course is to provide fundamental knowledge of the discipline to the students. This course is focused upon imparting basic conceptual clarity about the society, social norms and social divisions.

The units cover the ground concepts of social structuration and a systematic bundle of information on various organs of society.
Every unit starts with learning outcomes of the unit. The sections and sub section under each unit helps a student to build the goal outline. After the completion of this course, students will be presented with a series of questions under the heading Self-Assessment, based on the learnings of the unit, which will help the student to evaluate the knowledge he/she has attained after the reading of the unit.

Course Outcomes:

- Analyse various approaches to the understanding of society
- Learn about Causal factors of social change.
- Understand the value system of a society.
- Understand social control as a concept;
- Relationship between social control and social order;
- Agencies which function as social control;
- Understanding Role and Status in a society;
- Various approaches to the understanding of socialization;
- Causal factors of social stratification

UNIT - I

CONSIDERATE SOCIOLOGY: A PROLOGUE TO SOCIOLOGY

LEARNING OBJECTIVE

- Understanding Sociological Perspectives and Theories
- Exploring Social Institutions and Processes:
- Developing Critical Thinking and Analytical Skills
- Understanding Social Inequality and Diversity

1.1 INTRODUCTION

- The scientific study of society and human behavior is known as sociology. This field studies the interactions between people and groups in a variety of social structures, from families and communities to institutions and whole societies.
- Sociology employs methodical techniques to conduct empirical research and critical analysis in order to identify the underlying patterns and causes of social phenomena.
- Students learn about the complexities of social life, including issues of power, inequality, and social change, via the lens of sociological theories and viewpoints such as symbolic interactions, functionalism, and conflict theory.
- Sociology gives us the means to address social issues and help create a more just society by helping us grasp these dynamics, which deepens our understanding of human behaviour.

1.2 DEFINITION

- The scientific study of society, interpersonal connections, and social organisations is known as sociology.

- It entails the methodical examination of social behaviour, social interaction patterns, and cultural norms and values. Sociologists gather information about social order, disorder, and change through a variety of empirical research and critical analytical techniques.

- The goal is to comprehend how surrounding cultural and social institutions both shape and are shaped by human actions and cognition.

1.3 PRINCIPLES OF SOCIOLOGY

- **SOCIAL STRUCTURE:**

Definition: The structured arrangement of social ties and institutions that make up a society is referred to as its social structure.

Important Terms: Institutions, networks, social hierarchies, roles, and statuses.

Significance: Comprehending social structures facilitates an understanding of how society is set up and how individuals function within broader social environments.

Fig. 1.1: Importance of Sociology

- **SOCIAL INTERACTION:**

Definition: People act and react in regard to others through the process of social interaction.

Important Ideas: Social roles, communication, social norms, and socialisation.

Importance: Analysing social interactions helps us understand how people establish, uphold, and alter social norms.

- **SOCIAL INSTITUTIONS:**

  Definition: Social institutions are intricately designed systems of values, customs, and social norms that serve the fundamental requirements of a community.

  Important Ideas: Government, healthcare, family, education, religion, and the economy.

  Importance: Institutions contribute to the stability and continuation of society by influencing individual behaviour and experiences.

- **SOCIAL CHANGE:**

  Definition: Social change is the term used to describe notable changes in social institutions, cultural values, and behaviour patterns across time.

  Key Ideas: Globalisation, social movements, technology breakthroughs, innovation, and demographic changes.

  Importance: Sociologists can forecast future trends and comprehend previous societal shifts by having a solid understanding of social change.

- **CULTURE:**

  Definition: Shared ideas, customs, items, and other traits among a society's constituents are all included in the concept of culture.

  Essential Ideas: Material culture, language, symbols, norms, and values.

  Significance: Cultural factors impact individuals' worldviews, social interactions, and interpretations of their experiences.

- **SOCIAL INEQUALITY:**

  Definition: The unequal distribution of opportunities, resources, and advantages within a society is known as social inequality.

Important Ideas: Social stratification, age, gender, race, and ethnicity. Social inequality analysis is important because it sheds light on the underlying causes of gaps and guides initiatives to advance social justice and equity.

POWER AND AUTHORITY:

Definition: Authority is the proper or socially acceptable application of power, whereas power is the capacity to affect or control the behaviour of others.

Key Ideas: Authority types (charismatic, conventional, legal-rational), power dynamics, and power structures.

Significance: Gaining an understanding of power and authority helps one understand how society order is upheld and how change can be sparked.

1.4 SOCIALIZATION:

Definition: The process by which people pick up and assimilate the beliefs, customs, and behaviours required to function in society is known as socialisation.

Key Ideas: Identity formation, socialisation stages, and agents of socialisation (family, peers, media, and school).

Significance: Socialisation moulds a person's identity and conduct, affecting how they view themselves and their social duties.
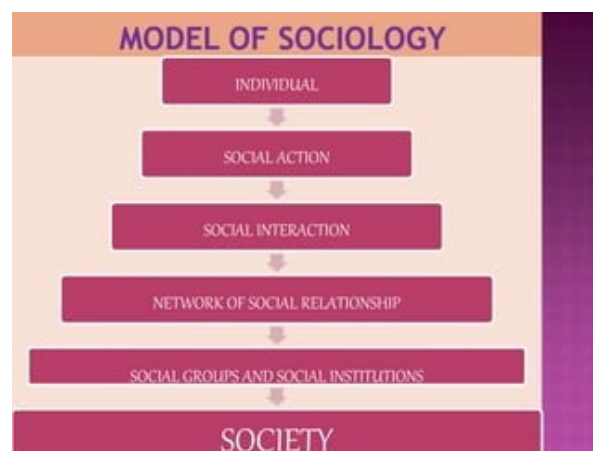

Fig.1. 2 Model of sociology

1.5 NATURE OF SOCIOLOGY

SCIENTIFIC STUDY:

Empirical Approach: To build and hone a body of knowledge about social phenomena, sociology depends on methodical techniques of empirical inquiry and critical analysis. **Objectivity:** Sociologists work to reduce biases and make sure that the data they use to support their conclusions is verifiable. The second area of focus for sociology is interpersonal dynamics, or how people relate to one another and how social ties affect behaviour. **Group Interactions**: This section also looks at how families, communities, organisations, and societies interact with one another.

HOLISTIC PERSPECTIVE:

Micro and Macro Levels: Sociology examines social phenomena at the micro (individual experiences and small-scale interactions) as well as the macro (large-scale societal structures and processes) levels.

Interconnectedness:

It takes into account how different social factors are related to one another and how they affect society and human behaviour as a whole.

1.6 STUDY OF SOCIAL INSTITUTIONS:

Institutional Analysis: Sociology looks into the purposes and characteristics of the family, the economy, religion, education, and government, among other social institutions. **Institutional Impact**: It examines how these establishments influence people's lives as well as the advancement of society.

GAINING AN UNDERSTANDING OF SOCIAL CHANGE:

The Dynamic Nature of Societies: Sociology acknowledges that societies are dynamic and ever-changing, impacted by social movements, demographic changes, and technological breakthroughs.

Patterns of Change: It aims to forecast future trends and comprehend the reasons behind and effects of social change.

Social Inequality Analysis:

Stratification: Sociology studies the unequal distribution of opportunities, resources, and advantages among various social groupings.

Justice Advocacy: This type of work frequently seeks to identify the underlying causes of social injustices as well as to provide guidance for laws and procedures that advance equity and social justice.

Cultural Examination:

Cultural Norms and Values: Sociology examines the attitudes, actions, signs, and customs that make up various cultures.

Cultural Variation: This study looks at how culture differs among countries and how it affects both individual and group behaviour.

Reflective and Critical Discipline:

Casting Doubt on Assumptions: Sociology promotes critical thinking and casts doubt on widely held beliefs about society and social behaviour.

Reflective Practice: It helps sociologists and their listeners to reflect on themselves and get a better grasp of their own social situation.

1.7 THE SIGNIFICANCE OF SOCIOLOGY

Comprehending Social Behaviour:

Perspective on Human Interactions: Sociology offers insightful perspectives on how people interact with one another and with groups, assisting us in comprehending the underlying intentions, standards, and actions in many social settings.

Predicting Social Trends: Sociologists can assist in anticipating future societal demands and issues by predicting social trends and changes through the analysis of behavioural patterns.

EDUCATING THE PUBLIC:

Evidence-Based Decision Making: Sociological study provides theoretical frameworks and empirical evidence that politicians utilize to develop just and efficient public policies.

Addressing Social Issues: In order to help develop interventions and solutions, sociologists identify and analyze social problems like poverty, inequality, and crime.

Encouraging Social Justice:

Drawing Attention to Inequalities: Sociology highlights and promotes fairness and justice by illuminating social inequalities based on class, race, gender, age, and other characteristics.

Empowering Marginalised Groups: Sociological research frequently concentrates on the experiences of marginalised groups, elevating their voices and providing guidance for initiatives aimed at fostering inclusivity and reducing discrimination.

STRENGTHENING CRITICAL THINKING:

Asking Hard Questions: Sociology encourages people to ask difficult questions. It thus assesses institutions and social norms critically.

Developing Analytical Skills: By instructing students on how to analyse data, spot trends, and reach conclusions based on supporting evidence, the field promotes analytical thinking.

Strengthening Interpersonal and Communication abilities

Gaining an appreciation of diverse cultural perspectives and practices: Sociological studies foster empathy and improve interpersonal and communication abilities.

RESOLUTION OF CONFLICT: Perspectives

Supporting Organisational and Community Development:

Community Engagement: Sociologists collaborate with local communities to pinpoint needs, gather resources, and carry out initiatives that enhance standard of living.

Organisational Efficiency: Sociological knowledge may strengthen teamwork, develop a healthy organisational culture, and improve workplace dynamics in organisational contexts.

Directing Personal Development

Self-Understanding: Sociology aids people in comprehending their own social identities and the factors influencing their viewpoints and actions.

Life Decisions: People can choose their jobs, relationships, and social responsibilities with greater knowledge if they are aware of the structures and procedures that society employs.

Global Awareness: Cross-Cultural Understanding: Sociology deepens our comprehension of cross-cultural difficulties and global issues, fostering a global viewpoint when tackling topics like international conflicts, migration, and globalisation.

1.8 THE VALUE OF SOCIOLOGY

1. **Improved Knowledge of Social Dynamics**

   - Understanding of Social Structures: Sociology offers a thorough grasp of the institutions, social groups, and hierarchies that comprise societies. This knowledge contributes to our understanding of how societies work and how people move through different social environments.

   - Investigation of Social Relationships: Sociology illuminates the dynamics of relationships, such as collaboration, conflict, and power dynamics, by examining interactions between individuals and groups.

2. **Application to Real-World concerns**:

   - Informing Practice and Policy: Sociological study offers empirically supported ideas that guide public policies and practices meant to address social concerns such as inequality in health, crime, and poverty. These realisations guarantee that interventions are based on a precise comprehension of social conditions.

   - Social Programme Development: Sociology helps in the planning, carrying out, and assessing social programmes that meet the needs of the community and advance social welfare.

3. **Advancement of Social Justice and Equality**:

   - Identification of Inequities: Sociology draws attention to systematic injustices and discrimination by highlighting social inequalities pertaining to race, gender, class, and other variables.

   - Sociology assists initiatives aimed at establishing a more just and equal society by pointing out these disparities.

4. **Analytical and Critical Thinking Proficiency:**

- Questioning Norms: Sociology promotes analysing society norms, beliefs, and customs critically. This interrogation encourages careful examination and a greater comprehension of social realities.

- Data Analysis: This discipline teaches students how to gather, examine, and evaluate data, fostering the development of strong analytical abilities that are useful in a variety of professional contexts.

5. **Enhancement of Communication and Interpersonal Skills:**

Cultural Sensitivity: Sociology fosters an understanding of social distinctions and cultural variety, which improves empathy and facilitates successful intercultural communication.

- Conflict Resolution: Resolving conflicts and fostering better interpersonal connections, both individually and professionally, can be facilitated by an understanding of social dynamics and power relations.

6. **Community and Organisational Development:**

- Creating Strong Communities: Sociologists seek to comprehend the needs and assets of communities in order to assist in the creation of more unified and resilient communities through focused projects and programmes.

- Improving Organisational Efficiency: Sociological understandings can be applied in organisational contexts to promote teamwork, improve workplace culture, and increase productivity and efficiency all around.

7. **Individual Development and Self-Awareness**:

- Self-Reflection: Sociology promotes self-awareness and personal development by getting people to consider their own social roles, identities, and behaviours.

- Informed Decision-Making: People are more equipped to decide on their jobs, relationships, and social roles when they have a deeper understanding of the social dynamics that influence each individual's life.

8. **Global Cooperation and Awareness**:

- Global Perspective: Sociology offers a worldwide perspective on social issues, assisting people in comprehending and resolving global concerns like international disputes, migration, and climate change.

- Encouraging Collaboration: Sociological knowledge encourages worldwide cooperation and teamwork in the pursuit of global problem solutions, making the world a more harmonious and interconnected place.

  To put it briefly, sociology provides useful instruments for comprehending and resolving the complexity of social existence. Its insights boost interpersonal and organisational effectiveness, advance social fairness, and influence public policy. They also strengthen critical thinking. Sociology improves people's lives and societies on a local and global scale by promoting a greater knowledge of social processes and structures.

SELF ASSESSMENT

1. Explain the concept of sociology
2. Describe the importance of sociology
3. What are the values of sociology in society
4. Explain the nature of sociology

UNIT - 2

THE RELATIONSHIP OF SOCIOLOGY AND OTHER SOCIAL SCIENCES

LEARNING OBJECTIVE

- Understand the Interdisciplinary Nature of Sociology
- Identify and Compare Related Social Sciences:
- Explore the Overlapping Areas:
- Examine the Contributions of Other Social Sciences to Sociology

2.1 INTRODUCTION

The complex and multidimensional relationship that exists between sociology and other social sciences is indicative of the multidisciplinary nature of the study of human society.

Fundamentally, the goal of sociology is to comprehend the intricacies of social relationships, institutions, structures, and processes. It does not, however, function in a vacuum; rather, it interacts with and gains knowledge from a number of other social scientific fields.

An examination of the varied field of social inquiry is the first step in introducing the relationship between sociology and other social sciences.

The fields of sociology, anthropology, psychology, economics, political science, history, and geography all provide distinctive viewpoints on social phenomena and human behaviour. They may have different approaches, theories, and fields of study, but they are all interested in learning about society and how it functions.

For instance, anthropology explores human diversity, culture, and social norms; ethnographic methods are frequently used to place researchers in various cultural contexts. Psychology looks at how people behave and think, covering subjects like motivation, emotion, personality, and thought processes. Economics examines issues like markets, incentives, and decision-making while analysing the creation, exchange, and consumption of products and services within societies.

Political science studies institutions, ideologies, and political behaviour in order to better understand power relationships, governance frameworks, and public policy. History offers a temporal viewpoint by showing continuity and change while charting the development of societies over time. Geography takes into account the geographical aspects of social phenomena, looking at how environment, location, and spatial linkages influence the interactions and activities of people.

These fields frequently have significant connections with sociology despite taking different methodologies. Sociology uses anthropological ideas to comprehend social norms, familial structures, and cultural variety.

 In order to investigate individual behaviour within social circumstances, such as compliance, identity development, and socialisation, it combines psychological approaches..

In order to examine poverty, social stratification, and resource allocation, it integrates economic ideas. It uses political science to investigate social movements, power relations, and the operation of political institutions.

It works in tandem with historians to comprehend the historical foundations of current challenges and to contextualise social change. It explores spatial inequality, urbanisation, and environmental justice at the intersection of geography.

Basically, there are three main characteristics that define the interaction between sociology and other social sciences: communication, cooperation, and mutual learning.

Every discipline contributes to a more thorough understanding of human social life by bringing its distinct ideas and approaches to bear on the study of society.
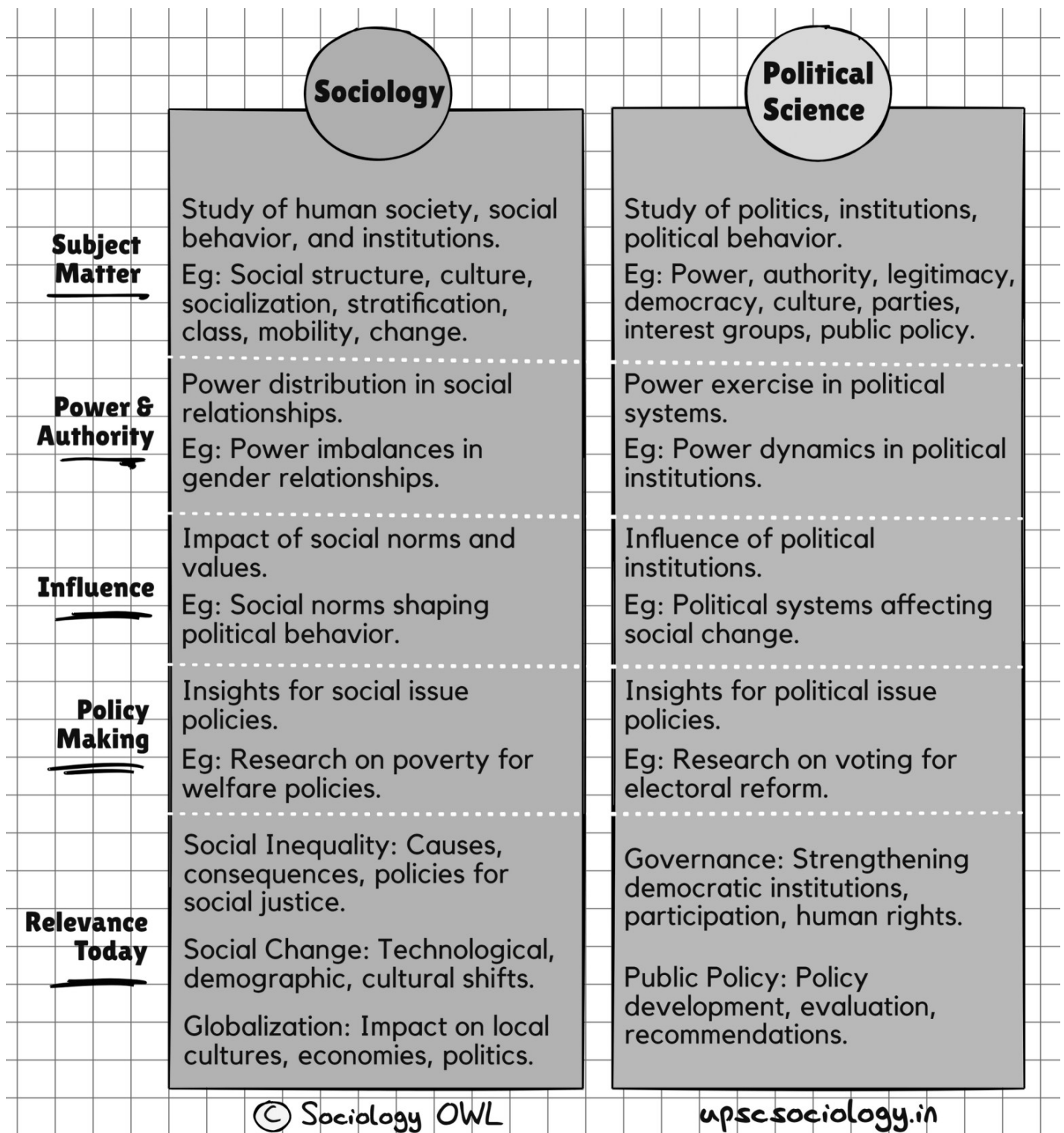
	Sociology	Political Science
Subject Matter	Study of human society, social behavior, and institutions. Eg: Social structure, culture, socialization, stratification, class, mobility, change.	Study of politics, institutions, political behavior. Eg: Power, authority, legitimacy, democracy, culture, parties, interest groups, public policy.
Power & Authority	Power distribution in social relationships. Eg: Power imbalances in gender relationships.	Power exercise in political systems. Eg: Power dynamics in political institutions.
Influence	Impact of social norms and values. Eg: Social norms shaping political behavior.	Influence of political institutions. Eg: Political systems affecting social change.
Policy Making	Insights for social issue policies. Eg: Research on poverty for welfare policies.	Insights for political issue policies. Eg: Research on voting for electoral reform.
Relevance Today	Social Inequality: Causes, consequences, policies for social justice. Social Change: Technological, demographic, cultural shifts. Globalization: Impact on local cultures, economies, politics.	Governance: Strengthening democratic institutions, participation, human rights. Public Policy: Policy development, evaluation, recommendations.

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Fig 2.1 Sociology and Political Sciences

2.2 SOCIOLOGY AND POLITICAL SCIENCE:

A common interest in comprehending power dynamics, social order, governance systems, and the operation of political institutions within societies characterises the link between political science and sociology. Political science explores political behaviour, formal government structures, and decision-making processes, while sociology concentrates on the larger social backdrop and the influence of social forces on politics. These fields interact in a variety of ways while having different techniques, which enhances the insights and analyses of each other.

The study of power and authority is one important area where political science and sociology converge. Sociology studies the dynamics of social control, dominance, and resistance as well as how power functions within society.

It investigates how class, race, gender, and other social characteristics shape power relations and affect political engagement, opportunity, and resource accessibility. In contrast, political science is concerned with the institutional structures and procedures that govern the exercise of power, including legislatures, courts, bureaucracy, and elections. Political scientists can better grasp how social dynamics determine political behaviour and decision-making by incorporating sociological insights into their investigations, and sociologists can better understand how power structures affect social life.

The study of social movements and collective action is another area where there is overlap. Sociology studies the causes, processes, and results of social movements, such as demonstrations, uprisings, and advocacy efforts. It looks at the function of mobilisation, collective identities, and social networks.

Political science examines how social movements affect political transformation, how activists sway lawmakers, and how institutions either support or obstruct popular mobilisation. Political scientists can investigate the underlying social conditions that give rise to political movements by integrating sociological perspectives, and sociologists can investigate the political outcomes of collective action and social transformation.

In addition, sociology and political science come together to examine international interactions and globalisation. Sociology studies the effects of globalisation on social structures, identities, and power dynamics both within and across societies. These processes include economic integration, cross-border migration, and cultural interchange

It looks at how resources are distributed unevenly throughout the world and how new kinds of governance that go beyond nation-states are emerging. The dynamics of international politics, including diplomacy, resolving conflicts, and the function of treaties and international organisations, are studied by political scientists.

Political scientists can examine how international trends affect local politics and vice versa by combining sociological viewpoints, while sociologists can investigate the social effects of international political processes.

Overall, multidisciplinary cooperation and reciprocal involvement define the link between political science and sociology.

By combining knowledge from the two fields, academics can create a more thorough grasp of the intricate interactions that exist between political institutions, social structures, and human behaviour. This can help them analyse current political issues and opportunities for social change more intelligently.

2.3 SOCIOLOGY AND HISTORY:

The fields of sociology and history are closely related since they both aim to comprehend the intricacies of human civilizations, albeit via distinct approaches and viewpoints. Sociology studies the larger social factors, structures, and patterns that determine historical developments, whereas history concentrates on the chronological narrative of historical events and their meaning.

 Their convergence offers complementary viewpoints on social change, continuity, and the dynamics of human societies, which deepens our understanding of the past and present.

The study of social change and continuity throughout time is one important area where sociology and history intersect. History gives a thorough explanation of historical occurrences, illustrating the ways in which cultures, organisations, and communities have changed over time.

By following the beginnings and ends of social movements, economic changes, political revolutions, and cultural upheavals, it provides insights into the historical background of social events.

In contrast, sociology examines the underlying social structures and processes—such as globalisation, demographic transitions, social stratification, and technological innovation—that propel historical change. Through the integration of sociological ideas and concepts with historical narratives, scholars can enhance their comprehension of the intricate relationship between agency and structure in influencing historical outcomes.

The analysis of social structures and institutions is another area of interaction. A wealth of information about the development of institutions like the family, church, education, government, and economy can be found in history, which also shows how these institutions have influenced and been influenced by larger social forces.

Sociology studies these institutions' roles, operations, and dynamics within societies, examining how they uphold social order, perpetuate inequity, and spur social change. Through the application of sociological theory to historical institutions, researchers can reveal the underlying power dynamics, social norms, and values that shape these institutions' operations and offer insights into how they have endured or changed over time.

The study of collective memory, identity, and historical awareness is another area where sociology and history converge. History studies how societies create historical narratives, commemorate significant occasions, and pass along cultural heritage to future generations.

It looks at how social cohesiveness, political discourse, and individual and collective identities are shaped by collective memory. In order to understand how memory practices reflect power dynamics, social injustices, and conflicting historical interpretations, sociologists look into the

social processes through which memory is created, contested, and negotiated within communities.

Scholars can clarify the social, cultural, and political ramifications of memory-making processes by fusing sociological viewpoints with historical study. This helps to advance our understanding of how civilizations remember and forget their pasts.

All things considered, multidisciplinary cooperation and reciprocal enrichment define the link between sociology and history. Scholars can contribute to interdisciplinary research that bridges the gap between the two disciplines and get a more nuanced understanding of the intricacies of human societies, past and present, by utilising insights from both fields.

2.4 SOCIOLOGY AND ECONOMICS

Even though sociology and economics approach the study of human behaviour and social organisation from distinct perspectives, their mutual understanding of these phenomena makes their relationship both intricate and mutually beneficial. Sociology looks at the larger social framework that surrounds economic activity, including social norms, institutions, power dynamics, and cultural values. Economics, on the other hand, has historically focused on the distribution of finite resources and the operation of markets.

They complement each other by shedding light on the social aspects of economic behaviour and the social effects of economic processes, which deepens our understanding of economic phenomena.

The study of social stratification and inequality is one important area where sociology and economics converge. Sociology studies how social class, race, gender, and other social factors interact to influence people's life opportunities and socioeconomic results. It also investigates the social mechanisms that generate and perpetuate disparities in wealth, income, and opportunity.

It looks into the ways that social structures including welfare programmes, labour markets, and educational systems either exacerbate or lessen inequality in society. In contrast, economics examines how resources are distributed and how markets operate, paying particular attention to elements like supply and demand, incentives, efficiency, and economic growth. By combining

sociological knowledge with economic analysis, academics can gain a better grasp of the social effects of economic growth and the structural causes of inequality.

The study of economic behaviour and decision-making is another area where there are overlaps. Sociology studies socialisation processes, cultural norms, social networks, and institutional contexts—all of which have an impact on people's economic preferences and choices. It investigates how market dynamics and economic transactions are shaped by reciprocity, trust, and social ties.

Contrarily, economics uses theories and models to examine how rationally people make decisions based on the assumption that, given certain limitations, people want to maximise their utility or welfare. Scholars can more effectively account for the social embeddedness of economic behaviour, the influence of social norms and institutions on economic results, and the shortcomings of simply rational actor models by integrating sociological viewpoints into economic study.

Furthermore, the study of globalisation and economic development brings sociology and economics together. Sociology studies how globalisation has affected society, particularly how it has affected social cohesiveness, labour markets, cultural identities, and environmental sustainability.

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Figure2.2:The social sciences

It looks into how migration, inequality, and social exclusion within and between societies are impacted by global economic integration. Economics examines how trade liberalisation, technical advancement, and capital flows affect the economy and how they affect human development, economic growth, and poverty reduction.

Scholars may create a more comprehensive knowledge of the complex consequences of globalisation on societies—addressing both its benefits and drawbacks—by fusing sociological viewpoints with economic analysis.

All things considered, multidisciplinary cooperation and reciprocal involvement define the relationship between sociology and economics. Scholars can gain a more sophisticated knowledge of economic phenomena by combining sociological theories of social structure, culture, and power with economic analysis by utilising ideas from both fields.

This multidisciplinary approach informs theory and policy in topics like globalisation, poverty, inequality, and sustainable development by advancing our understanding of the intricate interactions between economic processes and social dynamics.

SELF ASSESSMENT

1. Does a relationship exist between sociology and other Social Sciences?
2. What is the association between science, social science, and sociology?
3. What are social sciences closely related to sociology?

UNIT- III

Norms and Values

Learning Objectives:

After reading this unit, student will be able to learn:

- The Concept of social norms.
- Types of social norms.
- Nature of social norms.
- Social values.
- Types and Characteristics of social values.

Objective of the Unit:

The main goal of the chapter is to provide clarity on the fundamental ideas behind social norms and values so that readers can understand their traits and varieties.

3.1 Introduction

For a group, conflict is common, but cohesion and order are necessary for group dynamics. In order to maintain social order, it is necessary to regulate both individual and group behavior. Therefore, the focus is on the typical, accepted, and normal path of behavior, which is established by social mechanisms. It internalizes societal discipline in a sense. Values and norms play a significant part in its functioning. These are important among the many components that make up the social structure.

3.2 Norms: A social norm is a set of accepted behavioral norms within a group. Social values provide the basis of the norms. Norms are social regulations that specify what constitutes proper and appropriate behavior within a community or organization, and individuals are expected to abide by them. They advise people on how to act in specific circumstance.

They forecast, direct, regulate, and ascertain human behavior. Essentially, norms are a collection of dos and don'ts that govern behavior in specific contexts. For example, there are standards

defining what constitutes appropriate clothing for men and women in every society. There are popular conventions. In every aspect of social life, norms exist.

Norms are value judgments. They can be explained as 'standardized generalizations' concerning desired modes of behavior. As these standard forms of generalizations are evaluated by the group and carry value judgments. The bases of norms are values. They help us to judge between good and bad or right and wrong. They depict desired behavior or even ideal behavior of group members.

Norms are related to the entire world. They are not imaginary constructions. In sociology, we are concerned with the operational rules, i.e., such norms which can be permitted and the non-conformists get to pay the penalty in the group. The real situation should be taken into consideration. For example, a rule that all men can have more than one wife would be valueless if the sex-ratio of the population does not permit it. Therefore, the norms must take into account the real world situation in order to be effective.

"Blueprint for behavior, setting limitwithin which individuals may seek alternate ways to achieve their goals"has been described as a norm by Broom and Selznick.
'Norms' mean, the "groups-shared expectations"according to Young and Mack.
H.M. Johnson writes, "A norm is an abstract pattern held in the mind thatsets certain limits for behavior".Donald Light Jr. and Suzanne say, Norms refer to "the rules that guide
Behavior in everyday situations and are derived from the value".

As Pointed out Robert Bierstedt "A norm is a rule or standard that governs our conduct in the social situations in which we participate." He further said that a norm can be treated as "a cultural specification that guides our conduct in society".

Institutions are the foundation of norms. They set the bar for behavior and have a regulatory nature. Norms control and direct an individual's decision to work toward a cultural objective. These offer the road map for action. Social harmony is provided by norms. They affect people's behaviour towards cohesion and understanding.

Situations that are determined by society's conformity to norms: Although there may be differences in the degree of conformity, actual behavior never deviates from the norms unlike the ideal. A non-compliance of the norms could result in punishment that is harsh, social indignation, or even loss of reputation. Mostly, norms are upheld informally. On the other hand, laws formalize some norms. A social norm that functions perfectly in one social system may or may not function well in another.

3.3 The characteristics of social norms:

Social norms are universal in nature:

These exist in every society. Social order relies on social norms. Without rules, no society can run properly on its own.

Norms incorporate Pre conceived notions.

A norm is a standard that everyone in the organization follows. It represents "standardized generalization" catering expected modes of behavior. These are notions that have been evaluated by the group and are set standard generalizations that take value judgment into account. We evaluate an action's rightness or wrongness, goodness or badness, and unexpectedness or expectation based on its value.

Norms are relative in nature:

Social norms differ in different societies. Norms can occasionally differ throughout groups in the same society. Certain conventions do not apply to everyone's behavior. The standards that apply to teachers and police officers differ from one another.

Not every standard is equally significant:

Reward and punishment are how norms are upheld. But because they differ in importance, not all rules are equally strict or hard and not all punishments are applied to them in the same way. "Mores" are the most important social norms, and anyone who disobeys them faces tough consequences. There are other standards known as "folkways," and breaching them results in far less penalties.

Norms are to be internalized by the individuals:

Socialization is the process by which norms are incorporated into one's personality. People takethe social norms as internal. People typically act in ways that conform to social norms.

Institutionalization of Norms:

A social norm effective in one social system may not be as effective in another. Itis said to be institutionalized, as explained by Johnson, in a particular social system when certain conditions are met.

These are as follows:

- The majority of people inside the social system adhere to the set standard, and many of those who do so, take it sincerely.
- They have to internalize it psychologically.
- They have to be sanctioned such that a certain group of people in a given situation are guided by it.

The other standards of institutionalization of norms are defined as under:

(a) Members of a social system are subject to institutionalized rules based on thesocial norm setting within the system. That is why, while some standards do apply to everyone in a hospital, regardless of social standing, doctors, nurses, and ward boys,they are not required to do precisely the same tasks.

(b) There is a level to which "average" individuals of a social system "internalize" a norm. Parents have a deep-rooted internalized responsibility to safeguard their children, and it is taken seriously. In the same way, it is also the duty of a government employee to protect government secrets, particularly from foreign agents. Comparably, a married couple when both people are working, they are more binding thanexpected.

(c) The "wide spread" following of a norm in a social system is also a matter of degree. In a large scale social system, it is not necessary for everyone to know about, let alone accept, all the norms operative in the system.

Relational and Regulative Norms:

A social system's norms can be majorly classified into two classes: positive obligations and negative obligations. Typically, these rules differentiate between roles and subgroups. As a result, a family's positive responsibilities will vary from those of a business, and a father's positive obligations will vary from those of a son. Rather than ruling required behavior, the norms of the other groups define the bounds of acceptable behavior. A role player or member of a subgroup "may" do certain things, "must" do some things, "should not" do a category of things. First-class (mandatory) norms are defined as "relational" norms since they make an outline of the constructive nature of relationships between position occupants and subgroups. Second-class permissive norms are defined as "regulative" norms. Compared to relational norms, regulatory norms do not differentiate between roles and subgroups to the same degree.

3.4 Functions and importance of Social Norms:

A Norm-less Society is an Impossibility:

Norms are an important part of society. Norms and Society go hand in hand. Men depend upon society for its existence. Norms make living together easy in society. Without norms a society is not a possibility.

1. Norms Regulates and Guides Behaviours:

Norms are the guidelines that a society incorporates to control its members' behavior so that they carry out functions that meet the needs of the community.

2. Norms are necessary to maintain Social Order:

Norms aid in the coherence of society's structure. Norms enable individuals to live in a regularized fashion of discipline and control.

3. Norms are Cohesion to Society:

Society achieves coherent structure with the help of norms. Norms enable individuals to live collective and co-joint lives. The set of norms gives society an internal unity.

4. Norms Helps in Self-control:

Norms develop self-control in people. Norms impose limits on people, which binds them to comply with them and exercise self-control over their daily behavior.

3.5 Values:

Value is sometimes referred to as broad notions, moral principles, or worldviews; other times, it simply refers to needs, interests, attitudes,wants, and dispositions. However, sociologists define "the generalized end which has the connotations of rightness, goodness, or inherent desirability" as Social Values.

These values are acceptable and bind the society together. They establish what is significant, deserving and honourable of pursuit. The phrase "such standards by means of which the ends of action are selected" has often been used to define values. Values are the generalized ideas about what a society deems to be right, wrong, desirable, and appropriate.

According to M. Haralambos (2000), "a value is a belief that something is good and desirable". As per R.K. Mukerjee (1949) (a pioneer Indian sociologist who initiated the study of social values), "values are socially approved desires and goals that are internalized through the process of conditioning.

Values include things like independence, equality, and justice. The immense scope of a society's core principles makes it extremely difficult to define them.Cultural differences can exist in value systems. Some cultures may place a high value on aggression and detest passivity, while others may do the opposite.

3.5.1 Types of Values:

Values can be classified into two broad categories:

Individual values: These values, which include honesty, truthfulness, and honor, are associated with the formation of the human personality or with personal rules that acknowledge and safeguard the human individuality.

Collective values: Collective values are those that are associated with the community's unity or with the standards of justice, equality, solidarity, and social responsibility.

Values can also be' categorized from the point of view their hierarchical arrangement:

Intrinsic values are those that pertain to the ultimate goals of life, often referred to as ultimate or transcendent values. They shape the framework of human rights, duties, and virtues, holding the highest and most superior position in the hierarchy of values.

Instrumental values, on the other hand, follow intrinsic values in the order of importance. They serve as means to achieve the goals represented by intrinsic values and are also known as incidental or proximate values.

3.5.2 Importance and functions of values:

Values serve as broad guidelines that govern our daily actions. They are goals and objectives in and of themselves, in addition to providing guidance for our actions. Values are moral imperatives; they are more concerned with what should be than with what is. They are a manifestation of social action's ultimate aims, objectives, or purposes. Our opinions on what is desirable, attractive, proper, accurate, significant, worthwhile, and good, as well as what is unpleasant, ugly, incorrect, improper, and terrible, are all based on our values.   The renowned sociologist Durkheim stressed the need of values—though he preferred to refer to them as "morals"—in reining in irrational personal desires.

He emphasized that values help individuals feel connected to something larger than themselves. Modern sociologist E. Shils (1972) echoed this sentiment, referring to 'the central value system'—the core values of society—as crucial for fostering conformity and order. Indian sociologist R.K. Mukerjee (1949) writes: "By their nature, all human relations and behavior are imbedded in values."

3.5.3 The main functions of values are as follows:

1. Values are crucial for integrating and satisfying man's basic impulses and needs in a steady, consistent way that is suitable for his way of life.
2. They are general social action experiences composed of societal and individual reactions and attitudes.
3. They build up societies, integrate social relations.
4. They shape the ideal dimensions of personality and range and depth of culture.
5. They influence people's behavior and serve as criteria for evaluating the actions of others.

6. They have a great role to play in the conduct of social life.
7. They help in creating norms to guide day-to-day behavior.

3.5.4 Difference between Norms and Values of Society

Although norms and values are often used interchangeably in everyday conversation, social scientists differentiate between them. Social norms are the standards, rules, guidelines, and expectations for actual behavior, whereas values are abstract concepts about what is significant and worthwhile. For example, honesty is a value, while the expectation that students will not cheat during exams is a norm. Values provide general guidelines, and norms offer specific instructions for behavior. Values determine what is deemed good or bad, while norms dictate how individuals should act in various social contexts.

A particular societal value can be supported by multiple norms, connecting values to actual behavior. Essentially, values represent the goals, and norms are the methods to achieve these goals. Sometimes, societal values and norms may conflict. For instance, technological advancements in agriculture (a change in material culture) might clash with traditional family structures (an aspect of non-material culture).

Despite their differences, norms and values are often closely related, along with societal sanctions. For example, a society that highly values marriage may have strict norms and penalties against adultery and only permit divorce in extreme cases. If a society considers private property a fundamental value, it will likely have strict laws against theft and vandalism. The most cherished values, like the right to life, will carry the heaviest sanctions, such as capital punishment, while less critical matters will have light and informal sanctions.

Summary:-
Conflict is common within social groups, but maintaining order and conformity is crucial for group life. Therefore, regulating individual and group behavior is necessary to ensure social order. The focus is on typical, accepted behaviors, determined by social mechanisms, which internalize social discipline.

Norms and values play a vital role in this process. Among the various elements that make up the social structure, norms and values are particularly significant. Social norms are standards of behavior shared by a group. They are based on social values and serve as rules that define correct and acceptable behavior in a society or group, expecting people to conform. Norms dictate how individuals should behave in specific situations. In general, values refer to moral ideas, broad conceptions, or orientations toward the world. In everyday language, values can refer to interests, attitudes, preferences, needs, sentiments, and dispositions. However, sociologists use the term more precisely to mean "the generalized ends that have connotations of rightness, goodness, or inherent desirability."

These ends are considered legitimate and binding by society, defining what is important, worthwhile, and worth striving for. Sometimes, values are seen as standards by which the goals of actions are chosen. Thus, values are collective conceptions of what is considered good, desirable, and proper, or bad, undesirable, and improper within a culture.

Review Questions
1. Define the different types of Social Norms.
2. What do you understand by Institutionalization of Norms?
3. Throw some light on importance and functions of Values.
4.

Unit – IV

Basic Concepts in Sociology

LEARNING OBJECTIVE

- Understanding the concept of society.
- The concept of community.
- The concept of association.
- The concept of institution.

This unit explains the concepts of Social, Community, Association and Institution so that one understands the relationships and difference between these concepts.

4.1 Introduction

The basic concept in sociology is society. In Latin socius denotes friendship or camaraderie. A society is a network of interconnected social relationships among individuals. Maclver mentioned society as a web of human relationships.

4.2 Characteristics of Society are :

- **Likeness:** the primary basis of mutuality in a community is the commonality among its members. Likeliness is a crucial factor that brings men, women, and children together, fostering group feelings and mutual connections.
- **Social relations:** Relationships among individuals create a sense of 'we,' making social cohesion possible.
- **Differences:** While likeness is important, differences such as biological diversity and division of labor are also integral to society. Individuals in a society have varied interests, abilities, capacities and tendencies. These differences strengthen societal organization rather than leading to conflicts.
- **Interdependence:** Human beings cannot satisfy their desires in isolation. Society meets the needs of its members.
- **Cooperation:** Members work together in harmony for common purpose in order to lead a comfortable and happy life

- **Competition:** Struggle for limited resources leads to competition
- **Accommodation:** adjustment of individuals and groups having competition or conflict in their relationships.
- **Assimilation:** When an individual or group from one culture adopts the customs or culture of another, they become members of that culture.

4.3 Types of Society; various category of society includes

- **Mechanical Society**:

  a. Characterized by unanimity based on similarity.

  b. The societies have division of labor.

  c. Individuals carry out similar tasks sharing common beliefs and values.

- **Organic Society**: Defined by solidarity arising from differences, these societies have a complex division of labor where individuals perform specialized tasks, leading to interdependence among diverse roles.

- **Militant Society**: Marked by compulsory cooperation, these societies prioritize the welfare of the state over the individual, with citizens contributing to state goals and objectives.

- **Industrial Society**: Characterized by voluntary cooperation, these societies prioritize the welfare of individuals, with the state supporting and enhancing personal well-being and autonomy.

- **Folk Society**: Homogeneous and traditionally organized, these societies are closely-knit communities with shared customs, traditions, and ways of life.

  Urban Society: Heterogeneous and formalized, these societies consist of diverse populations with structured systems and institutions governing interactions and behaviours.

4.4 Community

A group of individuals sharing common values, norms, and sense of belongingness or identity is referred to as community. Communities are often characterized by social cohesion, shared interests, and mutual support among members. Sociologists study communities to understand the

social bonds and relationships that connect individuals and how these connections shape behaviour, identity, and social structure.

Community is 'any circleof people who live together and belong together in sucha way that they do not share this or that particular interest only, but a whole set ofinterests'.

–Karl Mannheim

Community is 'the smallest territorial group that can embrace all aspects ofsocial life'.

–Kingsley Davis

4.4.1 Basic Elements:

- **Group of Individuals**: A community consists of individuals coming together..
- **Geographical Territory**: Sharing a common geographical area facilitates the development of social contacts and provides protection, safety, and security for its members.
- **Community Sentiment**: sense of belongingness among Community members is referred to as Community Sentiment which is comprised of four key aspects: a sense of "we-feeling," active participation, interdependence, and community control.
- **Interaction**: Regular interaction between Community members strengthens the bonds within the community, fostering relationships and cooperation.

4.4.2 Community Vs Society

Community	Society
1. A group of people living together in a particular society.	1. There is no definite boundary. Society is pervasive anduniversal .
2. It refers to relationships among human which are intimate enduring and highly personal	2. It refers to superficial, impersonal, and transitory relationships among humans.
3. In a community, emotions among members is required .	3. It consists ofmembers who mayhave a likeness but may not include people in oneness. Inclusion of enemies can also be considered.

4. The community emerges after the Society.	4. Thescope society is much wider than community.
5. In a community,cooperation and conflicts cannot co-exist.	5. Cooperation and conflicts are part of a society because likeness and differences exist together.
6. Community is a part of society. E.g., communities like Hindu, Parsi, etc. fall under the subcategory of Society.	6. Several communities combine to form a society. E.g., AryaSamaj Society, Harijan Society, etc.

4.5 Association

An association is a group of people with a shared interest or goal, which may be narrowly focused or broadly defined. An association is a community-based organization. Because of these interests, a person becomes a part of the association.in sizable, diverse communities.

Ferdinand Tonnies was a German sociologist and philosopher who wrote on Gesellschaft (association) and Gemeinschaft (community).

Gemeinschaft interactions are homogeneous, mostly based on blood ties, and have a moral bond that is frequently based on shared religious sentiment.

Members of small, homogeneous cultures engaged in daily, casual face-to-face interactions with one another. Social behaviour in these tribes was determined by tradition.

In a society, relationships are more emotional, natural, and organic. Over time, as society changes, four relationships

4.5.1 Characteristics:
- Group of people
- Common intention and purposes
- Formal relationship
- Voluntary membership

4.5.2 Community Vs Association

Community	Association
1. It is a group of individuals residing geographically in a particular locality.	1. It is an artificial creation- creating group of people after deliberation,common vision/purpose.
2. There are no specific interests, but holds all purposes.	2. It is created to fulfill the specific interests of a particular group.
3. Community membership is compulsory by birth.	3. Membership of associations is voluntary in nature. One chooses his/her own .associations
4. Essential feature of Community is sentiment	4. Sentiment of "We" feeling is not an essential factor.
5. Customs and traditions form the basis	5. Written code of conduct and regulation , motivated towards achieving a common goal ,governs associations.

4.6 Institution

It consists of a system of social rules that prioritize preserving social values in a society.

Institutions can refer to procedures that govern the behaviour of a group of people within a society; also, institutions are associated with a social purpose.

Examples of institutions include: Peer groups, Family, Religions, Educational institution, etc.

4.6.1 Characteristics of an Institution:

Common cultural system: Everyone in a society adheres to the same cultural customs and practices under this system.

Permanent recognition: Over time, the beliefs are established and put to the test. If they hold up, they become the institution's core values and are acknowledged for all time.Well-defined goals: Within an organization, the goals align with the norms of the culture.

Transmitter of social heritage: People acquire the fundamental principles of life in institutions. It contributes to the preservation and generational transmission of social culture and legacy.

Social institutions are social patterns that define how people organize their behaviour to execute fundamental social functions. As such, they are resistant to social change.

4.6.2 Social Institutions

A sophisticated, cohesive system of social norms centered on upholding fundamental society values is called a social institution. "The institution is a vital interest or activity that is surrounded by a cluster of mores and folkways," claim Sumner and Keller. Sumner used the term "structure" to refer to an apparatus or a team of employees. According to Lester F. Ward, an institution is a tool for managing and making use of social energy. Institutions are defined by L.T. Hobhouse as the entirety or any component of the acknowledged and established social life machinery. Institutions were seen by Robert Maclver as fixed forms or circumstances of operation typical of group action.

Sociologists generally believe that a society's institutions are created and maintained in response to specific needs held by its members.
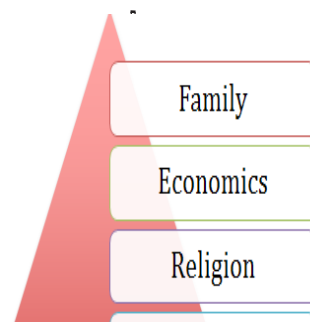
4.6.3 Primary Institutions

The five fundamental domains of human social activity are normative systems that function as major institutions, and sociologists frequently reserve the term "institution" for these systems.

(1) In identifying and establishing kinship;

(2) In allowing the lawful exercise of authority;

(3) In controlling the flow of products and services;

(4) In passing down knowledge from one generation to the next; and

(5) In governing our relationship with the paranormal.

In shorthand form, or as concepts, these five basic institutions are called thefamily, government, economy, education and religion, with which an individual interacts on a daily basis.

Figure 4.1: Primary Institutions

The five primary institutions are found among all types of human groups. They are not always as highly elaborated or as distinct from one another but in rudimentary form at last, they exist everywhere. Their universality indicates that they are deeply rooted in human nature and that they are essential in the development and maintenance of orders.

Secondary groups

Social groups consist of individuals who engage in formal interactions with one another, often with short-lived consequences. Additionally, the group members' relationships are not enduring. The roles that these organizations' members play are more interchangeable because they are typically organized to carry out a given task or function. The decision to join the second group is made by the individual. The foundation of this type of group is individual tasks.

Members in these groups are either acquaintances or casual buddies. Members of this category trade certain goods and services for money, such as salaries and wages. Relationships between vendors and clients, employment, etc., are examples of such groups.
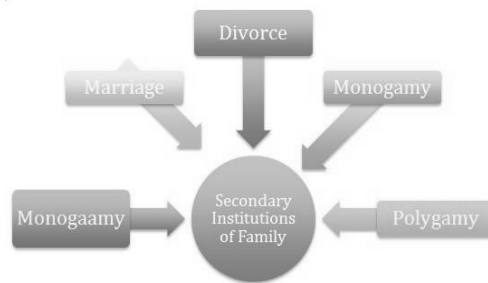

Figure 4.2: Secondary Institutions of Family

Figure 4.3: The secondary institutions of economics
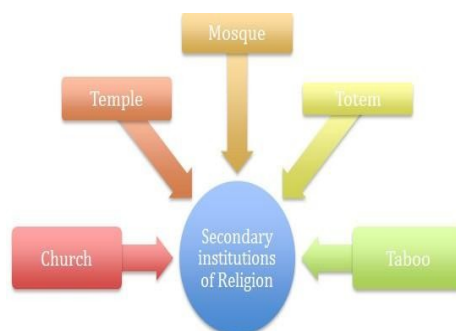
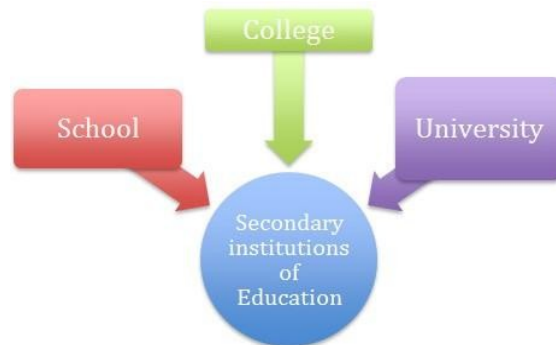**Figure 4.4: The secondary institutions of Religion**

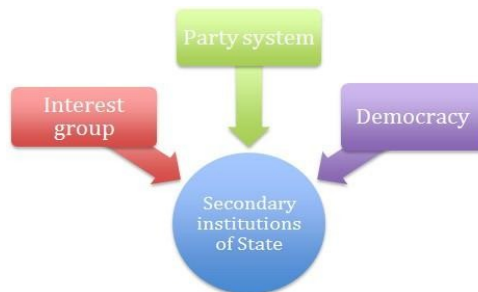**Figure 4.5: The secondary institutions of education**

Figure 4.6:The secondary institutions of State

Figure 4.7: Functionalist Model, Role of Social Institutions

Sociologists operating in terms of the functionalist model society have provided the description of the functions served by social institutions. There are certain minimum tasks that must be performed in all human groups.. An analogy may help to make the point. An important feature that we find in the growth of institutions is the extension of the power of the state over the other four primary social institutions. The state now exercises more authority by laws and regulations. The state has taken over the traditional functions of the family like making laws regulating marriage, divorce, adoption and inheritance. The authority of state has similarly been growing and extended to economics, to education and to religion. New institutional norms may replace the old norms but the institution goes on. The modern family has replaced the norms of patriarchal families yet the family as an institution continues. Sumner and Keller have classified institutions in nine major categories. He referred to them as pivotal institutional fields and classified them as follows:

4.6.4 Institution Vs Association

Institution	Association
1. Institutions are of social laws, rules and regulation. (social aspect)	1. Associations are comprised of human beings. (human aspect)
2. Institutions are abstract and have no form.	2. Associations are concrete and have form and structure.
3. Institutions are primarily evolved. It grows naturally.	3. Associations are formed out of necessity.
4. Institutions are relatively more permanent in a societal structure.	4. Associations are not as permanent of a social structure as institutions.
5. It has compulsory membership.	5. It has voluntary membership.
6. It has passed on through generations.	6. Isn't transferred over

4.7 Culture

Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts.

The Center for Advanced Research on Language Acquisition goes a step further, defining culture as shared patterns of behaviors and interactions, cognitive constructs and understanding that are learned by socialization. Thus, it can be seen as the growth of a group identity fostered by social patterns unique to the group.

"Culture encompasses religion, food, what we wear, how we wear it, our language, marriage, music, what we believe is right or wrong, how we sit at the table, how we greet visitors, how we behave with loved ones, and a million other things," Cristina De Rossi, an anthropologist at Barnet and Southgate College in London, told Live Science.

The word "culture" derives from a French term, which in turn derives from the Latin "colere," which means to tend to the earth and grow, or cultivation and nurture. "It shares its etymology with a number of other words related to actively fostering growth," De Rossi said.

4.7.1 Constant change

No matter what culture a person is a part of, one thing is for certain, it will change. "Culture appears to have become key in our interconnected world, which is made up of so many ethnically diverse societies, but also riddled by conflicts associated with religion, ethnicity, ethical beliefs, and, essentially, the elements which make up culture," De Rossi said. "But culture is no longer fixed, if it ever was. It is essentially fluid and constantly in motion." This makes it so that it is difficult to define any culture in only one way.

While change is inevitable, the past should also be respected and preserved. The United Nations has created a group called The United Nations Educational, Scientific and Cultural Organization (UNESCO) to identify cultural and natural heritage and to conserve and protect it. Monuments, buildings and sites are covered by the group's protection, according to the international treaty, the Convention Concerning the Protection of the World Cultural and Natural Heritage. This treaty was adopted by UNESCO in 1972.

Summary:

The term society is most fundamental to sociology. It is derived from the Latin word socius which means companionship or friendship. Society is a network based on social relationship between people. Maclver defines society as a web of social relationship. A group of people organized for the pursuit of common interest. Group of people, similar aim and objectives,

Thoughtful establishment, Formal relationship, Voluntary membership are the characteristics of association. A social institution is a complex, integrated set of social norms organized around the preservation of a basic societal value. Obviously, the sociologist does not define institutions in the same way, as does the person on the street. Laypersons are likely to use the term "institution" very loosely, for churches, hospitals, jails, and many other things as institutions. According to Sumner and Keller institution is a vital interest or activity that is surrounded by a cluster of mores and folkways. Sumner conceived of the institution not only of the concept, idea or interest but of an institution as well. By structure he meant an apparatus or a group of functionaries. Lester F Ward regarded an institution as the means for the control and utilization of the social energy.L.T Hobhouse describe institution as the whole or any part of the established and recognized apparatus of social life. Robert Maclver regarded institution as established forms or conditions of procedure characteristic of group activity.

Review Questions
1. What is a society? Define its categories.
2. Differentiate between community and Society.
3. What is Culture?
4. Define the main Characteristics of an Institution.

UNIT - V

Social Group, Status & Role

Learning Objectives:

After studying this unit students will be able to:

- Understand the concept of social group.
- Discuss the types of social groups.
- Discuss the nature of social groups.
- Discuss the characteristics of social group.

Introduction

A society, also known as a human society, is a collection of individuals bound by long-lasting relationships or a sizable social group that lives in the same physical or virtual region and is under the same political rule and prevailing cultural norms. Patterns of relationships between people who have common institutions and cultures define human communities. One could characterize a particular civilization as the culmination of these connections amongst its individual members. A society in the social sciences is inevitably hierarchical and stratified. A society's members can benefit in ways that would not be conceivable if they were individuals. It is made up of people with similar beliefs who follow their own standards and ideals.

The Person who belongs to a social group has few common rules and goals. A genuine group is more than just a gathering of people, like those who are waiting for a bus, and demonstrates some kind of social cohesiveness. Stated differently, a group comprises of two or more individuals who routinely interact based on mutual expectations of behavior, related roles, and statuses. Members of a group may share traits such as kinship relationships, hobbies, values, representations, and social or cultural backgrounds. Paul Hare believes that social interaction is what makes a group unique.

People are the foundation of society. However, a group of people is not created just by chance when they congregate in one location

1. According to Harry M. Johnson, a social group is an interactional structure.
2. According to Marshal Jones, a social group consists of "two or more individuals with an established pattern of interaction between them."
3. A social group is "any collection of human beings who are brought into human relationships with one another," according to R.M. MacIver and Page.
4. "Whenever two or more individuals come together and influence one another, they may be said to constitute a social group," state Ogburn and Nimkoff.
5. A social group is described as a "number of persons, two or more, who have common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities" by Emory S. Bogardus.

Characteristics of Social group:

The Social group has following Characteristics:

(i) Grouping of People: People make up a social group. There can be no group if there are no individuals. A group cannot exist in the absence of individuals, just as a college or university cannot exist without instructors and students.

(ii) Member interaction: Social interaction is the cornerstone of group dynamics. Hence, a group is not only a collection of individuals. Members need to communicate with one another. In actuality, a social group is a framework for social interaction. The boundaries of social interaction delineate the boundaries of social groups. Mutual awareness is a necessary component of group existence

(iii) Members of the group are aware of one another, and this mutual recognition influences how they behave. Giddings refers to this as "the consciousness of kind"

(iv) Solidarity and Group oneness: A feeling of oneness binds the members of the group together. The degree to which a group's members engage emotionally, frequently, and in a variety of ways determines how cohesive or integrated the group will become. Because its members share multiple common interests and interact socially frequently, a family, friend's group, or religious group is very cohesive and integrated.

(v) Common Interests: Groups share principles and interests. Most often, groups are created or organized to pursue certain interests. Men actually create groups in addition to joining them in order to pursue their interests or goals. The common interests of the group determine the many forms that the groups take. Thus, there are groups for politics, religion, business, education, nationality, and so forth.

(vi) Similar Behaviour: When pursuing shared interests, group members exhibit behavior that is largely similar to one another. Social groups serve as models for group conduct.

(vii) Group Norms: Members of every group are expected to abide by the rules and norms that belong to that group. These standards could take the shape of folkways, conventions.

Pre - industrial societies

In a pre-industrial society, using animal labor to create food is the primary economic activity. These communities can be further broken down into feudal, pastoral, horticultural, agricultural, and hunting-gathering groups. The primary pursuits of members of the hunting-gathering culture were the capture of wild game and the collecting of consumable fruits and vegetables. Nomads, hunter-gatherers would travel from one location to another in pursuit of food. Therefore, these long-term residences in groups—later referred to as villages—did not exist

throughout this era. The pastoral societies of the next era used tamed animals to till the ground and generate food. Pastorals travel from pasture to pasture, living a nomadic lifestyle as well. Because they could cultivate their own food to support their people, pastoral societies were larger.

In their farming plots, members of horticultural societies raised fruits, vegetables, and staple crops. These societies were more technologically and technically evolved than the pastoral societies and they employed slash and burn methods for raising crops. A horticultural society would relocate to new territory when they discovered that the area had become unusable for cultivation. Even after years had passed, they frequently returned to their original plot of property. Thus, by turning the plot of land, they would be able to remain in one place for extended periods of time. 30 to 2000 people could live in the communities constructed during this time period. Similar to pastoral civilizations, horticultural societies also saw a disparity in the possession of wealth as shown in Figure 5.1.

In agricultural societies, a vast area was covered with crops thanks to the application of sophisticated technologies. Technological advancements guaranteed increases in food supplies, supporting a larger society as a result. Overproduction led to the establishment of trading and grain exchange hubs, which in turn led to the growth of towns and cities. In order to spread their economic endeavors, monarchs, artisans, merchants, and religious leaders gathered in these communities. Compared to earlier societies, agricultural societies exhibited higher levels of social stratification. Because they played similar roles in earlier societies, women were viewed as equals to men.
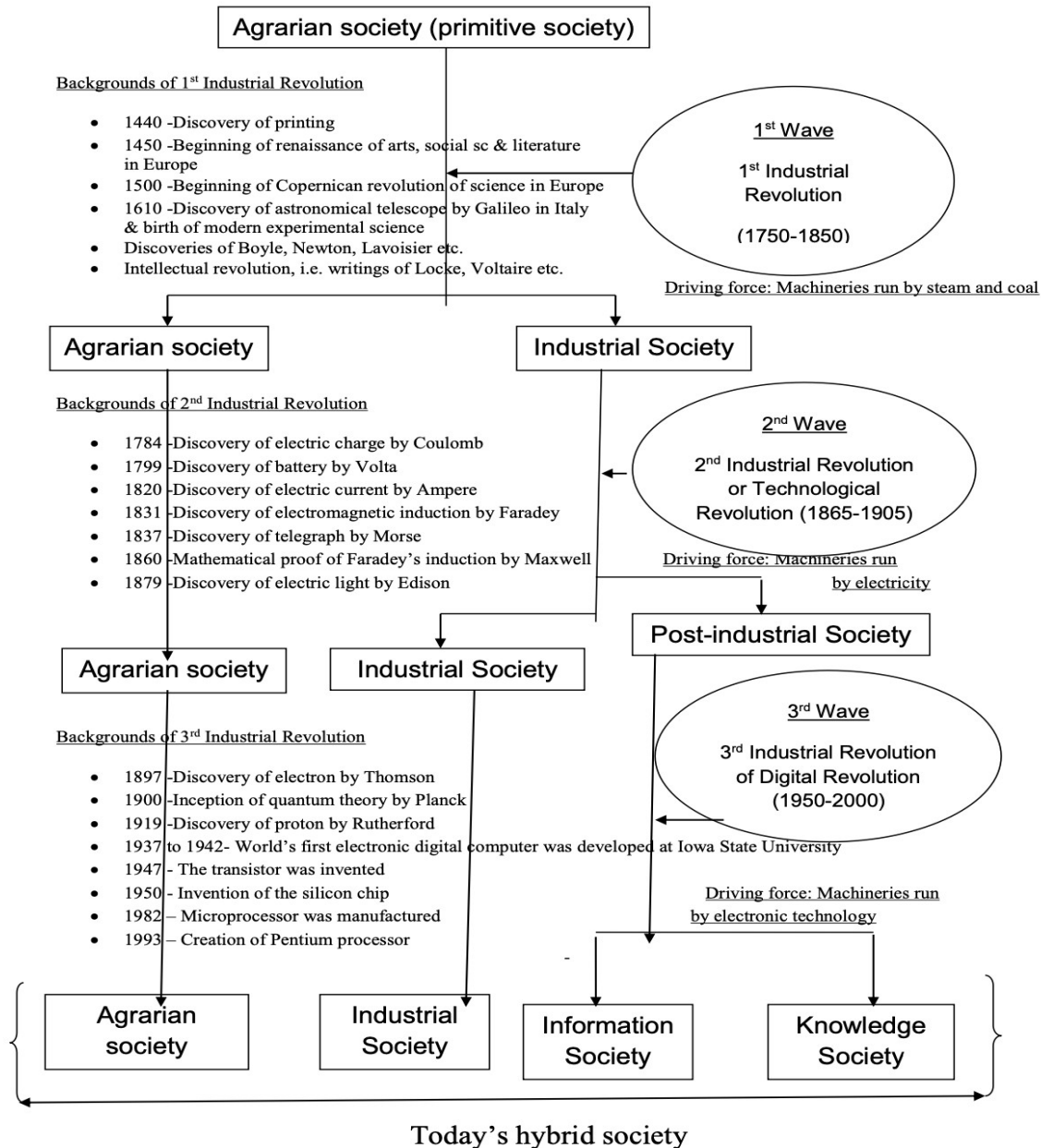
Agrarian society (primitive society)

Backgrounds of 1st Industrial Revolution

- 1440 -Discovery of printing
- 1450 -Beginning of renaissance of arts, social sc & literature in Europe
- 1500 -Beginning of Copernican revolution of science in Europe
- 1610 -Discovery of astronomical telescope by Galileo in Italy & birth of modern experimental science
- Discoveries of Boyle, Newton, Lavoisier etc.
- Intellectual revolution, i.e. writings of Locke, Voltaire etc.

1st Wave

1st Industrial Revolution

(1750-1850)

Driving force: Machineries run by steam and coal

Agrarian society

Industrial Society

Backgrounds of 2nd Industrial Revolution

- 1784 -Discovery of electric charge by Coulomb
- 1799 -Discovery of battery by Volta
- 1820 -Discovery of electric current by Ampere
- 1831 -Discovery of electromagnetic induction by Faradey
- 1837 -Discovery of telegraph by Morse
- 1860 -Mathematical proof of Faradey's induction by Maxwell
- 1879 -Discovery of electric light by Edison

2nd Wave

2nd Industrial Revolution or Technological Revolution (1865-1905)

Driving force: Machineries run by electricity

Agrarian society

Industrial Society

Post-industrial Society

Backgrounds of 3rd Industrial Revolution

- 1897 -Discovery of electron by Thomson
- 1900 -Inception of quantum theory by Planck
- 1919 -Discovery of proton by Rutherford
- 1937 to 1942- World's first electronic digital computer was developed at Iowa State University
- 1947 - The transistor was invented
- 1950 - Invention of the silicon chip
- 1982 – Microprocessor was manufactured
- 1993 – Creation of Pentium processor

3rd Wave

3rd Industrial Revolution of Digital Revolution (1950-2000)

Driving force: Machineries run by electronic technology

Agrarian society

Industrial Society

Information Society

Knowledge Society

Today's hybrid society

Figure 5.1: Stages of the Society and the driving forces

Industrialized Nations

Following the industrial revolution, there was an increased surplus of manufactured products and food available. Once more, social inequality grew increasingly noticeable. People began to flee the countryside in search of profitable work in industrial towns due to the depravity of the rural civilization. Because of the excess labor this produced, capitalists were able to take

advantage of the working class. Workers' living and working conditions were subpar, their quality of life was severely damaged, and capitalists could not care less about these issues as long as production continued.

Societies in post-industrial phase

After the industrial revolution, services, highly developed technology, and knowledge predominated over surplus production in most of the societies that emerged. A significant portion of the workforce in societies with an advanced industrial bent works in fields including finance, sales, education, health, and law.

Primary Groups:

A primary group is a small group of people who are closely related in a community. Members of this group have mutual concern for one another in addition to having a similar culture. Here, the groups are typically made up of relatives, close friends, or very powerful social circles. Charles Cooley, a sociologist from the Chicago School of Sociology, originally introduced the idea of a core group in his book Social Organization: A Study of the Larger Mind. The term "group" was originally limited to friendships or childhood connections, but it was eventually expanded to include a more intimate group of individuals. A person's own identity development greatly benefits from this type of organization. Here, the group members express and imply emotions like love, support, compassion, care, and hostility. These groups foster enduring relationships that are objectives unto themselves. It gives the group members a safety net and helps them feel included.

Secondary Groups:

People who contact with each other less personally and whose interactions are not very long-lasting make up secondary groups. Additionally, the group members' relationships are not enduring. The responsibilities that these groups play are more interchangeable because they are typically organized to carry out a certain activity or purpose. The person making the decision to

join the secondary group is the one doing so. The foundation of this type of group is individual tasks and interests. Members in these groups are either acquaintances or casual buddies. Members of this category trade certain goods and services for money, such as salaries and wages. One example of such a group would be ties between vendors and clients, employment and so on.

The In-Group and the Out-Group:

A social category or group that you strongly identify with is known as an in group. On the other hand, an out group is a social category or group that you do not identify with. The fact that groups communicate their identities through the language and speech patterns they develop and employ, the dress codes they follow, the festivals and pageants that showcase their particular customs and rituals, and other means is a crucial aspect of the in-outgroup dichotomy.

According to Gaudet & Clément (2008), language and communication traits play a significant role in the formation of a "us" and "them," as seen by the following instances of in- and out group labels:

- Christian versus Heathen
- Muslim versus Infidel
- ZhongGuoRen versus WaiGuoRen (Chinese versus non-Chinese)

A more general example comes from a videotape purportedly made by former Al-Qaeda terrorist commander Osama bin Laden, in which he declares: "There are two camps in the world. One behind the Islamic banner and the other beneath the banner of the cross."

People can draw on a variety of cultural identities. These could include being an athlete, a student, a surfer, and so forth. People can, in course, have more than one identity. It is possible to be a proud American citizen and a Korean who cherishes their cultural background at the same time. Both aspects of this dual personality are prominent, and depending on the situation, each is more essential to the person at that particular time as per figure 5.2.
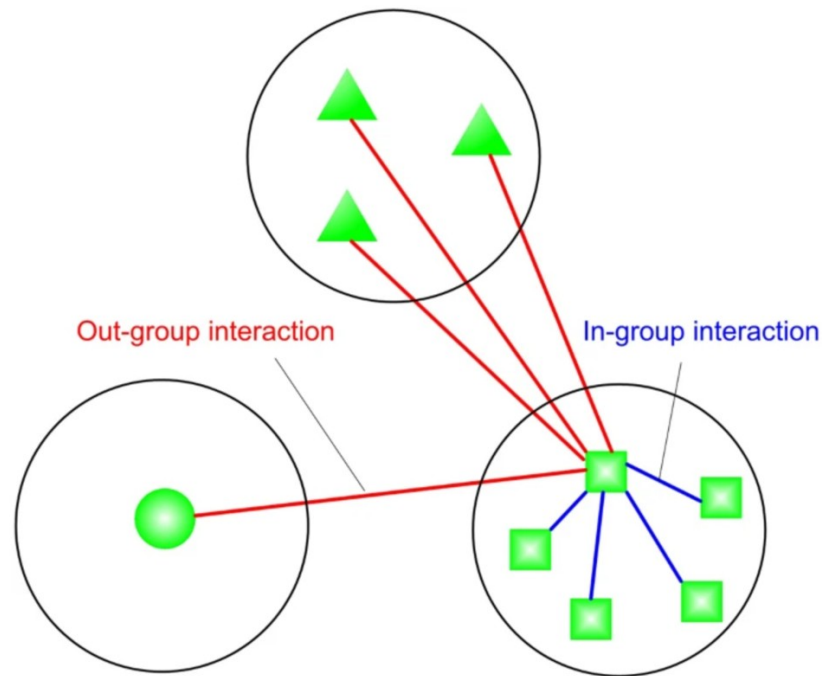
Figure 5.2: Ingroup and Out group interactions

Different types of Groups

1. Formal Group

The members of this group are formally formed by the chain of power. They are made with a specific intent in mind. The management outlines the formation's goal.

2. Informal Group

Regardless of their occupations, the members of this group are divided into different categories. These groups are established to discuss ideas on any topic pertaining to or unrelated to the organization, as well as to solve any significant difficulties.

3. Reference Group

The people in this group serve as references or point of comparison for other people. When someone outside of reference groups refers to or identifies with reference groups, it shapes their attitudes and personality.

4. Small Groups

For quick decision-making processes, they work incredibly well. This group can only have five members. The group members communicate quickly with one another.

5. Friendship Groups

They belong to the informal groupings. In essence, these groups are created to meet the desires for security and belonging.

6. Task Group

To achieve some organizational goals, the management may delegate tasks to task groups.

7. Self-managed Group:

A collection of individuals collaborating in their own methods to achieve a shared objective that is determined externally to the team.

8. Self-directed Group:

A collection of individuals, collaborating in unique ways, to achieve a shared objective that is decided upon by the team.

9. Command Group

It is defined by the organization chart and is comparatively permanent. It is made up of managers, or superiors, and subordinates who get together on a regular basis to talk about broad and detailed ideas to enhance a product or service.

10. Vertical Clique

Regardless of position, all employees in the same department are members of this group.

11. Horizontal Clique

People in this category are largely of the same rank and are employed in essentially the same field.

STAGES OF GROUP DEVELOPMENT

STAGE 1: FORMATION

The process of forming a group begins here. Anxiety, discomfort, and a sense of doubt are the hallmarks of this initial phase. Group standards and norms are established at this point. Participants at this phase frequently exhibit hesitancy or even mild anxiety. Leaders have a responsibility to "set the tone" for interactions, events, and group behavior.

STAGE 2: STORMING

Individual assertiveness is the hallmark of this stage, which could lead to some instability within the group. At this point, everyone wants to feel like they are important and have an impact on the group while also "finding a niche".

STAGE 3: NORMING

It's called "becoming personal" phase. The stage of "Norming" is when the group is fully constituted and organized. An increase in fondness and foundation of personal relationships characterise this phase.

STAGE 4: ADJOURNING

Transference is another name for this phase. At this point, the group leaves after doing the exercise together.

MAKER OF GROUP DECISIONS

Collaborative decision-making, also referred to as group decision-making, is the process by which people choose an option from among those presented to them. When everyone in the group contributes to the choice's outcome, including social group processes like social influence, the decision can no longer be attributed to any one member of the group alone. Generally speaking, decisions made by groups differ from those made by individuals. For

instance, because people are biased, groups often make more extreme conclusions than do individual members.

Benefits of Collaborative Decision Making

Making decisions as a group provides two benefits over making decisions as an individual.

It is the notion that the total exceeds the sum of its parts. When a group decides something together, the group's judgment may be stronger than any one member's. Group members can discover stronger and more comprehensive collaborations and recommendations by asking probing questions, having discussions, and working together.

facts sharing: Since each group member may provide unique knowledge and experience, group decisions consider a broader range of facts. Information sharing improves comprehension, makes difficulties clear, and makes it easier to progress toward a resolution as a group.

GROUP DECISION-MAKING TECHNIQUES

We may utilize four different approaches to assist us create a collaborative choice that is optimal for the group, which will help us get rid of group think and group shift. These methods consist of –

Brainstorming

Nominal group thinking

Didactic technique

Delphi technique

Brainstorming

Using this method, a group of people—usually five to ten in number—sit around a table and generate ideas through free association. The generation of ideas is the primary focus, not their assessment.

There is probably going to be one original, imaginative thought among the many that can be generated. All of these concepts are scribbled in chalk on the whiteboard so that every team member can see them and attempt to improvise on them.

When the problem is relatively precise and easily stated, brainstorming works quite well. It is possible to break up a large problem into smaller components that can be handled independently at a time.

Nominal Group Conceptualization

This method is more regimented than brainstorming, although it is still quite similar. It inspires people's unique inventiveness. Members create the group under the same name, function autonomously, and come up with original solutions to problems both verbally and in writing. Members do not interact effectively with one another, which makes it difficult to avoid strong personality dominance. To ensure that everyone in the group can see the written thoughts, the group coordinator either gathers them or writes them on a big whiteboard. Each of these concepts is further explored one at a time, and each participant is encouraged to offer clarification and improvement through comments. Following discussion of each concept, each is assessed based on its merits.

Interactive Didactic

This approach is useful in specific circumstances, but it's a great way to go when the need arises. A yes-or-no response should be the desired outcome of the problem type. Let's take an example where a choice needs to be taken about the purchase of a product, a merger, an expansion, and so forth. Since a poor choice can have dire repercussions, these decisions necessitate a thorough and in-depth debate and analysis.

There are a lot of benefits and drawbacks to this kind of circumstance. Two subgroups comprise the decision-making group: one supports the "go" decision, and the others favouring "no go".

Delphi Method

This method is an abridged form of the nominal group technique, with the exception that it calls for getting the views of experts who are geographically separated from one another and are not acquainted with one another.

Members of the group are shielded from outside influences in this way. In general, the kinds of issues that are sorted using this method are not special or tied to a certain circumstance at a specific moment.

The method might be applied, for instance, to describe the potential issues that could arise from a war. The following steps are part of the Delphi technique:

- After identifying the issue, a panel of specialists is chosen. Through a series of carefully crafted questionnaires, these experts are asked to offer prospective solutions.

- Each expert concludes and returns the initial questionnaire.

- The questionnaire results are compiled in one place, and the central coordinator creates a second set of questions based on the responses from the first set.

- A copy of the findings and the second questionnaire are sent to each member.

- It is mandatory for the members to go over the outcomes and answer the second survey.

- The procedure is repeated until a consensus is reached. The outcomes usually inspire new ideas or drive modifications to the initial concepts.

Review Questions

1. What are social groups?

2. Define different types of social groups.

3. Differentiate between Ascribed and Achieved status.

4. What do you understand by Social role?

5. What is Role-behaviour and Role-taking?

UNIT -VI

Status and Role

Learning Objective

- Understand the concept of social status.
- Discuss the types of social status.
- Discuss the nature of social role.
- Discuss the characteristics of social role.
- Discuss the types of social role.

Introduction

6. Status

In the study of social structure, the ideas of status and role play a crucial role. The appropriate functioning in accordance with status and role plays a major role in the interaction between individuals and groups. Long before anthropologists and sociologists began to analyze them, ordinary men and women employed the concepts of role and rank everywhere. Each status carries with it a set of anticipated behaviors, including expectations for one's thoughts and feelings as well as how one should be treated by others. the collection of anticipated responsibilities and actions that have solidified into a repeatable and consistent pattern of behavior. Every community needs to have a division of labor, even in the most basic form.

6.1 Definitions

1. A specified position in the social system that is both distinct from and related to other positions is known as status, according to Donald A. Hobbs and Stuart J. Blank. Every status is associated with a social role, which is a set of behaviors required of a person in that status.

2. "Status is a social position in a social system," claims D. Popenoe.

3. According to Ralph Linton, "the term status has come to be used with a double significance, like the term culture."

A person's social standing in society and their place in a social hierarchy or stratification system make up their social status. A status is only a set of responsibilities and rights, independent of the person who may hold it.

Roles and status are related. Every status is made up of numerous linked roles. "A role set is the collection of roles connected to one status." The standards for every rank are not universally accepted in a culture. The social structure is actually made up of roles and status. The majority of people are used to referring to different specific individuals in terms of their "status" and to qualify this phrase with more widely used terms like "higher" and "lower."

6.2 Ascribed and Achieved Status

"Those which are assigned to individuals without reference to their innate differences or abilities" are known as attributed statuses. The criteria that are commonly used to assign status are race, kinship, sex, and age. In some, but not all, countries, a person's birth into a specific social category—such as class or caste—becomes a criterion for assigning them a particular position.

Attained statuses: Statuses that are "left open to be filled through competition and individual effort" are those that have been attained (ibid). Over the course of a person's lifetime, these are acquired. Thus, careers and education are referred to as "achieved statuses." A wife's or a husband's marital status is also an accomplished status.

6.2.1 Master Status

Every civilization has a dominant status that tends to eclipse all others or is valued more highly than others. We refer to this as the master status. In highly stratified civilizations, for example, caste, gender, and race frequently become master statuses. Conflict sociologists frequently discuss the assigned statuses of gender and race because they contend that these factors frequently influence a person's opportunities in life, including their access to social networks, income, occupation, and education.

In a same vein, a physical or mental impairent can also assume a master position and dictate how society treats the afflicted on a daily basis.

Consider how we start each day by assuming various roles that correspond to our various states. Every status has a role attached to it, just as there are various statuses. For example, a woman

can be a companion, a private tutor, a sister, a daughter, and so forth. Roles are "socially defined expectations that a person in a given status (social position) follows," according to Giddens and Sutton (2014). For instance, we expect the traffic police to control the flow of traffic and facilitate it when there is congestion. Similar to this, patrons at a restaurant anticipate that the waitress will bring the menu, take their orders, and deliver the food.

6.3 Role

The distinction between the two is not as sharp as it first appears, though. For instance, despite appearing set at birth, the assigned statuses are not unchangeable. Later in life, some persons experience a change in their sex or gender. Gender was long divided into two categories: male and female. However, as a result of the fight for acceptance, a third wide category of transgender, which encompasses gays and transsexuals, is now accepted in many regions of the. Moreover, it is challenging to classify caste or strictly speaking class into any of the two categories of attained and ascribed. It is imperative to inquire whether all attained statuses are only determined by merit or are they assigned of being a white or male or upper caste can also influence the acquisition of status. Certain social order and predictability in interactions are preserved through roles. According to Turner (2006), roles are a "cluster of behavior and attitudes" that aid in the organization of social behavior on both an individual and a group level. According to Banton (1965), a role is a "cluster of rights and obligations," where a person's right equals their partner's obligation. Thus, a client has the right to be served and a waitress has an obligation to serve at a restaurant. According to Banton, "the concept of roles provides one of the available means for studying elements of cooperation," in this manner (ibid).

Newcomb made a distinction between people's actual behavior and their predicted behavior. An individual is expected to behave in a way that is consistent with the status and role that have been allocated to them. The person may behave differently in real life than what is expected of them. Further clarifying this distinction, Banton (1965: 28–29) stated that an individual's actual behavior may be linked to one of three things:

1) Role cognitions, which are his own beliefs about what is acceptable;

2) Expectations, which are other people's ideas about what he would do; or

3) Norms, which are other people's ideas about what he should do.

Consider the position of a chef. In a hotel, Neeraj holds the position of head chef. It is expected of him as a chef to play the role of overall supervision and coordination with cooks and have to prepare meals.

Aside from this, he should generally be expected to maintain order and uphold hygienic standards in the kitchen as it is his normal workspace.

From an early age, children learn roles from watching how others in their environment interact with them and with each other. In actuality, kids frequently conduct role-playing games in which they pretend to be teachers, parents, or mothers. People also have role models in their lives that exhibit particular behavioral patterns that they adapt into their own behavior. A person in our family, neighborhood, school, or even a faraway stranger we've seen on social media can serve as a role model.

In our daily lives, we play multiple roles at once and transition between them with ease and without effort. One's behavior as a friend and as a daughter is not the same. In a similar vein, roles we perform are defined by social contexts. Our behavior at home differs from our behavior in a professional office setting. As a result, we frequently divide our lives and responsibilities. As a result, a criminal defense attorney acts differently at home than in court. Saying that everyone complies with socially prescribed norms, however, would be untrue. People also continually negotiate and redefine the roles that they play in daily life. roles that are given to a certain.

6.3.1 Role Theory:

There are two distinct approaches, or schools of thought, to the understanding of roles. According to the structuralists—Linton, Banton, Parsons, and Merton—roles are expectations and conventions connected to statuses in the social system, where people are socialized to adopt certain behaviors. According to Linton (1936), a society will work more smoothly the more perfectly its individuals are adapted to their tasks and statuses (Linton 1936: 115). In this sense, the functionalist also presumes that there is individual consensus.

Conversely, the social interactionists, such as Mead and Turner, contend that although people are constrained by the system and its expectations, they nonetheless interpret, assess, and

negotiate their roles. For interactionists, "role making" is a creative process as opposed to internalization of given expectation.

6.4 Classification of Role

6.4.1 Ascribed and Achieved Roles

Ascribed roles are those that are assigned at birth, much like assigned statuses. Role learning is a component of socialization that starts the moment a person is born. These responsibilities relate to a person's age, caste, class, kinship, sex (gender), and so forth.

Conversely, the jobs that are achieved are those that are mostly attained over the course of a lifetime based on merit, such as those of a farmer, salesman, banker, shopkeeper, driver, lawyer, professor, and so on.

Certain positions are defined and conceptualized in relation to one another, and they have complementary qualities. A good illustration of a relationship role is that of a woman, who is unimaginable without her spouse. In a similar vein, a debtor's position would not be possible without a creditor's.

Conversely, non-relational roles—like those of a painter, researcher, and musician—are neither reliant nor complementary. While kinship roles can be categorized as relational, age and sex roles are primarily defined as non-relational roles.

a) Basic roles: Assigned to people at birth, basic roles are primarily based on an individual's age and sex and influence behavior in a variety of social circumstances.

b) General positions: General jobs are typically assigned based on an individual's merit.

c) Independent positions: These jobs are selected on the basis of merit and have minimal bearing on other roles or how others view the individual holding them. Numerous roles in the workplace and in recreation are examples of autonomous roles.

More than any other position, a person's sex role typically influences how they behave and how other people see them. Occupational roles also influence how others react to a person, especially in social situations in the workplace. The leisure roles, such as golfer in a golf club, are more independent and have less impact outside of a specific setting.

The relative importance of the various roles on this scale will fluctuate depending on the society. For instance, in prehistoric cultures, there were a few fairly homogeneous basic roles associated with age and sex (Banton 1965: 34); yet, in modern industrial communities, the significance of age and sex roles is minimal. In developed civilizations, we see more autonomous roles.

6.5 Role Systems: Simple And Complex Societies

Banton (1965) asserts that examining the standards by which people are assigned positions is one method of comprehending variance in social organization. The division of roles in simple and large industrial civilizations is not the same.

Roles in Simple Societies

The simplest civilizations, such as the Bushmen in Southern Africa's Kalahari Desert and the Eskimo people in the Arctic Wastes, assign responsibilities based on age, sex, and familial affinities. Let's examine the distribution of roles based on these criteria:

1) The following is how the responsibilities were assigned based on sex. A man's duties include hunting, tanning hides for clothes, crafting weapons, starting fires, and occasionally assisting women in gathering water and wood. In contrast, the wife constructs a home for her family, looks after the kids, makes meals, and maintains the house tidy.

2) Age is the second factor used to assign roles. The turning point for a boy into a man is when he kills his first buck and this passage is celebrated with rituals.
   He is then permitted to be married. A girl can be married as a baby, but she doesn't assume the position of a wife and married lady until she reaches physical maturity. Elderly individuals are respected and considered authorities on customs, legends, and family histories.

3) Kinship is the third foundation. Parenting is a vital responsibility that both mothers and fathers fulfill. As adults, the children and their parents have some reciprocal responsibilities. Men and women can end a marriage, but divorce is uncommon since

they don't fight much. To preserve family unity, marriages between close relatives are discouraged.

Roles in Complex Societies

We talked about how responsibilities are assigned in basic civilizations that must endure the most extreme climatic conditions based on differences in age, sex, and kinship. However, as societies get more complicated, new standards for dividing roles must be established. A criterion of this type is social strata.

1) Social strata: Nobles, commoners, slaves, and other social classes constitute the basis of organization in certain cultures. Individuals from the same strata live similar lives and are obligated to the king in the same ways. Social strata can become extremely rigid and discriminating to the point where a person's life prospects are influenced by their birth into a certain category, even though they are more flexible than the strict role systems of primitive cultures. In such a strict system of stratification leaving the category in which a person in born becomes difficult.

Consider the caste system in India, where a person born into a certain caste is required to follow the norms, rituals, occupation, and guidelines for interacting with members of other castes. Role-bending is frequently frowned upon and penalized, especially when someone from a lower caste engages in it. Due to ongoing resistance and legal action, caste-based social norms and duties continue to be prevalent even though they are less strict now than they once were.

2) Task specialization and diversification: In complex societies, jobs are assigned according to expertise and aptitude. There are role divides in all sizes of businesses.

For instance, Meera launches a tiny bakery with her friend. They employ two employees to handle customer service and one person to handle accounts in addition to the two bakers. They employ a different person to deliver the orders to customers' homes or offices should they choose to offer a home delivery service. Furthermore, they hire two more employees to service customers and set up seating for them when they purchase a larger business. Every task is split, as we can see, to prevent confusion and conflict and ensure that the bakery operates efficiently.

Summary

You were exposed to the concepts of status and role in this unit. These concepts are crucial components of the social system. As you read in the debate, there are various theories and classification systems for understanding and categorizing duties and status; some are attributable, while others are attained. Both have a dynamic quality and are continually being defined and reinvented by people as well as by society. This course has also covered the aspects of role that we encounter in our daily lives, such as role conflict, role exit, and role transition.

Self-Assessment

1) Describe your social standing. Does status just refer to a person's place in society?
2) Do differences in status and class always intersect? Talk about using Max Weber's theories as a guide.
3) Using examples, explain the distinction between achieved and assigned status.
4) How does master status work? Describe using an example
5) What distinguishes role conflict from role strain? What are some possible approaches to managing them?
6) What distinguishes the idea of a role set from that of various roles?
7) Write down brief remarks about the following:role-exit, role-person merger, and role indicators

UNIT-7

Social Control

Objective:

This unit explains –

- Understand the concept of social control.

- Understand the characteristics of social control.

- Understand the types of social control.

- Discuss the agencies of social control.

Introduction

Social Control

Social Control is crucial for socialization, which aids in sustaining stability. Socialization motivates individuals to align with social values, ideas, and standards, and prepares them to fulfill societal expectations. This process continues throughout life. Socially undesirable behaviour is discouraged and occasionally punished. Thus, social control operates during the socialization process itself. Social control is a continuation of the socialization process, socialization and internalization of norms and values play a crucial role in maintaining social control. While social control and self-control are closely related, they have distinct characteristics, at the individual level, social control is attempting to influence others based on established social norms. Social control is guiding and regulating one's behavior based on established ideals, goals, or purposes. Individual's goals are influenced by their group's ideals and traditions. They take different approaches; self-control is individualistic, whereas social control is institutional.

Importance of Social Control: Effective functioning of groups, organizations, and institutions is crucial for a society's advancement. However, conflicts of interest among members can threaten this. Individuals and groups want to pursue their own interests without regard for others. The lack of chances for all exacerbates the problem, as dominant groups seek to monopolize limited society resources.

Society must exercise control to minimize the selfish impulses of individuals, as many 'isms' might disrupt social harmony. Maintaining social stability requires proper adjustments among various social entities.

Forms of Social Control:

Formal
VS
Informal Social Control

Characteristics	Formal Social Control	Informal Social Control
Definition	Social controls that are based on law.	Social controls that are not based on law.
Enforcing social units	Police, judicial courts, government agencies	Families, schools, workplaces
Primary examples	Policing; judicial punishment; agency regulations	Socialization; praise and compliments, and ridicule and gossip
Nature or quality	Imposed, punitive and repressive	Persuasive, formative and integrative
Type of society	Large, urban societies	Small, rural communities

Figure7.1: Formal and informal social control

Informal Social Control: Sociologists refer to this as primary social control since it works better in primary groupings. Primary groups tend to be small, compact, and close. Members are connected to one another and to the group through feelings of personal loyalty. Examples of compact social groups include families, playgroups, neighbourhoods, rural communities, and simple primitive societies.

In these civilizations, individuals are continually subjected to powerful and sophisticated social control systems. Within a family, individuals are controlled by their parents and other family members. Families are governed by neighbourhood or kinship groupings, which are then overseen by society as a whole.

Formal Social Control: Secondary social control occurs in bigger groupings. Complex societies, like ours, are prime instances of such social groups. In such cultures, there are several groups that are characterised by impersonal relationships and a focus on specified goals. Examples of such organizations include political parties, trade unions, factories, offices, and student associations. Secondary groups tend to have more formal and less close relationships, such as Social Control, Change, and Development. Their ties prevent the use of informal controls like ridicule, criticism, or gossip. In sociology, informal groups often emerge within formal organizations.

Agencies of Social Control:
Traditions and Customs:
- Customary rules influence individuals from childhood, shaping various habits.
- Customs and traditions are widely accepted group techniques of control that are well established and taken for granted.
- These are very effective among traditional and less educated populations.

Laws:
- As customs lose significance, states develop laws to regulate citizens.
- Laws fundamentally codify societal conventions and mores.
- They establish general conditions for human activities as determined by the state.

Education:
- Children learn skills like discipline and collaboration.
- Teach children how to grasp their society duties, form social relationships, and perform their social responsibilities as adults.

Family:
- The initial socializing agent for a youngster.

- Socializes children to the norms, values, and customs of their group and society religion:

- Reinforces social norms such as proper behaviors, behavior, and mental processes.

- Festivals teach people values and customs.

Characteristics of Social Control:

- It is a constant process that, whether directly or indirectly, attempts to maintain societal stability at all times.

- It is a vital tool for encouraging social unity and conformity rather than transgression.

- Society or the community exerts the most impact over social control.

- It can be conscious (established by legislation, for example) or unconscious (traditions such as respecting elders).

- It can be exploitative, imposing majority beliefs through methods like punishment, censorship, and reprisal.

Summary

Social control is essential for sustaining societal order, stability, and predictability because it ensures norm compliance and prevents aberrant behavior. It promotes social cohesion and seamless operation of organizations and institutions. Social control takes two primary forms: informal and formal. Informal social control is applied by family, peers, communities, and cultural or religious institutions, which influence conduct through norms and expectations. Formal social control entails institutional mechanisms such as laws, educational institutions, government regulations, and workplace practices that impose organized rules and standards.

The family, educational institutions, religious organizations, media, law enforcement agencies, and government authorities all serve as tools for social control. These institutions influence behavior by instilling norms and values, enforcing legal requirements, and forming societal attitudes. Social control is universal

Review Questions

1. What is Social Control?
2. What are the Formal and Informal Agencies of Social Control?
3. Explain the characteristics of social control. Discuss the forms of Social Control.

UNIT-8

Socialization

Objective:

This unit explains-

- Understand the concept of socialization.

- Understand the characteristics of socialization.

- Understand the types of socialization.

- Stages of socialization.

- Importance of socialization.

Introduction

Socialization refers to the process by which an individual learns about his culture. This unit emphasizes the necessity of socialization. Throughout life, this process fosters a sense of self and transforms individuals into members of society. To succeed, individuals must maintain constant and coordinated interactions with their culture and social surroundings. Family, peers, and media all have an impact on self-development. Infants are born with no culture. Individuals develop culture through socialization, which includes influences from parents, teachers, books, and media. Socialization gives us language and societal expectations. Additionally, it teaches individuals about societal conventions. Socialization also helps with the creation of One's personality. Personality traits are influenced by genetics, but society can also shape them

8. Meaning of Socialization:

Socialization has a crucial role in sustaining society. Societies train new members to develop their unique personalities through various means. The training and development of a child's personality is known as socialisation. Socialization is learning the rules, habits, and values of a group, including family, friends, and colleagues. As a child grows, he or she develops a sense of belonging to a group and learns about their family and community.

According to Lundberg, socialisation consists of the "complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgment that are necessary

for his effective participation in social groups and communities". Peter Worsley explains socialisation "as the process of "transmission of culture, the process whereby men learn the rules and practices of social groups".

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

Robert Morrison Maclver, a renowned sociologist, defines socialization as "the process by which social beings create deeper and profounder bonds with one another, building a complex system of association.' Kimball Young, an American sociologist, defines socialization as the act of integrating individuals into a society and accepting its rules and values. Socialization is a process of learning, not biological heredity.

8.1 Types of Socialisation:

Socialisation is a lifelong process that begins at birth and continues throughout maturity. However, the procedure occurs in several stages. These phases typically occur in distinct age groups and have been classified as the various forms of socialisation. Tony Bilton describes "the process by which we acquire the culture of the society into which we born- the process by which we acquire our social characteristics and learn the ways of thought and behavior considered appropriate in our society- is called socialization"

8.2 Primary Socialization: Primary socialization is the most significant aspect of socialization. It occurs during infancy and childhood. The primary stage occurs between infancy and youth, focusing on basic information. Language and conduct are taught. This stage of socialization occurs within the family. During this stage, newborns develop linguistic skills and basic socialization behaviours related to their family and community. Primary socialization establishes the framework for future learning. As Frønesargues, "Primary socialisation refers to the internalization of the fundamental culture and ideas of a society; it shapes the norms, values and beliefs of the child at a time when it has little understanding of the world and its different phenomena, and the basic socialisation agent moulding the child is the family."

8.3Secondary Socialization: Secondary socialization happens once an infant enters childhood and continues until maturity. During this stage, socialization extends beyond the family to include schools and friends' groups.

8.3.1Socialising the youngster: Social interaction through various socialization agents teaches children moral standards, conventions, and cultural values. Secondary socialization occurs when children are trained in institutions or formal environments, such as schools. This level is parallel to primary socialisation. Unlike in families, children in schools are taught to follow authority.

8.3.2 Gender Socialization: Gender socialization refers to how various agents mold children's thoughts and teach them distinct gender roles. According to the World Health Organization, gender refers to "Women and men's socially constructed characteristics, including norms, roles, and relationships between gender groups." According to Giddens gender roles are societal duties allocated to each sex as masculine or feminine.

Children absorb gender cues from their family and culture, as male and female adults manage infants differently. Infants learn quite a lot of visual and metaphorical clues. Children can identify gender differences through differences in clothing, hairstyles, and cosmetic goods. Within two years of age, children develop a hazy understanding of gender. Children learn about gender roles and disparities from a variety of sources, including television, toys, and picture books.

8.3.3 Anticipatory Socialization: Sociologist Robert invented the phrase anticipatory socialisation. K.Merton (1957). It is a process via which people are intentionally jobs, positions, and social interactions. Through anticipatory people are socialized into groups that they want or have to belong to join so that admittance into the group does not appear to be too tough. Several persons propose that parents are the key source of primary socialization when it comes to preparing their children for future vocations or social responsibilities. As an example, a youngster forced to leave home to attend a boarding school with the expectation of improved socialisation.

8.3.4 Re-socialization: Re-socialization is transitioning from old behaviours and roles to new ones as part of personal growth. Resocialization occurs when a person's social role changes

significantly. It life experiences can lead to radical breakthroughs and the acquisition of new values and behaviours. Sociologist Erving Goffman studied resocialization in psychiatric asylums. He defines a mental asylum as a total institution that controls all aspects of a resident's life to achieve institutional aims.

8.4 Theories of Socialisation:

Charles Horton Cooley:

According to Cooley's book Social Organization, the formation of self and society are inextricably linked,and we are aware of both simultaneously. He further believes that "the notion of a separate andindependent ego is a delusion". He emphasizes the self-awareness is inextricably linked to socialconsciousness and can only develop inside a society. According to him, the self is social. The conceptionposits that how we perceive ourselves to others is crucial to our self-conception. He believes there arethree processes to creating the 'looking glass self'.

George Herbert Mead:

G. H. Mead, a psychologist, agreed with Cooley that viewing oneself or mind as an independent entity isnonsensical. While it may emphasize on organism, it is also a social product and phenomena. He argues that self emerges through contact with the social and nonsocial world, the social context is especially essential. Mead's primary argument supported both this conclusion and his idea of 'Me' and 'I'. Meaddefines 'Me' as an organized set of attitudes to which individuals respond. He referred to the acting self as the 'I'. 'Me'on. On the other hand, is a component of the self that includes the interior attitudes of others.Mead's concept of 'generalized other' accurately describes how people personalize the sentiments ofothers. The term "generalized other" refers to the assumptions that people have about one another.Awareness of the generic other emerges from the act of taking and playing roles. Taking on a role involves mimicking the behaviour expected of a person in that position. Playing a role is acting out the behavior of a real-life role, whereas adopting a role is merely pretending to occupy one.

(i) Preparatory stage (1–3 years): A kid mimics adult conduct with no genuine comprehension.

(ii) Play stage (3–4 years): In this stage, Children understand the conduct, but they flip roles sporadically. At one point, the youngster is a builder stacking blocks, and then he knocks them down. Similarly, he can be a police officer one moment and an astronaut the next.

(iii) Game stage (4–5 years): At this stage, the child's role behavior becomes constant and deliberate, and he or she can detect the roles of the other players.

Sigmund Freud:

Sigmund Freud regarded self and society in fundamental conflict, not concord. He felt that society's repression of basic human desires and impulses creates a sense of self. Freud felt that the rational component of human drive. It was like seeing only the tip of the iceberg. Human behaviour is heavily influenced by unseen causes that drive motivation. He divided the self into three parts:

The Id

The ego

The super ego

The Id is a collection antisocial and selfish innate and unsocial urges and impulses.

Ego is the aware and reasoning element of the self that supervises the super ego's control over the Id.

The superego is a complex of social ideas and beliefs that have been internalized and are part of one's awareness.

8.5 Agents of Socialisation:

The process of socialization is not restricted to the family. It includes many clubs and institutions that teach individuals about their culture. As previously stated, the family is the primary agent of socialisation. Peer groups, schools, and media are key secondary socialization forces.

Frønesargues that, "Primary socialisation was implicitly understood as taking place in the family and during the first part of childhood. In this perspective the socializing agents in the primary process are the parents, especially the mother. Secondary socialisation came later and was related to agents as significant others, educational institutions and the media"

Family: The most essential agents of socialisation are parents and their families within the household, the mother is the first to introduce the child to social activities. Socialization in core values such as love and affection, manners and etiquettes are first taught within the family. In a mixed family, socialization of children involves not only parents but also uncles, aunts, and grandparents.

Children learn their language and improve their speaking skills in the home. Socialisation. Children's socialization habits vary depending on their family's regional and class background. Children from various cultural environments develop values, attitudes, and beliefs that are distinct. A child's growth is influenced by their family situation, whether it be positive or negative.

Peer Groups: Peer groups typically comprise of buddies who are the same age. They value mutual understanding, cooperation, and equality. Initially, peer groups are created in the neighborhood. The housing community where the kids dwell. Young children typically form friendships with peers of the same gender. Peer groups strongly impact gender socialization. As children begin school, their peer groups grow diversified. Children who join peer groups tend to prioritize spending time with friends above family members. Peer groups have a lasting impact on individuals throughout their lives, from neighbourhood to education to employment.

Bukowskiet. al. (2015) argues that, "even after face-to-face interactions have come to an end, peers can maintain their contact with each other through 20thand 21st-century forms of media. Starting during the preschool years, when many children spend their days in day care centers, experiences with peers can make up a large part of a child's daily life. These experiences can be sources of companionship, stimulation, information, help, rewards, security, joy, and, at times, frustration and harm"

School

Schools have a crucial role in shaping children's thoughts and attitudes. Children learn to maintain classroom decorum, follow school regulations, and be industrious. Learning the lessons provided in class. Children are supposed to obey their teachers and accept their authority.

Teachers' emotions can impact students, both positively and negatively. The teacher's involvement becomes critical in such a situation. Schools not only provide formal education in reading, writing, and arithmetic, but also foster critical thinking skills. Schools contribute to children's general development and the spread of culture. In such circumstances, the teacher's position becomes critical. According to Frønes, teachers often play a secondary role in socializing children. However, for many others, the instructor can perform primary functions. Thus, the distinction between primary and secondary socialization becomes muddled cases. He further states that, "although schools and the dissemination of their curricula in general is understood as part of secondary socialisation, in the knowledge-based economies the fundamental numerical and alphabetical skills provided by the schools could also be defined as belonging to primary socialisation" . The 'hidden curriculum' of cultural standards argues that educational institutions have an impact on young people beyond the formal curriculum alone.

Mass Media: The term "mass media" refers "to a variety of communication channels such as radio, television, newspapers, magazines, portals, and websites." Prot et al. (2015) contend that in this age of electronic media, children are new learning possibilities increase children's exposure to diverse experiences. Research indicates that socialization is no longer solely influenced by family, peers, or other external factors (Prot et al, 2015: 276). Frønes argues that modern social media creates both visual and narrative representations of social realities and myths. This highlights how the medium changes the message.

8.6 Summary:

Socialization is an essential process that plays a pivotal part in human growth and societal integration. It involves individuals learning and internalizing the values, beliefs, and customs of their culture. The introduction to socialization has a strong emphasis on how it shapes behaviour and personality and helps to pass down culture from one generation to the next. Theories of socialization, such those put forth by Sigmund Freud, George Herbert Mead, and Charles Horton Cooley, offer frameworks for comprehending how people form their sense of self and social abilities. Freud's psychoanalytic theory, Mead's phases of self, and Cooley's "looking-glass self" idea emphasize the interaction between social factors and personal growth. Throughout life, various forms of socialization take place, such as anticipatory, resocialization, secondary, and

primary socialization. While secondary socialization takes place later in life through establishments like businesses and schools, primary socialization happens in early childhood through family and close caregivers. Resocialization is the process of acquiring new norms and values when preexisting ones are redefined, whereas anticipatory socialization is the act of adopting behaviours or roles prior to actually embracing them. Socialization agents, including family, friends, schools, the media, and religious organizations, are essential in the dissemination of cultural norms and values. The socialization phases, which are commonly divided into childhood, adolescence, maturity, and old age, each present special difficulties and opportunities for learning that support the ongoing process of social growth.

ReviewQuestions
1. Define socialization.
2. Discuss the characteristics of socialization.
3. Discuss the processes of socialization.
4. Critically examine the theories of socialization.
5. Discuss the importance of socialization.
6. Discuss the types of socialization.

UNIT-9

SOCIAL STRATIFICATION: CONCEPT, CHARACTERISTICS AND BASIS

9.1 OBJECTIVE

Grasp the composition and structure of societies requires a grasp of the idea of social stratification. Fundamentally, social stratification is the process of dividing a population into several social classes or strata, each with a distinct degree of status, power, and resource access.

The unequal distribution of wealth, income, education, occupation, and social position within a society is one of the features of social stratification. Usually, this hierarchy is predicated on a set of standards or foundations, such as a person's family history, educational attainment, line of work, or even assigned traits like gender, race, or ethnicity.

Gaining a deeper understanding of the many ways in which societies are constructed and how this affects the lived experiences of people within those communities is the learning outcome of studying social stratification. Through analysing the elements that lead to social disparity, students can gain a more sophisticated comprehension of the institutional impediments and advantages that mould a person's prospects and life course.

In the end, studying social stratification gives students important insights into the relationships between power, inequality, and social mobility.

This knowledge empowers them to critically examine these relationships and perhaps even contribute to the advancement of social justice and a more equitable allocation of resources.

9.2 INTRODUCTION

A key idea in sociology is social stratification, which is the hierarchical partition of society into discrete social classes or strata. Unequal access to and control over highly valued resources, such as money, power, education, and prestige, are characteristics of this hierarchical organisation.

The fundamental tenet of social stratification is that members of a society are not created equal; rather, they are assigned distinct roles in a vertical social structure.

Numerous characteristics, such as economic standing, employment, education, race, ethnicity, gender, and even family history, can form the foundation of this hierarchy.

While people at the bottom of the stratification system experience more restricted access to resources and social mobility, those at the top of the system usually enjoy higher privileges, opportunities, and social advantages.

Social stratification has several traits, such as being prevalent in all communities, having a propensity to perpetuate itself over generations, and having an impact on how opportunities, experiences, and social standing are shaped in life.

Analysing the unequal distribution of wealth, power, and position within a society as well as the intricate network of social, political, and economic linkages that maintains these discrepancies requires an understanding of social stratification.

Sociologists can clarify the structural injustices that impact people's everyday experiences and investigate new approaches for advancing social justice and equality by studying the idea, traits, and fundamental causes of social stratification.

9.3 SOCIAL INEQUALITY & SOCIAL STRATIFICATION

The terms "social inequality" and "social stratification" refer to the unequal distribution of income, power, and status within a society. Fundamentally, social inequality describes the differences that occur between various groups of individuals, regardless of the basis for these differences—such as socioeconomic status, race, gender, or other demographic traits.

The unequal access to opportunities, resources, and privileges that some groups enjoy over others is one way that this disparity is expressed. Conversely, social stratification refers to the arranged social groups of a population in a hierarchical manner.

It produces discrete social "layers" or strata, with those at the top enjoying more benefits and those at the bottom having less opportunities and worse living.

Social stratification has its roots in the rise of class hierarchies and the concentration of power and wealth among the elite in early civilizations, when elements such as specialised labour, military might, and land ownership played a significant role.

These deeply ingrained social hierarchies have endured over time, frequently supported by governmental structures that uphold the status quo, cultural norms, and social institutions.

Social stratification and inequality have wide-ranging effects that influence everything from

political representation and health outcomes to economic mobility and educational attainment. For countries that aspire to enhance social justice and equitable opportunity for all, eliminating these deeply ingrained injustices is nonetheless a constant task.
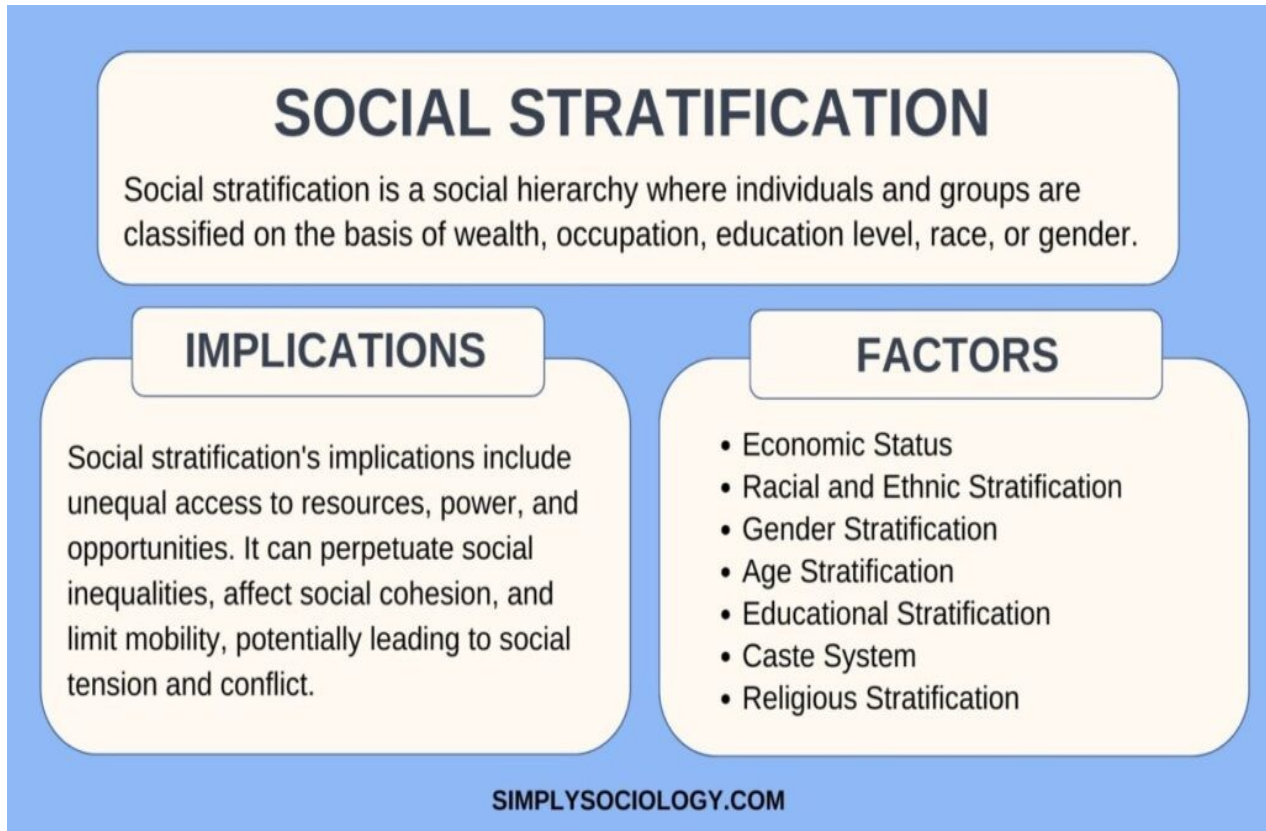

Figure 9.1: Social Stratification

9.4 TWO TYPES OF INEQUALITY:

1. **Natural inequalities and**

2. **Social inequalities**

A complicated and diverse problem, inequality takes many different manifestations in different parts of society. Natural and social inequality is two different categories of inequality. The intrinsic distinctions between people, such as variances in physical characteristics, IQ, skills, and capacities, are referred to as natural inequalities.

These differences result from the biological and genetic elements that mould each individual's distinct composition, establishing an unequal playing field from birth. For instance, some people

might have higher physical or mental abilities from birth, while others might have restrictions or difficulties in particular areas. On the other hand, social inequalities are those that are brought about and sustained by institutions, systems, and societal structures.

Socioeconomic position, colour, gender, and access to healthcare, education, and other vital resources are some of the main causes of these disparities. Biases, power disparities, and past and present discrimination all contribute to social inequality. They can result in wildly disparate possibilities and life outcomes for people, with certain groups having more rights and benefits than others.

Natural and social inequality have a significant impact on people's lives and communities, influencing things like social mobility, access to resources, and general quality of life. In order to effectively address these intricate problems, a multipronged strategy that addresses the underlying causes of inequality and seeks to build a more just and equitable society for all is needed.

9.5 CHARACTERISTICS OF STRATIFICATION:

The term "stratification" describes the hierarchical structure of society, in which people and organisations are categorised and placed according to a range of criteria, including social position, power, and money. Stratification is characterised by a multitude of intricate social, economic, and political components.

The unequal distribution of chances and resources, where some members of society have disproportionate access to privileges while others face major obstacles and disadvantages, is the fundamental component of stratification. Systems and organisations that uphold the status quo, such as elite-favoring educational institutions or wealth-serving economic policies, are frequently responsible for this inequality.

Social mobility, or a person's capacity to move up or down the social ladder, is another way that stratification is expressed. This capacity is greatly impacted by things like resources, contacts, and family history. Different socioeconomic classes, where people are grouped together based on similar qualities like occupation, money, and lifestyle, are another way to identify stratification.

There are in-group and out-group mentalities created by the norms, values, and power dynamics that these classes frequently have.

In addition, elements like bias, discrimination, and institutional impediments that restrict the opportunities open to particular groups might worsen stratification. In the end, stratification's features emphasise how intricate and varied social inequality is, and how it affects people's actual experiences.

9.6 BASIS OR FORMS OF STRATIFICATION

The term "social stratification" describes how different groups are arranged hierarchically within a community, with people being categorised and placed according to their social position, wealth, income, education, and vocation. This stratification's bases or forms can have multiple important dimensions. The most obvious is probably socioeconomic standing, where people with greater resources, income, and academic achievement are positioned higher in the social hierarchy than others with lesser means.

Additionally important are prestige and power, since certain groups have more social clout and decision-making power than others. Identities related to race, ethnicity, and gender can also act as the foundation for stratification, with dominant groups frequently controlling access to opportunities and resources at the expense of marginalised groups. Family and religion

The distribution of valued assets in a society is determined by a complex interaction of political, cultural, historical, and economic influences, which ultimately create the precise forms of stratification that emerge in a given setting. Determining possible paths for more equitable social development and analysing patterns of inequality require an understanding of the complex nature of these stratification systems.

Figure 9.2: Causes of Social Stratification

9.7 FUNCTIONS

A basic feature of human civilizations, social stratification fulfils a number of crucial roles that influence the composition and interactions of social groups. Fundamentally, social stratification is the process of dividing a population into several tiers or strata, each with a different level of prestige, power, and resource access. This hierarchical social structure serves multiple important functions.

First of all, social stratification contributes to a society's feeling of stability, predictability, and order. It establishes a framework that for the effective allocation of labour, products, and services by placing people in discrete social positions according to criteria like wealth, employment, education, or ancestry.

Furthermore, societal stratification encourages people to aim for personal success and upward mobility. People might be motivated to pursue education, learn new skills, and improve their communities by the possibility of achieving more social status, financial gain, and influence. Because people are encouraged to achieve and realise their full potential, this dynamic promotes innovation, economic growth, and social advancement.

Furthermore, social stratification is essential for managing social conflicts and allocating limited resources. The implementation of a privilege and access hierarchy facilitates the fair and organised allocation of scarce resources, including opportunities, services, and goods. This lessens the possibility of conflicts and power struggles resulting from the unequal distribution of money and power. Even if the justice of such a system is frequently contested, it nevertheless acts as a check on social stability and keeps a generalised uprising from starting.

In the end, social stratification serves a variety of intricate purposes that are necessary for human societies to be effectively organised and function. This essential aspect of society moulds the very fabric of our life by regulating the distribution of resources, fostering individual success, and establishing an organised social framework. It also affects how we cooperate, compete, and interact with one another in the larger social environment.

9.8 THEORIES OF SOCIAL STRATIFICATION

Theories of social stratification examine the intricate, frequently hierarchical systems that structure societies and define a person's place in society, level of access to resources, and general standard of living. The fundamental tenet of these ideas is the understanding that no human civilization can be fully egalitarian because there will always be differences in status, power, and income that give rise to social classes.

According to functionalist theories, there is a reason for this stratification: the upper classes lead and innovate for the good of society as a whole, while the lower classes carry out the less glamorous but necessary activities. Stratification is seen by conflict theorists, however, as an intrinsically unfair system that is upheld by the powerful in order to protect their position. They draw attention to the systematic prejudices and structural impediments that severely hinder the working class and other marginalised groups' ability to advance socially. Intersectional perspectives also highlight the ways in which class and other variables, such as gender, race, and ethnicity, interact to exacerbate disadvantage.

The question of whether social stratification is a construct that can and should be removed or a natural byproduct of human society is still hotly debated. However, every theorist concurs that comprehending these intricate hierarchies is essential to tackling injustice, inequality, and the unequal allocation of public resources.

9.9 Class: As Form of Social Stratification

The process of ranking groups and social categories in societies as higher or lower to one another according to their relative standing on the scales of reputation, privileges, wealth, and power is known as social stratification. One could distinguish between criteria that prioritize the attributes that are attributed or intrinsic to the strata and those that the strata gain via their own accomplishments. Therefore, the two sorts of scales that define normative principles that function as determinants of social stratification in all societies are achievement and attribution.

As was mentioned in earlier courses, there have always been and still are disparities in all known communities throughout the cosmos. Gender, age, and other inequities persisted in communities even in the absence of wealth, property, or other material resources. As human civilization has expanded and developed, disparities have grown more prevalent and their underlying causes

have changed as well. Whatever the foundation of fine inequality may have been, system stratification relating to a specific type of system of inequalities has emerged as a result of these being structured and legitimized. Anthony Giddens defines social stratification as "Structure inequalities between different groupings of people." These divisions take the shape of hierarchical strata.

The four systems of stratification that have been identified globally are class, caste, estates, and slavery. Social class creates a system of stratification in contemporary industrial cultures, but the caste created a unique system of stratification in traditional Indian society and still has an impact on it now.

A historical process is also social stratification. At a particular stage of societal evolution and development, it became apparent as a social initiative inside societies. Individual levels of social differentiation existed in the hunting and food gathering societies. For example, a top hunter or shaman would have gained higher status because of personal traits or abilities that the society believed to be mystical or divine in origin. Members of the society could also be differentiated based on their age or gender. However, because of the restrictions on population growth imposed by less advanced production technologies and the unstable, frequently nomadic character of these societies, their social structure was highly multifaceted, possessing basic skills for communication (vocabulary), multiple technologies, fundamental belief systems, and regulations.

9.10 The Evolutionary Process
As fundamental modifications were made to manufacturing methods, social stratification as an institution evolved. Advances in agriculture and animal husbandry required more sophisticated tools and established patterns of social interaction. Additionally, these economies started to produce financial excesses and wealth accumulation, either in the form of livestock or food grains. With guaranteed food supplies, the population started to increase faster than ever before, and larger-scale barter and commodity exchanges started to occur. Over time, in order to represent the ideals of communities within the expanding segments of society with greater influence over resources and authority, instruments of exchange were developed. Over time, specialized groups and a separation between rural and urban centers evolved as a result of the

development of relatively complicated technologies and the division of labor. The intricacy of social structures tends to confuse people. Such as established religion, several tiers of workers with specific skills, cultural experts, and the lower classes, etc. At such a historical juncture, societal stratification may have originated as a functional evolutionary requirement.

9.11 Achieved Form:

a. Status:

The concept of Status is the original foundation of social stratification. In the vernacular of social stratification, status refers to a group's standing in relation to other groups in a society based on honor or esteem. Members in a status group are born with the qualitative attribute of honor. Any such quality that is innate from birth is attributed; it cannot be gained via effort.As a result, the status principle of social stratification is also known as the ascription principle. Caste is a very appropriate illustration of a status group in our country. The characteristics that define a status group have less to do with goals that may be attained by efforts, whether they be political, economic, or cultural, and more to do with values and beliefs, tales, and myths that have been passed down through communities over time.

b. Division according to Intelligence:

Wealth serves as the second organizing force in social stratification. In cultures, wealth is created solely through technological advancements and shifts in the mode of production. Examples include the transition from a hunting and gathering economy to a settled agricultural one, and from an ecologically oriented agriculture to one that is mostly centered on manufacturing and farming. Not only did these modifications result in the establishment of social stratification, but they also gradually modified the organizing principles of social stratification.Economic growth resulted in the creation of more wealth in society and the collection of wealth markers, such as animals, food grains, valuable stones, metals and minerals (such as gold and silver), or cash. At this point, groups with more control over economic resources and wealth, or those with greater wealth, were valued more highly in society than groups with less control over resources or those with little to no access to wealth (such as industrial workers or landless people). Class-based social stratification is one of its main examples.

c. Power:

At this moment, groups with greater wealth and control over economic resources were regarded as more valuable members of society than groups with less money or control over resources (such industrial workers or landless people). One of its primary instances is social stratification based on class. According to Max Weber's discussion of social stratification, the idea of power stems from the ability it grants to those with authority to legitimately utilize coercive methods to force their will on other groups. The state provides us with a good illustration of an institution possessing maximum power in this way. It possesses the sovereign power to force its will on society's members. When the legitimacy of the use of force is generally acknowledged by social groupings; that is, when it becomes institutionalized in the community. Authority arises from power. One definition of authority as a concept would be lawful power. When social processes start to impact power dynamics or its societal consequences, power as a principle also becomes part of the concept of social stratification. and when the government starts to actively or directly influence the social stratification principles. The policy of affirmative discrimination, or the state's reservation of jobs, political posts, and admission into educational institutions in our nation for castes and tribes presently designated as "scheduled" or "other backward classes," is a pertinent example of this. Max Weber correctly emphasizes the importance of politics, political parties, and their role in limiting their access to power in his discussion of power as a factor in the establishment of social stratification.

9.12 Caste and Class in India

So far, we have covered the importance of status, income, and power as the primary factors that determine how groups are ranked in relation to one another in societies and serve as the cornerstones of social stratification. The social stratification concepts of caste and class, respectively, highlight the importance of wealth and position in group rankings in societies. One of the best examples of a status group is caste. Contrarily, class is determined by how well-off a group of people is compared in terms of their ability to control the wealth resources in society or their access to wealth. Sociologists are more in agreement about the mechanisms through which status groups formed and constitute the rank order on social Stratification. However, there doesn't seem to be the same level of agreement regarding the mechanisms that lead to the formation of classes based on how differently they are accessed to wealth. This is known as

social stratification. Without a doubt, social stratification is a generally acknowledged result of the wealth principle. For example, Max Weber views class as arising out of the "nurket situation," whereas Karl Mam links it to the "modes of production," which determine both the groups' relative standing in society and their access to money or influence over it. Clearly, these figures imply the fundamental role that wealth plays in defining social stratification. According to Mam's discussion, modes of production fluctuate according to the changing levels of capital— wealth invested in the creation of communities.

Supply and demand for labor, employment conditions, and commodities all work within the framework of society's available capital or wealth resources. Social stratification enters this process when some members of the population possess or control a greater amount of wealth or capital than others or when the state of the market must also take into account groups of individuals that Mars refers to as the "proletariat," or the working classes, who are impoverished and rely only on their ability to work for a living. The many theories of social stratification that will be covered later are strongly tied to the arguments that sociologists have on these subjects.

9.13 Caste and Social Stratification

Caste stratification served as the primary organizing principle for traditional Indian society. Because of this stratification, caste served as the guiding principle in all spheres of social life, including politics, economy, and culture. We must distinguish between VMA and JATI in order to comprehend this; the former is a framework or standard for classification, while the latter refers to particular caste groupings arranged according to social standing.

The four varnas were the Brahmuns, (priests), the Kshatriyas (warriors). The Vaisyas (traders) and the Shudras (working classes). Later a fifth varna, or the Puchama also came into existence. It comprised those who were thrown out of the caste system itself due to the having been judged by society as to have violated some of it basis norms. The Pancham as were also declared by the society as 'untouchable', the acutest form of social discrimination imposed on any group in a society. Some of the basic characteristics of the caste system were: membership by birth hereditary occupation, pollution and puity ascribed to different castes in terms of varna hierarchy, endogamy repulsion or segregation.

9.14 Caste Demography

Over millennia, the caste or jati population in India has remained remarkably diverse. According to studies, a jati is only acknowledged as a social group in relation to the Varna model and is not recognized as such outside of a radius of 20 to 200 miles. Thus, the use of the Van Laa as a sociological framework for understanding. Moreover, Iatis have always existed as sub-regional or regional groups with thousands of members. According to a recent Anthropological poll of India poll, there are 4635 communities or caste-like groups in India. Almost all religious groups are found to be separated into different communities with distinct jati-traits. Jatis also include cultural indicators that are specific to the area and local environment, history, or mythology.

However, traditionally, castes were tied into system relationships of reciprocities or work and economic exchange or exchange of services, etc., both in rural and urban areas. In this way, the caste system relied on mutual reliance and collaboration among members. An organic system was formed by it. In both rural and urban areas, castes maintained their own panchayat organizations. Sullpanchayats or guilds (in the cities) had an organizational network that extended beyond a village or urban center, although having their core in a certain village or urban center. at the event that a dispute could not be resolved at the village or city council, which consists of elders from different castes, and an intercaste conflict arose for any cause that violated the caste laws of reciprocity, the issue was taken to caste panchayats. It acted as a body to defend the privileges and rights of the caste as well as a conflict-resolution mechanism.

9.15 Social Mobility

This stage of the stratification process of the caste system began the emergence of new social aristocracy, directly connected it to state policies, and infused social advances with elements of politics that the system has never fully recovered from. After independence, this process—with minor variations—kept expanding. This social stratification was determined by economic factors.

9.16 A Brief Overview of Social Stratification

Independence, which came about as a result of a national political struggle against British rule, was normatively based on secularism and the equal availability of citizenship rights for all people. It was ideologically opposed to any form of caste, religious, or ethnic discrimination in

India. Thus, the accepted Indian Constitution recognizes citizens' civic status exclusively for state purposes, and shortly after independence, caste was removed from village and city level civic institutions. However, the Constitution acknowledged caste status as a matter of welfare policy for certain castes and tribes, believing them to have been exploited for ages and ill-equipped to deal with open competition from wealthy segments of other castes.

The reservation policy for castes in employment, education, political offices, and other fields reflects the dynamics of social change in India, which is itself the result of political, economic, and social developments. Other factors that have contributed to this policy include the rise in the aspirations of lower castes for social mobility in the fields of education and senior citizens, as well as increased productivity in agriculture led by the peasant castes in various parts of the country (the majority of whom belong to the backward class category in the central and state governments). The backward class movements acquired momentum as a result of the relative improvement in their economic and political situation during the period when the policy of reservation for the backward classes transferred from the states to the center.

9.17 Principles of Hierarchy

Another theory is that caste is a reflection of the hierarchy principle seen in social stratification.French social anthropologist Louis Dumont has attempted to place the Indian social structure in contrast to that of the West within the context of the unique institutional structure of the caste, which reflects the principle of hierarchy both structurally and as a civilization (as opposed to the principle of equality in the West). According to Dulnont, hierarchy is a social system characteristic in which normative rules control or restrain the influence of utilitarian or intentional principles in societal affairs. He refers to this process as "being encompassed and encompassing," in which the conventionally accepted values and beliefs include the reasonable utilitarian perspective.

Put another way, in a hierarchical structure, standards of evaluation of the normative or value aspects of society are defined by the way rather than by the economic, political, and other secular forces. Therefore, according to Dumont, the western secular norms, which are part of a completely distinct matrix of culture, could not be used to determine the concepts of pollution-purity or inequality that exist inside the caste system. Dumollt's theory of caste as a hierarchy has generated discussion and criticism both domestically and internationally. It has been said to

ignore the part played by political and economic forces in the creation and maintenance of caste stratification. It appears that caste is becoming more and more successful in adjusting to the harsh realities of political, economic, and social modernization.

9.18 Indian Social Structure

Numerous research have been conducted on the processes and class composition of the Indian social structure. Sociologists, anthropologists, and economists have all contributed to these researches. A number of studies also make an effort to demonstrate how closely caste and class are related in India. The majority of these studies are based on empirical observations and have a regional flavor, but they nevertheless provide insight into Indian class structure and its stronger ties to caste stratification.

The rural class structure in India is made up of landowners, peasants, and working classes. Sociologists and social anthropologists have identified this class structure, which varies between rural and urban settler populations. In villages, there has also been a little population of functionary and artisan castes, which have functioned as distinct economic interest groups with certain class characteristics. Karl Marxist classifications, such as the bourgeoisie class (big landowners), petitebourgeoisie class (medium, and small landowners, traders, and artisans), and rural proletariat working classes (who do not possess land and subsist only as wage laborers), have been used by Kathleen Gough and a few other sociologists to describe the class structure in villages.

9.19 Marxist Method and Concepts

It is common for economist to apply Marxist principles and methods to analyze India's class structure; sociologists have now adopted this methodology. The Marxist approach to social analysis places class structure in the modes of production—primitive, feudal, and capitalist—so discussions concerning the nature of class structure in India have primarily focused on the modes of production that are predominant in both the rural and industrial economies. Whether the economy and social structure of rural areas are feudal, semi-feudal precapitalist, or capitalist has been a topic of great discussion. These differences depend on whether the analyst begins their examination of the subject from the premise of the feudal economy.

Industrialists typically make up the class structure in urban areas. The semi-skilled laborers, traders, business classes, professional or service classes, and everyday bettors. The number of professional classes has grown since the country's independence, and the service sector currently accounts for roughly 51% of the GDP. Currently, agriculture accounts for 28% of the country's total domestic GDP. Evidently, the liberalization of the economy and new technology advancements are causing a rapid shift in the class composition of urban-industrial India.Due to this shift, the middle class now makes up a larger portion of both the rural and urban segments of our society. Village peasant castes, the backbone of the backward class movement, spearheaded the green revolution.

9.20 Self-Assessment

1. Two-sided: Property Relations: Let's talk about how class is universal but caste is not.

2. How does Marx conceptualize class differently than Weber?

3. Describe how class came to be in society.

4. How does social stratification manifest itself in class?

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