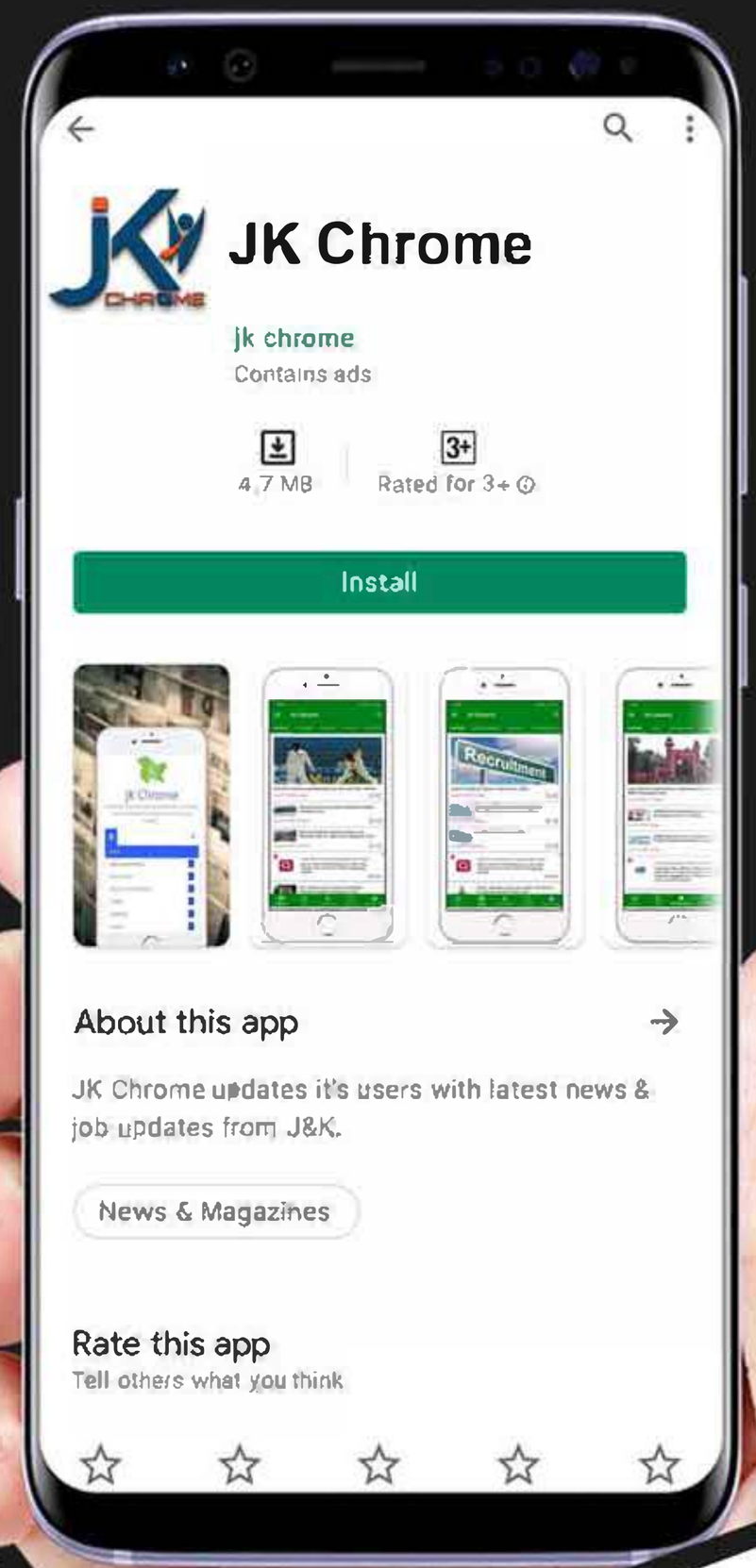
JK Chrome

JK Chrome | Employment Portal



Rated No.1 Job Application of India

Sarkari Naukri
Private Jobs
Employment News
Study Material
Notifications

JOBS

NOTIFICATIONS

G.K

STUDY MATERIAL

GET IT ON Google play

JK Chrome

jk chrome
Contains ads

Click here to DOWNLOAD

www.jkchrome.com | Email : contact@jkchrome.com

NECRT Sociology CLASS 11th- Introducing Sociology GIST

Chapter 1 - Sociology and Society

- A society is a group of people who share a common culture, occupy a territorial area and are bound to each other by a common history.
- Societies may be simple, may be complex. It is natural to human beings. We all are social beings. We cannot survive without society. We human beings cannot attain our goals alone, we want society. The society provides us security, relationship, identity and sense of belonging ness.
- Society is mandatory not only for mere survival but also for a good life.
- Society is a continuous process. It is not imposed upon people. It goes on as a natural process. Social relations are the base of social structure. Society can be understood in its abstract as well as concrete form.
- The main characteristics of the society are interdependence, cooperation and conflict, mutual awareness, similarities and differences, abstraction in terms of relationship and dynamism in nature.
- Individual and society are directly related to each other. Both are complementary. The individuals live in collective activities not due to compulsion but by necessity. Human beings and their societies are inseparable although we all individuals are compliant and rebellion, conventional as well as unorthodox, submissive and aggressive i.e. all sort of contradictions and functioning with opposites.
- Biological, ecological, psychological and social factors significantly influence all of us. These influences cause variation in individual and with all commonality in cultural factors each individual becomes unique with different physical and psychological attributes.
- All human beings are social beings. We all belong to some culture which determines the individual's economic maintenance system for personality development. The society basically promotes a particular system to everybody in which individual develops different terms of relationship.
- In this perspective human society is different from animal society. Human beings have its own culture and a dynamic communication system whereas the animal society has no culture and they have no dynamic form of speech. Animal
- behavior is instructive whereas we are social beings. Human society is dynamic and interdependent, having common goals and interact among one another whereas animals' society is static.
- Sociology is a scientific and comprehensive study of society.

www.jkchrome.com

- The very origin of the word 'Sociology' comes from the Latin word 'Socius' (companion) and the Greek word Ology (study of), to indicate its nature as a hybrid discipline.
- August Comte, a French philosopher coined the term Sociology in 1838 and called it the science of human associations. He is known as the 'Father of Sociology'. The contributions of Durkheim Spencer and Max Weber is significant to develop Sociology as a separate discipline.
- Sociology is a scientific study but due to its relationship with social life it can neither be specifically defined nor its boundaries can be marked. According to Bottomore, "Sociology is a modern science, not a century old." Sociology is a new science.
- Emile Durkheim said that Sociology is the study of collective representation. Human personality i.e. cognitive (Thinking), conative (Behavioral) and Affective (Feeling) constitute social facts. These social facts are external dimension of human mind which controls human behavior to maintain the social network. According to Durkheim, "All that which is a social fact constitutes the subject matter of Sociology."
- According to Hobhouse, "Sociology studies the interaction of human minds."
- Park and Burgese said that Sociology is the science to study collective behavior. According to Max Weber, human activities are goal directed, which fulfills some objectives. All human beings engage in actions for the realization of given goals. Sociology asserts the importance of the community and the comparatively limited possibilities that exist for social change.
- It has often been taken up by the social reforms.
- In the present form, Sociology embraces a range of different views concerning both what a social science should comprise, and what might be the proper subject matter of Sociology in particular.
- There are three general conceptions of the object of sociological interest:
    - Social 'Structure' in the sense of patterns of relationships which have an independent existence, over and above the individuals or groups that occupy positions in these structures at any particular time e.g. the positions of nuclear family may remain same from generation to generation.
    - Collective Representations: Meaning and ways of cognitively organizing the world which have a continued existence over and above the individuals who are socialized into them.
    - Meaningful Social Action: According to this view, there is no such thing as society; merely individuals or groups entering into social relationships with each other.

www.jkchrome.com

- By and large Sociology as a scientific discipline has certain characteristics. It is a social science, not a natural science, which studies social groups and social relations. It is a categorical science, not a normative science because it deals with 'what is' instead of 'Who ought to be'.

- Sociology is a pure science, not an applied science. It simply collects the knowledge about human society. It is an abstract science not a concrete science. It simply deals with the design and norms and interested in the fact that despite the differences in their origin and culture people live in a common human society.

- Sociology is a science of generalization and not specialization. It simply makes generalizations about human groups, social actions, societies and their structure. Sociology is both a rational and empirical science. It draws facts, classify them and derive their mutual relationship which are verified with empirical evidence with minimum error and maximum accuracy.

- Sociology analyses society. It focuses on the emergence of society. It deals with major social units and their dynamics.

- There are two main schools of thought to determine the scope of society.

    - Formal School: According to this perspective, sociology studies the forms of social relations. The propounders ofthis approach are Weber, Simmel, Vierkandt Ward and Von Wiese.

    - Synthetic School: This school mainly emphasizes on the need of social science which studies general conditions of school life. It studies society as a whole. Main propounders of this school are Durkheim, Hob house and Sorokin. Sociology is a comprehensive study of society. It is positively related with other social sciences particularly with economics, history, psychology and political science.

- Sociology and history are positively related as both are social sciences and concerned with each other. But Sociology is a general science.

- History is a special science dealing with events only. It focuses on description of historical events using historical facts. Sociology uses scientific methods to derive facts.

- Sociology analyses the social problems and provides solutions whereas history simply provides description of facts.

- Sociology is an analytical discipline whereas history is a descriptive discipline.

- Sociology is concerned with the present and to some extent with future whereas history studies only the past. Sociology deals with the similarities in different events whereas history focuses on differences in similar events.

www.jkchrome.com

- Sociology is an abstract science. It studies the social processes and relationships, whereas history is a concrete science, which focuses on social events occurred due to social interaction.
- Sociology and political science are related to each other being social sciences but both have different domains.
- Sociology is a general science whereas political science is a special science, dealing with political aspect of human life.
- Political science focuses only on one form of human association, the 'state' but sociology deals with all forms of association.
- Sociology is considered a broader form of political science.
- Political Science treats human beings with a political perspective whereas Sociology explains how the people change as a political animal.
- According to Barnes, "The most significant thing about sociology and political theory is that most of the changes that have taken place in the political theory in the last 50 years have been suggested and marked out by sociology."
- Sociology and social psychology have a positive link.
- Sociology studies the society while psychology studies the individual in the society.
- Sociology focuses on organisations of group while psychology studies the individuals.
- Sociology deals with social processes whereas psychology is the study of mental processes like Attention, Memory, Learn up etc.
- Sociology and Anthropology are closely related because anthropology is the study of man and its development of human race and sociology studies modem society in which the people live.
- Anthropology studies culture which is small and static while sociology studies the dynamic and vast culture.
- Sociology is a comprehensive study of whole society whereas economics studies only the economic part of the society. Sociology is an extensive science as it focuses on all the aspects whereas economics mainly deals with economic view point.
- Sociological approach is collectivistic to deal with people whereas economics has individualistic approach .

www.jkchrome.com

- Social behavior is explained in sociology through social norms but in economics activities of people are dealt from rules of economics.
- Sociology is related with social relations in general terms whereas economics being special science focuses only on economic relations.

Important terms:

- Anthropology: The multidisciplinary study and analysis of the origin and characteristics of human beings and their societies, customs and beliefs. It is the study of primitive society and studies man and the development of human race.
- Bourgeoisie: The middle class, especially regarded as politically conservative and socially self interested.
- Capitalism: An economic system based on private rather than state, ownership of businesses, factories, transport services etc, with free competition and profit making.
- Dialectic: The existence or action of opposing social forces.
- Feminism: A belief or movement advocating the cause of women's rights and opportunities particularly equal rights with men, by challenging inequalities between the sexes in society.
- Gemeinschoft: A kind of society in which life intimates, a community in which everyone knows every one else and people share a sense of cohesiveness.
- Gesellschaft: A form of society characterized by impersonal relationship, individual accomplishment and self-interest.
- Macro Sociology: The study of large social groups, organisation and social systems.
- Micro Sociology: The study of human behavior in context of face to face interaction.
- Positivism: Method of scientific inquiry and given emphasis on empirical research rather than introspection method.
- Praxis: Practice to find solution of human problems.
- Society: Web of social relationship.
- Values: Ideal mode of behavior i.e. what 'ought to be' or should be aspect of life.
- Sociology: A recently developed academic discipline, based upon the tenet that all animals and human behavior is ultimately dependent upon genetic encoding moulded through evolutionary history by the process of selection.

www.jkchrome.com

Chapter 2 - Terms, Concepts and their Use in Sociology

- As opposed to commonsensical knowledge, Sociology like any other science has its own body of concepts, theories and methods of data collection.
- Asa social science, Sociology does need to have certain agreed upon meanings of social realities and processes it is studying.
- Sociological concepts help in defining as well as in understanding social realities.It becomes all the more important to discuss sociological terms so as to distinguish what they mean from commonsensical usage which may have varied meanings and connotations.
- Some of the basic concepts used in Sociology are:

Social Group:
A social group is a collection of two or more persons who are continuously interacting and share common interests and a sense of loyalty within a given society. It has the following characteristics:

- Persistent interaction among its members.
- A shared sense of belonging amongst its members.
- Shared interests.
- Acceptance of Common norms and values.
- Membership of the group may be formal or informal.

Difference between a social group and other forms of collectivities (Quasi-Groups) All forms of human gatherings and collectivities do not constitute a social group. A social group is different from the related concepts of Aggregates and Social Category. Aggregates are collection of people who temporarily share the same physical space but do not see themselves as belonging together and do not have sustained or persistent interaction

For example: A crowd, or a number of commuters stuck in a traffic jam.
Social Category: It refers to a statistical grouping of people or classification of people on the basis of similar characteristics. For example, all men having the same occupation, or all girls having a height of 5 ft. and above.

Unlike a social group, people who make up a social category do not interact with one another. In fact, they may not even know of each other's existence.

Both Aggregates as well as Social Category are quasi-groups which can sometimes become a social group over time. For example, all domestic workers in a locality may over time form a union and become organized and develop a. common identity as a social group.

www.jkchrome.com

Types of Social Group:

Different sociologists have classified social groups differently. In their classifications they take different criterion into account.

Primary Group and Secondary Group on basis of size/type of relationship.

It is the most well known classification given by Cooley on the basis of size and type of relationship shared among its members.

Primary Group	Secondary Group
(i) Primary group is small group of people.	(i) Secondary group is relatively large in size.
(ii) It is characterized by intimate, face face, and emotional relationships.	(ii) It is marked by formal, and impersonal relationships
(iii) For example, family and peer group	(iii) For example, Club, Residents Welfare Association

Primary groups are "primary" because they are central in our lives and they play an important role in influencing our lives. Very often Primary groups are formed within the orbit of secondary groups. For example, a group of friends within an office.

In-Group and Out Group—not on basis of size but sense of belonging/attachment. Classification of In-Group and Out-Group has nothing to do with size.

In Group	Out Group
(i) The group with which an individual identifies himself/herself, has a sense of belonging with.	(i) A group to which an individual feels individual has no sense of belonging/ identification.
(ii) It is a "we-group".	(ii) It is a "they group".
(iii) There is a sense of attachment members of In-group.	(iii) There is a sense of indifference and at times may be even hostility towards members of out-group

Reference Group: It is that group to which we do not belong but we aspire to be like them and therefore we try to emulate their lifestyles. For example, for many Indian youths, Americans or Bollywood stars are a reference group.

Peer Group: A type of primary group composed of individuals who are either of similar age or who share a common profession. Peer groups have a very strong influence on the life of an individual.

www.jkchrome.com

Status And Role:

Status: It is refers to the position an individual occupies in a group or in society. Each status has certain defined rights and duties assigned to it. Examples of status—Doctor, mother, teacher etc.

Status set: Each individual occupies status in the society. The totality of the status occupied by an individual in the society is called a Status Set. For example, the status set of Nimisha is – daughter, friend, student, sister, club member etc.

Prestige: Status has a certain amount of prestige or social value attached to it. Prestige is attached to the status (social position) rather than to the person occupying it. Example, prestige of a doctor may be higher than that of a shopkeeper even if the earning of the doctor is lesser than that of the shopkeeper.

Status is of two types: Ascribed Status and Achieved Status

Achieved Status	Ascribed Status
(i) It is achieved by an individual on merit and effort	(i) It is assigned to us on the basis of birth, biological inheritance, parents' status etc.
(ii) It is based on individual's choice	(ii) A person does not choose this status.
(iii) It can change qualifications, income etc.	(iii) It is difficult to change status
(v) It plays an important role in modern societies Eg. Class	(iv) It plays an important role in traditional societies. Eg. Caste

Role:

Status and role are inter-connected because role is the behavioural aspect of status. It is the expected behaviour associated with a status. For example, the status of a student has certain expected behaviour attached to it. However, while a status is occupied, role is played.

Socialisation:

Role Conflict: Each individual performs a number of roles in society. Role conflict occurs when performance of one role conflicts with that of another. Eg. Modern working woman very often finds that her role as a professional conflicts with that of a mother and wife.

Role Stereotyping:

It refers to reinforcing of certain roles. For example, the role of breadwinner for the husband and that of homemaker for the wife is often stereotyped in ads and films.

www.jkchrome.com

Social roles and status are not fixed. People do make efforts to change the role and status (even ascribed status) assigned to them by society. For example, Dalits have been opposing the low status assigned to them on the basis of caste.

Social Stratification:

According to Giddens, social stratification refers to division of members of a society into different social categories or strata which are ranked into a hierarchy, according to their relative power, prestige and wealth.

According to Tumin, "Social stratification refers to arrangement of society into hierarchies of strata of social categories that command unequal amounts of property, power and honour." Social stratification is not an individual fact, it is rather a social fact. It refers to the ranking of a large number of individuals into hierarchically organized strata. It has little to do with individual merit/abilities and more to do with socially patterned inequalities.

Major systems of stratification include:

- Caste
- Class
- Gender
- Slavery
- Estate

The privileges or social rewards enjoyed by any individual depends upon his or her caste, class, gender and position in society.

Social stratification and natural differences:

Stratification systems have a social and not a biological bases. They are socially created inequalities. Social inequality occurs when biological differences are culturally assigned and subjected to prejudices.

For example, racism and gender based equalities have little to do with biological differences. Blacks are not "naturally unfit" for high ranking jobs, neither a woman "naturally inferior" in intellectual abilities.

Another example is that of old age. Old age is evaluated differently in different societies. In traditional societies, old age is given power and prestige, but in modern societies old age is not associated with much respect.

Social Mobility:

It refers to the movement of individuals and groups between different socio-economic positions.

Open and closed systems of stratification:

www.jkchrome.com

Open System of Stratification	Closed system of Stratification
1. Social mobility is easy.	1. There is limited social mobility,if at all.
2. Individual position in the society depends on achieved status.	2. Individual position is based on ascribed status.
3. It is prominent in modem societies	3. It is prominent in traditional societies
4. Example – class	4. Example – caste, slavery

Class as a System of Stratification:

- Class refers to a group based on sharing of similar economic resources, that is, wealth, income or property.
- Members of the same class share:
    - Similar economic interests so that they may form organizations. For example, Trade Unions are formed by factory workers in an industrial society.
    - They share similar lifestyles.
- They would also share similar life chances as they have similar kinds of access to health, education etc.

Features of class:

- As opposed to caste system, class does not have any religious or legal sanction.
- It is an open system of stratification. Social mobility is relatively easy.
- Membership of class is primarily based on achieved status.

Caste as a System of Stratification:

- Caste refers to inequalities in terms of social honour/prestige.
- Castes are ascriptive groups, membership to which is determined by birth.
- Each caste is ranked as higher or lower as compared to the others in the social hierarchy.

It is an institutional characteristic of Hindu society, but it has spread to other non-Hindu communities too such as the Muslims, Christians and Sikhs. Although it was very important in traditional India it holds its way in modern India too in political as well as social life.

www.jkchrome.com

Origin of Caste and Varna Scheme:

There are no authentic historical records to show the exact age of caste system. The caste system stood for different things in different time periods.

In facts, it is believed that the caste system originated in the varna system of the Rig Vedic society. In its earliest phase (the late Vedic period between 900-500 BC), the caste system was actually the Varna system.

Varna system:

Varna literally means "colour". The Varna system divided the Hindu society into four categories on the basis of occupation and colour.

- Brahmins-priests
- Kshatriyas-warriors and kings
- Vaishyas-traders
- Shudras-service castes like artisans, peasants etc.

(The so called "untouchables" or the panchamas – the fifth category – were outside the varna scheme). Initially these divisions were not very rigid, they represented mere occupational division. Therefore, mobility across categories was possible. For example, Vishwamitra, a Kshatriya, became a Brahmin through achievements.

It is also believed by historians that the Varna system initially represented the division between the Aryans and the Dravidians.

In the Post Vedic period:

- The number of sub-divisions within each Varna increased due to growth in trade and increasing specialization of labour. Consequently new sub-groups emerged within the Varna scheme.
- Caste became rigid, i.e., it came to be defined on birth.
- Each Varna (and its sub-divisions) was ranked hierarchically, with strict rules governing their life and relations between different castes.
- The first three Varnas became the "twice born" castes.
- The rigid and hierarchical division of society got religious justification throughthe ancient religious texts like the Dharmashastras as well as the Manusmritis. These texts set out caste rules, unequal duties of the four Varnas and their sub-divisions. In fact the religious notions of Karma and Dharma strengthened the caste system.

www.jkchrome.com

Ideas of purity and pollution—In traditional India, the caste hierarchy was based on ideas of "purity and pollution" derived from the religious texts. It was believed that the "most pure" Brahmins are close to sacred, and therefore are superior to all others. The "Untouchables" are the "most polluting" and therefore the most inferior. Even the mere touch of the Brahmin was considered to be pure while everything related to the so-called untouchables' touch, shadow, and occupation – was "impure".

Features of Caste

It is important to note that the above-mentioned features are only the prescribed rules found in ancient texts. We have no firm evidence telling us the way. These rules actually or empirically determined the life of different castes.

- Caste is ascribed: Caste is determined by birth.
- A person is bom into the caste of one's parents. Caste is not a matter of choice. One can not change one's caste or leave it.
- Caste is endogamous, i.e., marriage is restricted to members of the group.
- Strict rules about food and food sharing: Caste membership involves rules about food and food sharing, what kind of foods may or may not be eaten is prescribed and whom one may share food with is also prescribed.
- Hierarchy of rank and status: All castes are arranged in a hierarchy of rank and status while the hierarchical position of many castes may vary from region to region.
- Segmental organization: Caste involves sub-divisions within themselves, that is, caste almost always have sub-castes and sub-castes may have sub-sub castes.7. Traditionally linked to occupation: A person born into a caste could only practice the occupation associated with that caste. So, occupations were hereditary under caste system.

Varna and Jati:

Sociological studies of villages in 1950s-70s revealed that caste as it actually functions at local level is different from the Varna scheme.

Varna Jati, a broad pan-Indian aggregative are actually existing hierarchies at classification and is uniform throughout level, but varies from region to region.

In India there are only four Varnas —a complex division in each area.

There are actually hundreds of castes and sub-castes in contemporary Indian villages. Studies show that the caste system in contemporary India has two main aspects:

1. Ritual aspect: It is based on ideas of purity. It is derived from religious texts.
2. Secular aspect: It takes both the economic and political aspects into account. Therefore, caste position in local hierarchies depends on a number of factors.

www.jkchrome.com

- Rituals and customs of a caste
- Food habits (vegetarian or non-vegetarian. Pork eating or non-pork eating)
- Occupation
- Land holding.
- Political power etc.

At local level, very often intermediate and lower level castes try to rise up in the caste hierarchy through the process of Sanskritisation.

Sanskritisation

- Concept of Sanskritisation was introduced by Mr. M.N. Srinivas.
- It refers to the process by which a "low" Hindu caste or tribe tries to achieve upward mobility in the local hierarchy by emulating the customs, rituals, and way of life of the "twice born castes". For example, giving up liquor, taking up vegetarianism etc.

Dominant Caste:

Dominant caste is a term introduced by M.N. Srinivas to understand the process of change in rural India. Dominant castes are those intermediate castes (Dominant castes need not be Brahmins. In parts of Punjab, U.P. and Haryana non-Brahmin castes are dominant castes) that exercise domination at local or regional level is due to the presence of following characteristics:

- Economic Power: They own large amount of cultivable land. A large number of them managed to get land rights after the Land reforms. They, therefore, dominate the agrarian economy. Also they have greater access to urban sources of income, western education and jobs in govt and administration.
- Political Power: Dominant castes are numerically preponderant. This leads to dominance in regional politics. Examples of Dominant castes; Yadavs of Bihar and U.P., Reddys of Andhra Pradesh, Jats of Punjab and Haryana.

Social Control:

Society is a harmonious organisation of humans. Individuals are expected to discharge their roles and perform functions accordingly. In order to exist and progress society has to exercise a certain control over its members. Such controls are termed as social control. According to L.Bernard, "Social control is a process by which stimuli are brought to bear effectively upon some person or group of persons thus producing responses that function in adjustment to the group."

Characteristics Of Social Control:

Social control has the following features:

www.jkchrome.com

- It is an influence: The influence may be excessive through public opinion, question, social suggestion, religion, appeal to reason and any other method found suitable by the group.

- The influence is exercised by society: It means that the group is better able to exercise influence over the individual than any single individual. The group may be the family, the church, the state, the club, the school, the trade union etc. The effectiveness of influence however depends upon variable factors. However sometimes the influences of the family may be vice-versa —the influence of the clan may be more effective than that of the church. The influence is exercised for promoting the welfare of the group. As a whole social control is exercised with some specific end in view. The end is always the others in the group thus an outing to the welfare of the whole group. The individual is made conscious of the other existence and their interest. Thus it is required to promote the interest of all.

Need for social control:

Social control is essential for the existence of society. Every individual has a separate personality. No two persons are alike in their nature, ideas, interests, habits and attitudes. There is so much difference in the ways of living of the people that at every moment there is a possibility of clash between them. Therefore, social control is necessary to protect the interests of all the people living in society.

To develop cooperative views:

With the help of social control individuals are able to come in contact with each other according to their interests, habits, position and status. Thus they develop the cooperative nature which is the basic element for the development of society.

To provide social sanction:

Social control provides social sanction and social ways of behaviour. There are many norms and customs in every society. Every individual has to follow them. If an individual violates the social norms, he is compelled by the social control to observe them.

The above reasons show the need for social control. In modem society the need is greater.

Means and agencies of social control:

The means by which individuals are compelled to conform to the usages and life values of the group are numerous. The most important ones are custom, law, public opinion, religion, morality, social suggestion and norms.

Custom and Laws:

Custom, law and fashion play an important role in bringing about social control, out of them custom is an important means of controlling social behaviour and its importance in society cannot be minimised. They are very powerful and regulate social life. They are essential to the life of a society and are very dominant specially among illiterate people. They preserve our culture and transmit it to the succeeding generation. They bring people together and develop social relations among them. According to Bogardes, "Customs and traditions are group accepted techniques of control that have

www.jkchrome.com

become well established, that are taken for granted and that are passed along from generation to generation."

Characteristics of custom

- Custom is a social phenomena.
- Custom is socially recognized.
- Custom is normative.
- Custom has great social significance.
- Custom maintains social order.
- Custom is inherited.
- Custom has an external sanction.

Law:

In primitive society, the norms and customs were sufficient to control the individual behaviour since there was an almost unquestioned compliance with them but in modern civilized societies custom tends to lose their hold with the result that laws are enacted by the state to control the individual. Sommer stated that laws'are actually codified customs and mores.

Definition:

According to Macaiver and Page, "Law is the body of rules which are recognised, interpreted and applied to a particular situation by the courts of the state."

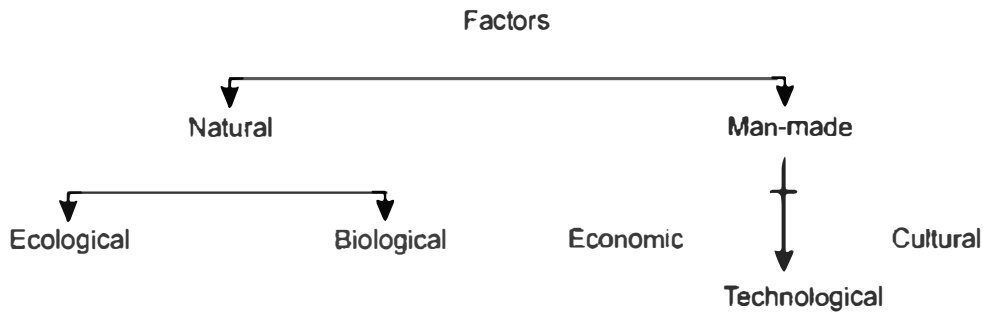
Characteristics of Law

- Laws are the general conditions of human activity prescribed by the state for its members.
- It is a product of conscious and thorough planning and a deliberate formulation.
- Law is definite, clear and precise.
- They are equal to all without exception in identical circumstances.
- The violation of law is followed by penalties determined by the authorities of the state .

Factors of social change:

There are numerous factors that bring about social change.

www.jkchrome.com



Ecological factors:

Man has stepped into space but his control over geographical phenomena is negligible. Nature as if to prove its might has jnany a time shown its devastating power. Human history is full of examples where flourishing civilizations were wiped out by natural calamities e.g. Civilization of Mohen-jo-daro and Harappa are said to have been lost as a result of an earthquake. To a large extent the geographic conditions include the kind of clothes the people wear, food they eat, the language they speak etc. However, earthquakes, floods, storms and other natural events are known to change the social structure suddenly.

Important terms:

- Social groups: A number of individuals, defined by formal or informal criteria of membership, who share a feeling of unity or are bound together in relatively stable patterns of interaction are called social groups.
- Social system: A system in any structured or patterned relationship between any number of elements, where the system forms a whole or unity.
- Social trend: A notable pattern of change displayed by a social indicator or index.
- Social work: A generic term applied to the various organised methods for promoting human welfare through the prevention and relief of suffering.
- Socialization: A process by which we learn to become members of society, by internalizing the norms and values of society also by learning to perform our social roles.
- Social problems: A generic term applied to the range of conditions and aberrant behaviors which are held to be manifestations of social disorganization and to warrant changing we mean social engineering.
- Social order: Explanation of social order, of how and why societies where, are the control concern of sociology.
- Social fact: Ways of thinking, feeling and acting that are experienced by individuals as external and constraining, and that are general throughout a social group.

www.jkchrome.com

- Social control: It refers to the social processes by which the behavior of individuals or groups is regulated.
- Social role: Social expectations attached to particular social positions and analyses the working of such expectations.
- Ritual: An often repeated pattern of behavior which is performed at appropriate time.
- Social status: It refers to the position that a person occupies in the social structure. It may be ascribed or achieved.
- Identity: Distinctive characteristics of a person or character of a group which relate to why they are and what is meaningful to them.
- Sanctions: A mode of reward or punishment that reinforces socially expected forms of behavior.
- Norms: Written or unwritten rules of behavior which reflects cultural values.

Chapter 3- Understanding Social Institutions

Family:

- The word "family" has been taken from the Roman word "familus" meaning "servant". In Roman law, the word denoted the group of producers and slaves and other servants as well as the members connected by common descent or marriage.
- According to Burgess and Locke, "A group of persons united by ties of marriage, blood or adoption constituting a single household, interacting and inter-communicating with each other in their respective social rites of husband and wife, mother and father, son and daughter, brother and sister, creating a common culture."

Characteristics of a Family

- A mating relationship: A family comes into existence when a man and a woman establish a mating relation between them.
- A form of marriage: A family requires a home, a householder, for its living. Without a dwelling place the task of child bearing and child rearing cannot be adequately performed.
- A system of nomenclature: Every family is known by a name and has its own system of reckoning descent. Descent may be reckoned through the male line or through the female line. Usually the wife goes and joins her husband's family in a patriarchal system and vice-versa in a matriarchal system.

www.jkchrome.com

- An economic provision: Every family needs an economic provision to satisfy the economic needs. The head of the family carries on a certain profession and earns money to maintain the family.Thus it can be said that family is a biological unit employing institutionalised sex relationship between husband and wife. It is based on the fact of production and nurture of the child is its important function. It is a universal institution found in every era and in every society.

Functions of Family:

According to Oghbum and Nimkoff, the functions of family can be divided into the following categories:

- Affectional functions
- Economic functions
- Recreational functions
- Protective functions
- Religious functions
- Educational functions

According to Read, the functions of the family are:

- Race perpetuation
- Socialization
- Regulation and satisfaction of the sex needs
- Economic function

According to Maciver and Page, the functions of the family can be divided into two categories:

1. Essential functions
2. Non- essential functions

1. Essential Functions

- Satisfaction of sex needs: This is the first essential function which the family performs. Satisfaction of sex instincts brings the desire of life from the partnership among male and female. The modem family satisfies this instinct to a much greater degree than the traditional family. In the earlier traditional families the sexual act was almost always combined with reproduction and the fear of pregnancy and as a result prevented satisfaction. But in the modem family the invention of contraceptives and use of other birth

www.jkchrome.com

control measures, places the concerned couple in a better position as it allows for satisfaction of sex instincts without fear of conception.

- Production and rearing of children: The inevitable result of a sexual union is procreation. The task of race perpetuation has always been an important function of the family. It is an institution par excellence for the production and rearing of children. The function of child rearing is better performed today than in the past because now more skill and knowledge are devoted to the care of the unborn and the newborn child.

- Provision of a home: The desire for home is a powerful incentive for a man and a woman to marriage. Man after the hard toil of the day returns home where in the midst of his wife and children he sheds off his fatigue. Though in modem times there are many hotels and clubs which also provide recreation to man, but the joy a man gets within the congenial circle of his wife, parents and children stands far above the momentary pleasure which is provided by clubs and hotels. Inspite of these other recreative agencies, the home is still the heaven and sanctuary where its members find comfort and affection.

2. Non-essential functions

The non- essential functions of a family are the following.

- Economic: The family serves as an economic unit. In the pre-industrial, tribal and agrarian societies unit of production is the family. All members of the family equally contribute to the family occupation, such as cultivation, craft, cottage-industry, cattle-rearing etc. The family provides economic security to its members and looks after their primary needs such as food, security, clothing, shelter and also nurses them in unfavourable conditions.

- Religious: Family is a centre for the religious learning as the children learn from their parents various religious virtues. The religious and moral training of children have always been bound with the home. Though formal religious education starts in the earliest years of schooling,the family still furnishes the matrix of religious idea, attitudes, and practices. It is in the family that the basic notions of God, morality and salvation are acquired during childhood.

- Education: The child learns the first letter under the guidance of the parents. The joint family was the center for vocational education as the children from the early childhood were associated with family tasks. The modem family has delegated the task of vocational education to technical institutes and colleges.

- Social: The family is an important unit of society. It imparts learning to the individual in those subjects that can make him become an ideal member of society. Family carries out socialization of the individual. It also keeps the social heritage intact and hands it over to the generations to come. It is also an agency of social control. The family norms control the conduct of the individual.

www.jkchrome.com

- Psychological: The family also satisfies the psychological and emotional needs of its members. The members get love, sympathy and emotional support in the family.

Classification of Family:

Sociologists have classified family on the following basis:

- Size
- Residence
- Ancestors
- Power and authority
- Marriage
- Chronology
- Social ecology

On the basis of size they were divided into:

- Nuclear Family: Where a husband and wife and their biological children live together, it is a nuclear family. The compulsion of living separately in modem industrial environment has fastened the growth of these families.
- Joint Family: Such families include many units of families living together i.e. people of many generations. They all live under one roof, share a common kitchen, have a common economic source. Agrarian economy, traditional social organizations, rural community, religion have played an important role in preserving the joint family system in India.
- Extended Family: In this type of family, there may seem to be small independent units, structurally but functionally they work as one big family sharing a common descent.

Features of Joint Family

- At least three generations living together
- Common ancestors
- Common duties
- Common residence
- Common property
- Common kitchen

www.jkchrome.com

- Head of the family-"karta", and his authority over the family members.
- Traditional occupations

Factors Responsible for Disintegration of Joint Family:

- Industrialization
- Extension of communication and transport
- Decline in agricultural and village trades
- Impact of the west
- Lack of entertainment and recreations
- Fragmentation of land holdings

Residence:

On the basis of residence, there are two types of families:

1. Patrilocal: In these families the bride resides with her husband's family after marriage. Majority of families in the world belong to this type.
2. Matrilocal: In these families the bridegroom resides with the family of his wife after marriage. This system is prevalent in the Khasi, Garo and Jaintia tribes of Meghalaya.

Ancestors:

On the basis of ancestors, there are two types of family:

1. Patrilineal: In such families the ancestors are men. Most of the families in the world belong to the patrilineal system. Lineage and succession are determined on the basis of the father.
2. Matrilineal: In these families the ancestors are women. The lineage and succession are determined on the basis of the mother.

Power and Authority:

On the basis of power and authority the families are divided into two types:

- Patriarchal: In this type of family, the father is the head of the family and the familial power and authority rest in father.
- Matriarchal: In these families, the familial authority lies with the mother and she is the head of the family.

Basis of Marriage:

On the basis of marriage there are two types of families:

www.jkchrome.com

Monogamous:
In this one man is married to one woman i.e. one spouse to each individual.

Polygamous:
In this for every individual more than one spouse is allowed.

- Polygynous: In this a man has more than one wife e.g. Muslims.
- Polyandrous: In this a woman has more than one husband e.g. Kinnaur area, Sherpas etc.

Chronology:

In this there are three types of families:

1. Ancient families
2. Medieval families
3. Modem families

Social Ecology:
On the basis of this there are two families:

- Rural family
- Urban family

Marriage:

- Marriage is an institution which admits men and women to family life. It is a stable relationship in which a man and a woman are socially committed to have children and the right to have children implying the rights to sexual relations.
- Definition: According to Haston and Hanks, "Marriage is the approved social pattern whereby two or more persons of opposite sex establish a family".
- According to Nuntberg, "Marriage consists of the rules and regulations which define the rights, duties and privileges of husband and wife."

Characteristics of Marriage:

- Marriage is a specific relationship between two individuals of the opposite sex and it is based on mutual rights and obligations.
- As a system of rules marriage is an institution .The structure of family is built by the mutual relationships of the individuals.

www.jkchrome.com

- In Islam, marriage is considered a contract while in Hinduism it is considered to be a sacrament religious activity.
- Marriage regulates sex relationship.
- Procreation, bringing up children, familial love, economic co-operation are other necessary elements of marriage.
- Society institutionally recognizes sexual gratification through marriage. Thus marriage renders sexual gratification patterns based on law.
- The couples fulfil their mutual obligations on the basis of customs or rules accepted by law.
- Validity is given to procreation by marriage. Its aim is to form the family, bring up children and educate them.
- All societies have their own customs and systems of marriage. In almost all societies marriage and religious activities are connected with each other.
- There are certain symbols of marriage such as rings, special clothes, special sings in front of the house, vermilion etc.

Problems related to Marriage:

Various forms, customs and conventions of marriage are prevalent in India based on the religion, caste, tribe, region etc.

Certain problems are common and concerned with the majority of Indian population. Following are the three most striking problems:

- Child Marriage: In the early times children of very small ages were married. The causes for this were many but some have been endogamy,religious conservatism, joint families, sati system, dowry system etc. The Hindu Marriage Act,1955 had fixed the marriageable age for a girl at 18 years and that for a boy at 21 years. Now the situation has improved in urban areas and semi-industrial areas. But it is almost the same in rural areas.
- Widow Remarriage: It was prohibited by the Hindus as it was consideration against the departed soul of the husband.

The restrictions on widow remarriage gave rise to many problems like:

- Immorality among widows
- Sexual exploitation of child widow
- Increase in number of prostitutes
- General lowering of women status in society

www.jkchrome.com

- Large scale conversion of Hindu widows to Islam and Christianity.

Widow remarriage is actually not harmful from any angle. It is ethically justified and healthy. It also gives fundamental rights to the young women who have been widowed, disowned by their husbands in the prime of their age. Most of the social reformers fought for widow remarriage. Notable among them were Ishwar Chandra Vidyasager whose effort saw the enactment of the Hindus-Widow Remarriage Act in 1856. This Act legalised the remarriage of Hindu widows.

- Dowry: The dictionary defines dowry as, "the money, goods or estates which a woman brings to her husband in marriage".

Therefore, dowry refers to the property and amount of money one receives in marriage by the groom's family. The chief evil of this system lies in the compulsion that is employed to extract these things from the bride's family much against their capacity, willingness and desire. Ill-fated brides face a lot of atrocities at the hands of their greedy in-laws. Dowry is inhuman, arbitrary and anti-social. Therefore it must be fought from all angles. The efforts of the conscientious people of the society, reformers and women's liberation groups have led to the forming of anti- dowry law. But even the law has not been able to contain the greed of the dowry demanding people.

Kinship:

Definition: According to Murdock, "Every adult in every human society is generally related to two nuclear families. The first of these is the family in which he is born and which includes his parents, brothers and sisters. The second type of family is that which the individual sets up through marriage and which includes husband, wife and their children. The relationship formed by both these types of family ancestors and successors are called kinship."

Basis of Kinship

According to Harry M. Johnson, kinship has six important bases:

- Sex: The terms "brother" and "sister" indicate not only the biological relations but also indicate the sex of the blood relation.
- Generation: The terms "father" and "son" indicate two generations on one hand and close blood relation on the other.
- Closeness: The relationship with the son-in- law and father's sister's husband is based only on closeness and not on any blood relationship. These relationships are almost as close as the blood relationship, if not closer.
- Blood relation: The kinship based on blood relations is divided into lineage such as grandfather, father, son, grandson etc.
- Division: All kinship relations are generally divided into two branches:
    - Father's father-paternal grandfather

www.jkchrome.com

- Mother's father-maternal grandfather
  There are others like brother's daughter and sister's daughter, son's son and daughter's son.

- Binding thread: The binding thread of certain relations is close e.g. the relationship of a father-in -law is based on the binding thread either of the husband or that of the wife.

Importance of Kinship Relations:

Kinship relations have an important place in the social structure.

- The system of production and consumption, political power and authority are determined in tribal and rural societies through kinship relations.
- On the occasions of marriage and family functions the importance of kinship relations is very great.
- Through kinship it is decided who can marry with whom and where and which marital relationships are taboo.
- Kinship determines the family life, relationships like gotra, kula, clan, etc.
- On the basis of kinship the rights and obligations of the members in all the sacraments and religious practices are determined.
- Kinship reiterates the solidarity relationships.

In kinship system, the behavioural patterns between two relations are determined by certain rules which are called kinship usage. Few of them are as follows:

- Avoidance usage: In some relations a safe distance should be maintained between close relatives e.g. father-in-law, daughter-in-law.
- Joking relationship: The objective of this is development of close relationship e.g. Jija- sali or sala-bahnoi.
- Teknonymy: In order to talk to one person to another person, sign is used as a medium. e.g. in Indian villages wife is not allowed to call her husband so she may address him as Guddu's papa or if her husband's name is Surya then she may point out towards the sun to tell her husband's name.

Understanding Social Institutions:

What is a social institution? :

It is a structure of society that is organized to meet the needs of the people mainly through well established patterns. There are certain rules and regulations and norms in every institution.

Education:

www.jkchrome.com

- Emile Durkheim said, "Education is the action exercised by older generations upon those who are not yet ready for social adult life."
- Education is everlasting and lifelong.
- There is no restriction, everyone can be educated.
- There are two types of education:

Informal: Everything you learn in an informal manner from your family, friends, etc.

- You learn values, norms, customs etc. also from the society.
- It is usually a small group which teaches us in more oral communication.
- This never stops and continues throughout a person's life.
- It is conveyed through observation, imitation, interactions and doing what others, want you to do.
- Family/friends also teach you manners/etiquettes and teach you how to behave in society.

Formal: Proper rules and regulations, happen in a formal institution with a fixed curriculum.

- Trained professionals, teachers are paid a salary to teach us.
- There are written examinations, infrastructure and facilities.
- It has a clear-cut scheme of teaching and developing knowledge and personality of the student through desired means to achieve a desired goal and there is a written set of aids like books, blackboards etc.
- Involves departing knowledge through systematic and organized mannerisms. — Refers to school and college education-formalized and structured set up.

Objectives of Education (How do you do it?):

- To acquire formal /informal knowledge.
- Mould the personality of the child in moral, social, intellectual aspects.

Aim (Goal): To integrate you into the society and increase efficiency of individuals to blend into society. Moulds personality of child.

Simple Society (Rural)	Modern Society (Urban)
(i) More informal education.	(i) More formal education.
(ii) Learn mainly from family/elder etc. in the	(ii) Learn mainly from teachers, specialized

www.jkchrome.com

village.	trained people in the town.
(iii)Division of labour is based on age/sex.	(iii) Division of labour is based on qualifications and skills.
(iv) Oral communication.	(iv) Oral and written.
(v) Usually the whole family is involved in the same work i.e. agriculture	(v) Work place and family are separate units.
(vi) Values are laid down by Panchayat (rules/norms).	(vi) Universal values are followed (equality, reedom of expression etc.)

Functions of Education:

- Gives us knowledge
- Communication of information
- Moulds personality and builds character
- Integrates the individual with the society

Socialisation:

- Makes us aware of our environment and surroundings.
- Helps individuals to realize their potential and contribute to society in a meaningful way.
- Contributes to the development (social, economic, political) of a country in all fields.
- Develops a national thinking and reasoning of people due to exposure. It helps totake better decisions.
- Prepares an individual to have a strong footing (base) for a better life.
- Preservation and transmission of culture from generation to generation.
- Education helps in occupational and spatial mobilities (migrate for better jobs etc.)

Religion:

Unified set of beliefs and practices related to sacred things which unite the people into a single moral community. It exists in all society though it varies from region to region,country to country etc.

www.jkchrome.com

Features of Religion:

- Belief in supernatural entity: Every religion has its own rituals, beliefs, customs, ceremonies etc. Material objects are offered to God, differing from religion to religion e.g. milk, fruit, money etc. There are a community of believers.
- Every religion has its own 'sects'.
- Concept of sacredness: All followers have deep faith in God's blessings and any material object connected with God is considered sacred.
- Almost all religions believe in the concept of heaven, hell and re-incarnation. There are some plants and animals which some religions worship e.g. cow, peepal, tulsi. All the rituals which are connected with religion and their purpose is different from daily habits e.g. you can go to school without a bath but for doing pooja you need to be pure and clean-bathed. There is a feeling of awe, respect and recognition associated with supernatural entity.

Differences between Primitive and Modern Religion:

Primitive Religion	Modern Religion
1. Tribal —when man came into being. Origin can not be traced	1. Origin of religion can be traced. It does not matter how old it is.
2. No particular founder.	2. Founders of religions, Jesus-Christianity, Mahavir-Jainism.
3. No holy book. Transmitted orally through little tradition.	3. There are holy books, knowledge, beliefs are transmitted through texts
4. Descriptive but not explanatory. Usually worship nature and animals, without a reason practised in good faith. They worship those who will give them something.	4. There is an explanation for what we worship. Highly intellectual-details are given for every aspect.
5. It is faith that needs no interrelation, debate or discussion. It is simple.	5. There are a group of specialists (priests, monks, who devote their lives to propagate and preserve the religious sayings and have debates on it.

Functions of Religion:

www.jkchrome.com

- It brings all people together and gives them a sense of unity. It gives them comfort, hope and a support system. It teaches them discipline and compassion.
- It also provides consolation and re-consolation at a time of stress.
- When you confess something to God it gives you a sense of relief and you ask for forgiveness.

Disadvantages of Religion:

- Greater conflict between communities leads to communalism. It can cause communal riots e.g. Gujrat 2002, Hindu- Muslim riots and 1984 Anti Sikh riots.
- Sometimes there may be very orthodox followers (fundamentalists) that can cause harm which leads to clashes between different groups.
- Religion can force you to do things which you do not want to.

Aspects of Religion:

- Personal: The individual practices, customs etc. that a person does on his own. Own set of beliefs related to religion, e.g fasting at home.
- Community: Celebrations or poojas which happen when many people gather together and perform a ritual e.g. celebrating Eid in mosque.

Religion	Place of worship	Holy book	God
Islam	Mosque	The Quran	Allah
Hinduism	Temple	The Bhagvadgeeta	
Christianity	Church	The Bible	Jesus
Sikhism			
Buddhism			
Jainism			

Religion And Role:

Religion has a private as well as public role too.

- Private: When the role of religion is restricted to private life and not mixed with public life.

www.jkchrome.com

- Secularisation: Importance of religion remains within private life and is not mixed with public life e.g. others can't be forced to do pooja.
- Public: The participation in all community activities and rituals related to religion is the public role of religion.

Hinduism:

(a) Tenets of Hindusim:

- Dharma
- Karma
- Moksha

(b) Social organisation – Division of society:

- Brahmins
- Kshatriyas
- Shudras
- Vaishyas

(c) Purusarth—What man is supposed to do:

- Dharma – moral duty
- Karma-sexual gratification after marriage
- Artha-eam a livelihood
- Moksha-salvation

(d) Ashramas – Four stages in a man's life:

1. Brahmacharya – Bachelorhood (get educated at home or in gurukul).
2. Grihastha – To get married, have kids, settle down in a house .
3. Vannprastha – Beginning of retirement life-get ready to move into the forest, finish responsibilities etc. Gradually withdraws from social life.
4. Sanyas – Praying for moksha, complete giving up of materialistic things, living in the forest, waiting for death.

(e) Sacraments/Samaskaras

www.jkchrome.com

- Initiation – All ceremonies done when a child is bom e.g. white thread worn by Brahmins, mundan, naamkaran.

- Marriage ceremonies – Rituals etc.
  e.g Sangeet Mehendi, Manjha, Nikah, reception, rings, rokali.

- Death ceremony/anniversary – Chautha. Many rites are performed by the son if father/mother dies to see that the soul rests in peace.

(f) Rituals .

- Life Cycle Rituals: Birth, marriage, death [same as above],

- Domestic Rituals for your family members:
  e.g. Teej, Bhai dooj, Karva Chauth, Raksha Bandhan.

- Annual Rituals-Once a year they are celebrated e.g. Janamashtami, Diwali, Holi.

(g) Pilgrimage-Go to your holy places to wash away sins, fulfill wishes and show your devotion to God.
e.g. Vaishnodevi, Varanasi, Badrinath etc.

Islam – It came to India in 7th century AD. Islam means surrender to God.
Islamisation – Conversion of people into Islam (mostly lower caste did it to avoid discrimination) during the Mughal period.

- HAJJ—It is believed that a person goes on a Hajj to get his sins forgiven by Allah. It has to be performed with sincerity and devotion.

- Ramzan—9th month of the Lunar calender-the holiest month. On the 28/29th day, Eid is celebrated. Men, wpmen and children fast from dawn to dusk. When the new moon is sighted, Eid-ul-fitar is celebrated. Men go to the mosque for community prayers.

Islam has 2 sects:

1. Shias-Imam,
2. Sunni's-Khalif

Heads. We borrowed a few negative things from Muslims e.g. Parda system. They borrowed caste system from Hindus.

- 'Ummah'—Totality of the people who are Muslims and who follow the sayings of Prophet Muhammad. It creates an Islamic brotherhood.

- Muslims of the whole world believe in a common God.

www.jkchrome.com

Foundations of Islam:

- Quran: The holy book contains the words of Allah which He revealed to Prophet Muhammad. It is considered divine, holy and sacred not only in meaning but also in structure.
  Monetheism: Belief in one God.

- Prophet Muhammad: Considered to be a perfect creation of Allah, perfect human being and the best interpreter of the Quran.

- Hadith: A book of sayings dictated by Prophet Muhammad which includes the recordings of his sayings by his followers. It is a guide for understanding the God's words in the Quran.

- Shariat: A divine law of Islam. The life of a Muslim (birth and death) is governed by the Shariat (from cradle to grave). It is a book of rules for the Muslims.

- Tariquat: A spiritual path which represents the inner dimensions of Islam. The best examples are the Sufi saints who felt that everyone is equal and truly represented Islam.

Power And Authority:

- Patriarchal: Father is the head of the family and takes all decisions. Final authority is with father.

- Matriarchal: Mother is the head of the family and takes all decisions. Mother is the final authority.

- Marriage: A relationship and bond between spouses, usually a male and female getting married.Family consists of a man and a woman who are married through legal means.

Rules of marriage:

- Endogamous-Marrying within your caste/social group.

- Gotra-Family name.

- Exogamous-Marrying within your caste but outside your Gotra.

Marriage Between Cousins
Cross cousin

- Brother's and sister's children get married .
  Daughter ↔ son
  Married

- Brother married ↔ sister, daughter
  [when the boy gets married to his sister's daughter]

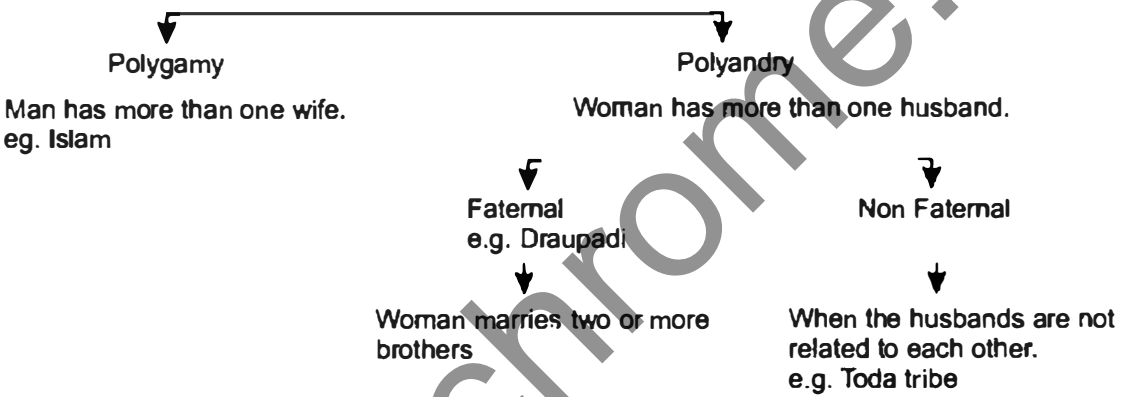
www.jkchrome.com

Mother -in-law is the grandson, e.g Andhra Pradesh

Parallel cousin:
Children of two brothers can get married.
Children of two sisters can get married.
— Usually present in Muslim families.

Forms Of Marriage:

- In monogamy, a person has only one spouse at a time. There is only one sexual partner during the entire lifetime. Only after the partner dies/divorced they can marry. It is the only legally accepted form of marriage.
- Polygamy—More than one partners at the same time e.g. Shikhs etc.



It is a unified system of beliefs and practices relative to sacred thing, uniting into a simple moral community and all those who adhere to those beliefs and practices. Faith in a divine or supreme power and specific rituals are main features of any religion. India being a pluralistic society every one has right to have faith in any religion. Main religions of India are Hinduism, Buddhism, Jainism, Islam, Christianity, Sikhism etc.

2-sects of Jainism:
(i) Swetambars: White clothed people. They believed that the Tirthankars should be covered with white clothes.

(ii) Digambars: Non clothed people. They believed that Tirthankars should not be covered and left naked.

- They believed in the following:
    - Right faith

www.jkchrome.com

- Right knowledge
- Right conduct and behavior in society etc.
- To have faith in the right person.

- They believed in the concept of soul, hell and heaven.
- They believed in fasting to purify body-austerity (being pure) and Ahimsa.
- Fasting and austerity are required for self-purification, mental discipline to obtain self-control and concentration.
- They followed a five fold discipline:
  - Truth
  - Non-violence
  - Honesty
  - Sexual purity
  - Indifference to material gains-keep away from greed-lead a normal life.

Christianity:

- They believe in Jesus Christ.
- Holy book-The Bible
- Place of worship-church.
- The Bible is in two parts-Old and New Testament.
  → The Old Testament (Torah) followed by Jews.
  → New Testament followed by Catholics.
- Does not believe in untouchability or segregation. Therefore, people converted a lot.

Constituents:

- Faith in Jesus Christ as Messenger of God.
- Active service (Missionaries' social service).
- Catholics and Protestants—the two categories of followers/believers
- Pope is the supreme religious leader residing in Vatican City-richest religious organisation.
  Hierarchy followed-Pope-cardinals → Archbishop → Bishop → Priest /Father

www.jkchrome.com

These are the ceremonies that are performed by them:

- Baptism: When the child is born, it is a ritual to become a Christian. Catholics and Protestants do it.
- Conformation: It is done when the child is 7 years old. This practice is done in Catholics. Child is taught the main tenets of Christianity and obligations by the priest. After this is done, the child is confirmed by the Bishop. Protestants-Conformation is done when the Protestants are 15 years of age.
- Marriage — Solemnized by the priest
- Death ceremony — Observed by wearing black for a month. Family wears black for a year.

Sikhism:
Originated in India from the Sanskrit word "Shishya"—meaning student.

- Guru Nanak — He founded Sikhism, believed in peace, sang hymns (rhyming songs for nature and God) of love and purity. Believed in universal brotherhood.
- 5th Guru — Gum Arjun Singh compiled the "Gum Granth Sahib" that contains hymns, sayings of the first 5 Gums. He built the Golden Temple at Amritsar. From his time, Sikhism became a militant organisation for protection from outside invasions.
- 10th Guru — Gum Gobind Singh-He converted Sikhs into military community (everyone had to know war skills).

He gave the 5 'K's. Kada, Kesh, Kangha, Kacha and Kirpan (dagger). Their life is carried around Gurudwaras. They pray to the Guru Granth Sahib.

Khalsa and Santanis are the two sects:

- Khalsa: Consider themselves pure. Followers of Guru Gobind Singh. They don't associate their religion with Hinduism.
- Santanis: Followers of Guru Nanak. They were associated with Hinduism.

Buddhism

Dhamm has four meanings:

- Absolute Truth-have to tell the truth.
- Right Conduct-behave in the right manner.

www.jkchrome.com

- Listen to the right doctrine (sayings of doctrine).
- Experience-live and learn from life.

Buddhists believe in four Truths:

- Suffering
- A cause for suffering (desire, expectations).
- Cause of suffering can be removed if you know where you are going wrong.
- A plan or a blueprint can be made to remove the suffering from our lives.

Holy books of Buddhism:

- Vinay Pitak-book of discipline.
- Sulla Pitak-book of sermons.
- Abhidhamm Pitak-book of doctrine.

Buddhism has a eight fold path and if you follow it, it will lead to 'Moksha' or Nirvana. The four noble truths and eight fold path is the most important.

Buddh Pumima-Gautam Buddha's birthday. They also celebrate Holi, Diwali etc.

Economic Institutions:

- To do with money, finances, currency.
- Its the production, distribution and consumption of goods and services. Also includes market forces.

(A) Sectors

- Primary-agriculture-raw materials.
- Secondary-industries, production.
- Tertiary-services.

There are:

- 1. Public sector sick companies-owned by the government
- 2. Private sector individuals—main aim is profit.

www.jkchrome.com

Disinvestment — Selling part of shares of a PSU to the public and private sectors.

- Joint venture-Some companies owned by both govt, and people-separately also. MTNL, BSNL (govt.) Airtel, Reliance] (private).

Work — They are not only for livelihood but also for satisfaction. Work involves carrying out tasks which require physical and mental abilities. The concept of work has changed over the years. The courses and streams have also changed. Attention has moved away from primary to secondary and tertiary sector.

People are more self-motivated and self-oriented. Likewise, in rural societies too, the concept of work has changed. Now instead of manual labour, they use machines, HYV seeds etc.

Types of Economy:

- Capitalist—Private ownership of property mainly for profit, according to demand and supply.
- Socialist—Govt, is incharge, controls everything-only PSU'S govt, controls prices, production and distribution of resources.
- Democratic—Mixed economy. Prices are determined by the market.
  Globalization—Integration of local economy with global economy.
  Liberalization—Economic aspect of globalization .
    - Privatization of companies
    - Removal of barriers with regard to people, technology, commodities, capital.
    - Removal of tarrifs etc.

Political Institutions

- Power is the ability to influence or control the behavior of people.
- The term 'authority' is often used for power perceived as legitimate by the social structure.
- Power can be seen as evil or unjust but the exercise of power is accepted as endemic to human and social beings.

While power can be seen as constraining human action, it also makes action possible. It is a complex strategic situation in a given social setting.

Panchayati Raj Institution

- Ambedkar was against it. At first he thought that it would lead to official suppression of the lower castes by the Brahmins.

www.jkchrome.com

- Gandhi ji believed in Gram Swaraj. He wanted the whole village to be self-sufficient by giving them vocational training, then they will be independent.
- Democratic Decentralization—Divided power among different governments. Power is not concentrated in the central government. It is distributed at different levels so that the burden of the central government is reduced.
- Three tier system
    - Village level-Gram Panchayat. Lots of villages together form a block .
    - Block level-Block Samiti. Lots of blocks form a district.
    - District level-Zila Parishad.
- All people above 18 years in every village vote for the village panchayat and the head is sarpanch.
- All the members of the village panchayat vote for the Block Samiti (all villages in a block).
- All members of all the Block Samitis vote for the Zila Parishad.

Important terms:

- Authority: It refers to a person who has inherent power to give reward and punishment to subordinates. It is an exercise of influence which is voluntarily accepted by the persons on whom it is exercised.
- Citizen: A member of a political community. Membership includes certain rights and duties to members.
- Civil rights: Freedom to Speech and Religion, Right of Equality, Right to Live, according to one's choice.
- Endogamy: A marriage practice which occurs within a particular caste, class or tribal group.
- Ideology: Shared ideas or beliefs, which serve to justify the interests of dominant groups. The concept of ideology
- Connects closely with that of power.
- Service sector: With the rise of industrialisation, urbanisation, liberalisation and globalisation various forms of work are being provided to people in communication, education, health, transportation, aviation, I.T etc.
- Family: It refers to a group defined by sex, relationship, sufficiently precise and enduring to provide for the procreation and upbringing of children.

www.jkchrome.com

- Formal education: Education which is important in a well defined institutional setting like-schools, colleges, universities etc.
- Gender: Culturally determined behaviour regarded as suitable for the members of each sex.
- Ideology: Shared ideas or beliefs which serve to justify the interest of dominant groups.
- Polygamy: A marriage practice in which more than one man is married to a woman.
- Polyandry: A marriage practice in which more than one woman is married to a man.
- Social Institution: Structure of society that is organised to meet the needs of the people mainly through well established patterns. There are certain rules, regulations and norms in every institution.
- Capitalism: The economic system bom out of industrialisation that divided the society into two classes—the capitalist and the working class.
- Socialism: An economic system in which production and distribution in a society are collectively owned rather than privately. The main object is to fulfil people's needs rather than obtain high profits.
- Kinship: Children are exposed to kins and they are expected to be emotionally attached to them. The system of making such close relationship is known as kinship. These relations chronologically depend on heredity. Adopted children become legitimate members of kinship.
- Marriage: Refers to society's sanction for the establishment of family through procreation.
- Religion: A unified system of beliefs and rituals relative to sacred things, writing into a single moral community.
- Division of Labour: A system of distribution of work among the people based on their skill and competence.
- Monogamy: A man marries only one woman.
- Education: A system of imparting experiences which direct people towards a successful, controlled and systematic life. It is a process to pass one's knowledge from generation which is essential to the development of culture.
- Formal Education: System of education imparted in a well defined setting like school, college, university. It follows a prescribed syllabus with an objective of all round development in a time bound period.

www.jkchrome.com

- Distance Learning: A system of formal education in which students get education at their doorsteps by getting study material through post or e-mail. In India, IGNOU (Indira Gandhi National Open University) imparts distance education across the country.
- Elementry Education: Elementry education has four sub-levels:
    - Primary (for 5 years)
    - The middle classes (for 3 years)
    - Secondary or high school (for 2 yrs)
    - Senior secondary level (for another 2 yrs).

Chapter 4 - Culture and Socialisation

- Society is defined as a web of social relationships.
- All human societies are marked by culture.
- Tyler defines culture as the "complex whole which includes knowledge, beliefs, art, morals, law, customs and other capabilities and habits acquired by man as a member of society."
- Clyde Kluck defines culture as a total way of life of people.
- Thus culture consists of all the learnt and shared ways of thinking, feeling and doing. It is a lens through which we perceive and evaluate the world around us. It affects everything that we think, do or feel.

Major characteristics of Culture:

- Culture is learned. It is an acquired behaviour.
- It is shared (cannot be possessed by an individual in isolation) and transmitted amongst the members of a society. It binds the members of a society.
- Culture is dynamic. It constantly changes. It makes each society and group unique or distinct.

Animal Society	Human Society
Majority of behaviour is instinctive. Inherited and genetically patterned behaviour are common to all the	Majority of behaviour is acquired The behaviour makes a particular group of

www.jkchrome.com

normal members of a species. society distinct and unique

Major components of Culture:
Two types:
1. Non-material (Cognitive and Normative)
2. Material

Non-material Culture:
It refers to the abstract or intangible elements of culture, such as the ways of thinking and patterns of behaviour. It includes the normative and cognitive dimensions of culture.

(A) Normative:
This dimension includes social rules and social expectations, i.e. the norms and values of a society. Norms are socially approved guidelines which direct behaviours of members of a society or a social group. In other words, they are the social expectations of proper behaviour.

Norms usually vary across societies and even within the same society across different social groups. A social norm is not necessarily actual behaviour. ('Unwritten rules') Most of human actions is norm-governed. There are different types of norms, depending on how strict they are.

- Folkways: It refers to traditional customary ways of thinking, feeling and behaving. Most people conform to folk ways out of habit. They are the lesser order of norms, as they are not as strictly enforced as mores or laws.
- Mores: Mores are higher order norms linked to the core values of a group. They are considered vital for the group and are expressed as 'must' or 'must not' behaviour. They are more strictly enforced as compared to folk ways. Violations of these are not taken lightly. Eg: Behaving in a decent manner when you go out; not eating non-veg when visiting religious places; maintaining silence in hospitals.
- Laws: Most formal definition of acceptable behavior. They are the formal standardized expressions of norms. (Laws are codified norms and have been given a sanction).

Usually those norms are qualified as laws about which society feels strongly about. Laws may be based on customs, but they are different from customs because:

- They are upheld by the authority of the state implied to all those accepting the authority of state.
- They are backed by penal sanctions. Laws are enforced by the courts.

In a few cases where laws are contrary to the folkways and mores, the enforcement of law becomes difficult.

Social Values:

www.jkchrome.com

- They are the standards that define what is good, desirable, worthwhile in society. They are the underlined principles guided by choices and actions.
- Any action contrary to cherished values is condemned.

Differences between Norms and Values:

Norms	Values
Norms are guidelines to actions which apply to specific situations.	More general guidelines,
A number of specific norms are a reflection of single value.	
E.g.: Like a dress code for a function is a norm	e..g.: Respecting elders (norms under this: norm.touching feet)

Example. In Indian society there is a value of respect for seniors and from that a number of norms are derived regarding expected behaviour towards seniors, such as offering seats to elders, touching their feet, or greeting them, not addressing by first names.
Importance of Norms and Values:

- Shared values and norms bring commonality in the outlook between members of society binding them together.
- It makes social life orderly and predictable. E.g.: without norms, we would never know, whether to shake hands with a new acquaintance or give them an affectionate push.
- Norms are essential because they regulate the behaviour of numbers of society or group. Without norms there would be chaos and disorder.

(B) Cognitive Dimension:
The cognitive dimension of culture refers to ideas which include beliefs, knowledge, myths, superstitions etc. of a society.

- In literate society, ideas are transcribed in books and documents.
- But in non-literate societies ideas are in the form of legends and myths which are committed to memory and transmitted orally.
- In the contemporary world ideas are also reflected in audio-visual media [ads, films]

Material aspect of Culture:
It refers to the tangible, concrete products that members of society possess and make use of; c.g.- machines, buildings, jewellery, modes of transportation, technological gadgets.

www.jkchrome.com

Both material and non-material dimensions of culture undergo change over time. However, material or technological dimensions change faster than non-material aspects (values and norms are slower to change). This gives rise to "cultural lag" or a situation whereby non¬material dimensions are unable to match the advances of technology (material dimension).

Ethnocentrism and Cosmopolitism:

- Ethnocentricism—It refers to tendency to devalue others, disrespect of diversity, looking through and evaluating other cultures through our own cultural lens. It is the application of one's own cultural values in evaluating the behaviour and beliefs of people from other cultures. It implies devaluing others by looking at them through your cultural lens. Ethnocentrism is not open in diversity.
- Cosmopolitanism: It is exactly the opposite of ethnocentrism. It accommodates other cultures' and their beliefs .

Cultural Changes:

- External: changes in environment, colonialism, revolutions, media.
- Internal: evolution

Both internal and external changes influence social change that is totally internal.

Socialisation:

Socialisation is a process by which a person learns to behave in an acceptable manner within the society or group. It refers to the way by which the values and norms of the society or group become a part of the individual's own way of thinking and feeling. This process is referred to as socialisation and through this the individual becomes a part of the given culture. For society to operate smoothly, individuals must be socialised into institutionalised patterns of behaviour, values and norms.

According to Gillin and Gillin, "By the term socialisation we mean a process by which an individual develops into a functioning member of the group according to its standards, conforming to its mode, observing its traditions and adjusting himself to the social situations."

According to Bogardus, "Socialization is the process of working together, of developing group responsibility, of being guided by the welfare means of others."

Characteristics of Socialization:

- Process of learning: Socialization is a matter of learning and not of biological inheritance. In the socialization process the individual learns the folkways, mores, sanctions and other patterns of culture as well as skills ranging from language to manual dexterity.

www.jkchrome.com

- Lifelong process: The process of socialization starts right from the time of birth and continues till the death of the individual.
- Process of cultural assimilation: An individual not only learns the folkways, mores, sanctions, norms and values but he imbibes and assimilates the culture of his society.
- Process of becoming a functional member of society: Socialization consists of teaching the person the culture which we must acquire and share. It makes him a participating member in the society and in various groups.
- Process of cultural transmission: Socialization is a process through which society transmits the cultural heritage from one generation to another.

Process of Socialization:

The process of socialization is operated not only in childhood but throughout the life. It is a process which begins at birth and continues till the death of the individual.

According to Prof. Johnson, there are four stages of socialization:

- Oral Stage: A child is born with some inborn physical and mental capacities. The mother is the first of the parents who begins the process of socialization. It is from her that the earliest social stimuli to which a child is subjected to learn. He responds to the stimuli by imitating them. Generally this stage continues till about one and a half years.
- Anal Stage: This stage starts from one and a half year and continues till three years. In this stage the main source of socialization of the child is the family. In the family he starts to learn many things like speaking, walking, eating, etc. He also learns toilet training and starts recognizing family relations.
- Latency Stage: Generally this stage continues from 3-4 yrs to 12-13 yrs. The child requires something from his equals which he cannot get from a person in authority. From them he acquires the co-operative mentality and some of the informal aspects of culture like folkways, praises, facts, secrets, forbidden knowledge etc.
- Adolescent Stage: This is the most important stage of socialization. It starts from 14 -15 yrs till 18-19 yrs. During this stage the individual is more attracted towards the classmates and friends. He gets interested more into recreation, fashion, clubs, sports etc.

Factors of the process of Socialization:

There are four factors of the process of learning. These are:

- Imitation: It is copying by an individual the actions of another. This may be conscious or unconscious, spontaneous or deliberate, perceptual or ideation. Imitation is the main factor in the process of socialization of a child. Language and pronunciation are also required by the child.

www.jkchrome.com

- Suggestion: It is the process of communicating information which has no logical or self-evident basis. Suggestion influences not only behavior with others but also one's own private and individual behavior. Propaganda and advertising are based on the fundamental principles of suggestion.

- Identification: In the early years, the child cannot make any distinction between his self . and the environment. Most of his actions are random. As he grows in age he comes to know about the nature of things which satisfy his needs. Such things become the object of his identification. The spread and area of identification increase with the advancement in age. Through identification he becomes sociable.

- Language: It is the medium of social interactions. It is the means of cultural transmissions. At first the child utters some random syllables which have no meaning but gradually he comes to learn his mother tongue. The mother tongue moulds the personality of the individual from infancy.

Importance of Socialization:

- It makes transmission of culture possible over generations.

- It helps individuals to perform their social roles.

- It transforms individuals from a biological being to a social person.

Phases of Socialization

There are two broad phases:

- Primary phase: It occurs from infant to late childhood. During this stage, family is the most important agency of socialization. The child learns the language and the basic behavior pattern during this phase, which forms a foundation for later learning.

- Secondary phase: It extends from late childhood to maturity. During this phase other agents of socialization also play a role e.g. : peer group, school, media etc.

- Adult Socialization: Socialization, however, is a lifelong process. Individuals throughout their lives are learning new roles associated with different stages of life which extend even beyond the stage of attaining maturity.

Thus, one can talk about adult socialization. It takes place when individuals enter roles in which primary and secondary socialization has not prepared them fully.

As an individual enters a new life and a new group, he/she learns the roles associated with the new status. Agencies of Socialization include: Family, peer group, mass media etc.

Important terms:

www.jkchrome.com

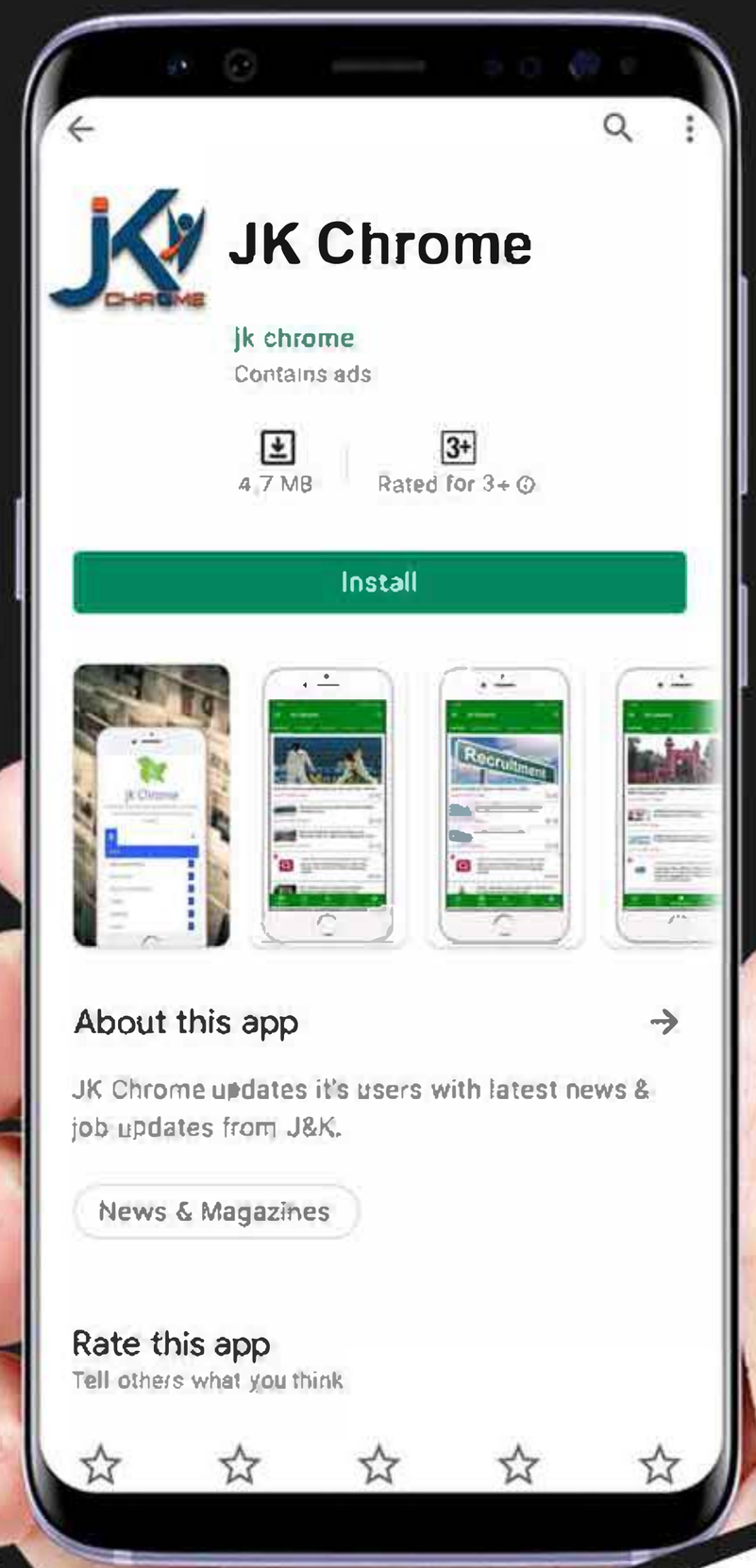
- Ethnocentrism: It is the application of one's cultural values in evaluating behaviour and beliefs of people from other culture.
- Little tradition: It consists of the cultural traits or traditions which are oral in nature. It operates at the village level.
- Great Tradition: The cultural traits or traditions which are generally written make great traditions. Such kind of cultural traditions is popular among the elites of a society who are educated and learned.
- Estates System: It was a system of ranking in feudul Europe. Occupation of the people was the base of this system. The nobility clergy and the third state were the three estates of this system. The third estates generally consisted of chiefly professional and idle class people. Each class had his own representative but the peasants and labourers did have regret to hope.
- Sub-culture: A group of people within a large culture represents sub-culture. They borrow from or often distant, exaggerate or invent the symbols, values and beliefs of the people.
- Social Roles: Social roles signify rights and responsibilities associated with a person's social position or status.
- Self Image: The image of a person expressed in the eyes of others.
- Cultural Evolution: It is a theory of culture. According to this theory, just like natural species, culture also evolves through variation and natural selection.
- Cognitive aspect of culture: It refers to how we learn to process what we hear, so as to give it a proper meaning.
- Normative aspect of culture: It refers to rules of conduct like not opening other people's letters, performing rituals at death.
- Acculturation: It comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact with subsequent changes in the original cultural pattern of either or both of groups.
- Socialization: It means the process of inducting the individual into the social and cultural world of making him a participant member in the society and its various groups and inducing him to accept the norms and values of that society.
- Conformity: It is action that is oriented to a social norm (or norms) and falls within the bank of behaviour permitted by the norm.
- "The social looking glass is the group or society in which persons imagine how others see them."

www.jkchrome.com

www.jkchrome.com

JK Chrome

JK Chrome | Employment Portal



Rated No.1 Job Application of India

Sarkari Naukri
Private Jobs
Employment News
Study Material
Notifications

JOBS

NOTIFICATIONS

G.K

STUDY MATERIAL

GET IT ON Google play

JK Chrome

jk chrome
Contains ads

Click here to DOWNLOAD

www.jkchrome.com | Email : contact@jkchrome.com