

SOCIETY AND ITS FUNDAMENTAL ELEMENTS

Introduction

The term Society is the most fundamental one in sociology. It is used in very wide sense. In common parlance, the society is to refer to members of specific groups. For example, we speak of Harijan Society, Teacher's Society, and Students society and the like. Similarly, the word is used to refer to some specific institution like, Brahma Samaj, Arya Samaj, etc. But in sociology, the term "Society" refers not to group of people but to the complex pattern of the norms of interaction that arise among them. People are only the agents of social relationship, they are regarded as things. A society is intangible; it is a process rather than a thing, motion rather than structure". Society is a web of social relationships, the pattern of norms of interaction by which the members of the society maintain themselves.

Some scholars are of the opinion that society exists only when the members know each other and possess common interests or objects. For instance, two persons travelling in the same train, in the same compartment, at the same seat, do not form society, because they are not socially related and do not have mutual recognition. But as soon as they come to know each other, the element of society is created.

Society is an important basic concept of sociology. Sociology is the science of society. Hence, for proper understanding of sociology, it is necessary to understand society. Besides, the existence of man is tied up to that of society. Society is as old as human being itself.

Interactions and relationships among human beings are studied by sociology. These human interactions and relationships are taking place in society. As a member of society and as a student of sociology one need to acquaint oneself with truest sociological meaning of the term society from the outset. Hence, an attempt is made to explain the sociological meaning of the term society.

Meaning and Definition of Society

Society refers to people who live in a defined territory and share culture. The term society has been derived from the Latin word 'Socius' which means a companion, association or fellowship. It is because man always lives in the company of his fellow beings. This led George Simmel to remark that sociability is the essence of society. The term society is understood in different sense. But in Sociology, Society refers not to a group of people but to the complex pattern of the norms or interaction or relationships that arise among them. People exist only as an agent of social relationships. Mere congregation of individuals does not constitute society. Rather society refers to the complicated network of social relationships by which every individual is interrelated with his fellowmen. Hence Society is abstract, not concrete, in nature. We can't touch it but fill it. Because society resides in the minds of individual. Society is a process of living not a thing, a motion rather than structure. A system of social relationships is the most important aspect of society. Not all relationships are social. A social relationship implies reciprocal awareness among individuals. This reciprocal awareness direct and indirect are the characteristic of every social relationship. When more than one individual live together and mutual relationship develop among them and different social processes like mutual co-operation, competition and conflict constantly take place in society. The relationships established around these create society. Here exists blood relationship between parents and children, brothers and sisters.

- **Cooley:** Society is a complex of forms or processes each of which is living and growing by interaction with the other, the

whole being so unified that what takes place in one part affects all the rest.

- **F. H. Giddings:** Society is the union itself, the organization, the sum of formal relations in which associated individuals are bound together.
- **G.D.H. Cole:** Society is the complex of organized associations and institutions within the community.
- **Green:** A society is largest group to which any individual belongs. A society is made up of a population organization, time, place and interest.
- **J.F. Cuber:** A Society may be defined as a group of people who have lived long enough to become organized and to consider themselves and be considered as a unit more or less distinct from other human units.
- **Lapiere:** The term Society refers not to group of people, but to the complex pattern of the norms of interaction, which arise among and between them.
- **Leacock:** Society includes not only the political relations by which men are bound together but the whole range of human relations and collective activities.
- **MacIver and Page:** Society is a system of usages and procedures, authority and mutual aid, of many groupings and divisions, of human behaviour and of liberties.
- **Morris Ginsburg:** A society is a collection of individuals united by certain relations or modes of behaviours which mark them off from others who do not enter into these relations or who differ from them in behaviour.

Characteristics of Society

Following are the characteristics of society –

- **Society is Abstract:** If society is viewed as web of social relationships, it is distinct from physical entity which we can see and perceive through senses. As written earlier, MacIver argued, “we may see the people but cannot see society or social structure, but only its only external aspects”. Social relationships are invisible and abstract. We can just realize

them but cannot see or touch them. Therefore, society is abstract. Reuter wrote: "Just as life is not a thing but a process of living, so society is not a thing but a process of associating".

- **Society consists of People:** A society must consist of people who share attitudes, beliefs and ideals in common. Without people there can be no society.
- **Mutual Recognition:** Different members in a society recognize the presence of one another and orient their behaviour one way or the other.
- **Mutual Interaction:** Individuals are in continuous interaction with other individuals of society. It refers to the reciprocal contact between two or more persons.
- **Mutual Awareness:** Society is a web of social relationships. Social relationships exist only when the members are aware of each other. A sense of belonging together: A society must consist of people who share attitudes, beliefs and ideals in common.
- **Interdependence:** Social relationships are characterized by interdependence. Society as a large inclusive group, consisting not only of individuals related to one another but also of interconnected and overlapping groups.
- **Co-operation of Labour:** Division of labour involves the assignments to each unit or group a specific share of a common task. Division of labour leads to specialization. Division of labour is possible because of co-operation. Co-operation is the very basis and essence of social life. Co-operation and division of labour promote sociality.
- **Society is a Process and not a Product:** "Society exists only as a time sequence. It is becoming, not a being; a process and not a product". In other words, as soon as the process ceases, the product disappears. The product of a machine endures after the machine has been scrapped. To some extent the same is true not only of material relics of man's past culture but even of his immaterial cultural achievements.

- **Society is a Network or Web of Social Relationship:** Social relationships are the foundation of society. That is why famous sociologist MacIver remarked that society is a network of social relationship. Hence it is difficult to classify social relationships. But this social relationship is based on mutual awareness or recognition to which Cooley call we-feeling, Giddings call consciousness of kind and Thomas as common propensity. Without these social relationships no society could be formed.
- **Society is Dynamic:** Society is not at all a static phenomenon, but it is a dynamic entity. Society is subject to constant changes. Social change has occurred in all societies and at all times.
- **Social Control:** Social control implies a system of device through which society controls the activities of individual members. Social control brings social conformity and social solidarity.
- **Society as a System of Stratification:** Society provides a system of stratification of statuses and classes that each individual has a relatively stable and recognizable position in the social structure.
- **Culture:** Every society is unique because it has its own way of culture. It is the social heritage of man. Culture differs from society to society. A society is composed of people who are interacting on the basis of shared beliefs, customs, values and attitudes. Culture is the patterning of people's behaviour.

Essential Elements of Society

Society possesses a number of elements. Following are the important elements of society –

- **Likeness or Similarity:** Likeness or similarity is considered as an essential pre-requisite of society. In the words of Mac Iver "society means likeness. It exists among the like-beings, like-bodied and like-minded. It is likeness which provides comfort and it causes various institutions and associations to exist and continue. The similarity which we find in social

relationship of human beings is based upon the identity of interests, objectives, mores, needs, traditions, etc. The characteristics common to human beings include among other things, interests, attitudes, tendencies, anatomy etc. The sense of similarity found among the people of the modern society was also present in the primitive people whose lives were based upon blood relationship. People cannot form any sort of association, intimacy and friendship without some understanding among themselves. An understanding of this sort is possible owing to the likeness which every individual finds in other individual. In the words of Mac Iver "Society exists among those who resemble one another in some degree in body and mind and who are near enough or intelligent enough to appreciate that for people establish similar social relationship in a society on account of similar traditions, folkways, mores, needs etc. Thus very foundation of society rests on similarity or likeness.

- **Difference:** Society also involves differences. Differences within the society are not excluded. Mere similarity or likeness will bring human society very close to animal society. The essence of society depends as much on difference as on likenesses. There can be little doubt about the fact that social relationship of the people would be restricted to a great extent in the absence of differences. There are differences everywhere in society. The biological differences of sex account for the existence of family as an institution. Similarly, people are not alike, they are different from one another in respect of their ability, capacity, interests, tendency etc. These differences are either natural or they can be developed in course of the process of socialization and specialization. Human beings differ from one another in respect of rights and duties, thoughts, ideal etc. Because of this fact the economics of society is based upon the division of labour. The division of labour implies various professions and economic activities which are not similar. In human society or social life likenesses, as well as differences interplay on the form of co-operation and conflict

or agreement and disagreement without which it is difficult to understand what society means. Thus both likenesses and differences are considered to be equally essential for society.

- **Interdependence** Inter-dependence is yet another essential element of society. It is the basis of society implies inter-dependence. It is not possible for a human being to satisfy his needs in isolation. He needs society because his nature compels him to live in it. He can by no means cut adrift from society. Society fulfils all the needs of the people. For example the institution of family rests on the biological interdependence of sexes. Man who is incomplete by himself depends on his wife for his fulfillment. Owing to the rapid advance of society the area of inter-dependence has been broadened. Not only countries, but also continents have felt the need for inter-dependence these days. In this way interdependence is considered to be an essential element of society
- **Cooperation:** Like inter-dependence co-operation is the basis of society. Society implies co-operation which is the fourth essential pre-requisite of society. Co-operation may be direct or indirect and it plays a vital role in every human society. People cannot lead a happy and comfortable life without co-operation. No society can be healthy and prosperous without co-operation these days. It is a difference to mutual destructiveness of groups with opposing interests. Consequently it leads to the protection of resources and results in economy. Not only co-operation but also conflict is necessary for the formation of society. Both are equally essential in a healthy society. In the words of P.Gisbert co-operation is the most elementary process of social life without which society is impossible. But conflicts are caused by the clash of human interests. Conflict is ever present in human society. It makes us think of the process of struggle through which all things have come into existence. Mac Iver has rightly said that society is co-operation crossed by conflict.

- **Organization:** There is an important factor of society. It is some kind of organization. In other words every society has its own individual and unique organization. It is the division of some kind or other which marks this organization. Society always requires an organization for its formation.
- **Social Relationship:** Society consists of social relations, customs, laws, mores etc. These social relations are intangible and unseen. People only feel or realize these relations. Thus they do not have any concrete form and therefore society is abstract. In this way abstractness is a significant ingredient of society
- **We-feeling:** Society is based on we-feeling which means a feeling of belonging together. This we-feeling makes society identifiable and distinct people in comparison to other. It is the we-feeling which can distinguish societies from one another.
- **Social Group:** A society is the social group. It encompasses all other social groups that exist among the people.
- **Society is Dynamic:** Society is not static. It is dynamic. Change is ever present in society. Changeability is an inherent quality of human, society. No society can even remain constant for any length of time. Society is like water in a stream or river that flows ever. It is always in a flux. Old men die and new ones are born. New associations and institutions and groups may come into being and old ones may die a natural death. Changes may take place in every society slowly and gradually or suddenly and abruptly.
- **Social Control:** Society has its own ways and means of controlling the behavior of its members. Co-operation exists in society. But side by side competitions, conflicts, tensions, revolts and suppressions are also there. They appear and reappear off and on. They are to be controlled. The behavior or the activities of people are to be controlled. Society has various formal and informal means of social control. It means society has customs, traditions, conventions and folkways, mores, norms and so on. All are the informal means of social control. Society has also law, legislation, constitution, police,

court, army and so on. All are the formal means of social control to regulate the behavior of the members of the society.

- **Comprehensive Culture:** Each society is distinct from the other. Every society is unique because it has own way of life, called culture. Culture refers to the social heritage of man. It includes the whole range of our life. It includes our attitudes, judgments, morals, values, beliefs, ideas, ideologies and institutions. Culture is the expression of human nature in our ways of living and thinking, in behaving and acting as members of society.

Relationship between Individual and Society

Traditionally, two theories – the social contract and the organic theory – have explained the relationship between the individual and society. According to social contract theory, society is the result of an agreement entered into by men who originally lived in a pre-social state. And because society is made by man he is more real than his creation. Society is mere aggregation of individuals.

According to the organic theory on the other hand, society is an organism. Just as the parts of an animal body are functionally related and none can exist isolated from the rest. So the members of a social body are functionally related to each other and to the society as a whole. Therefore, society is more real than the individual and is greater than the sum of its individual members. Both the theories have failed to explain adequately the relationship between the individual and society. The relationship between individual and society is not one-sided as these theories indicated. The social contract theory tends to ignore man's social character. It fails to sufficiently appreciate the importance of society in developing the individual. The theory also assumes that man is or could become human outside or apart from society which is false. It implies that the individual and his society are separable.

That is to say, man is born social. But the man is not born social. As Park says, "Man is not born human but to be made

human. No human being is known to have normally developed in isolation. If the child is abstracted from contact with his fellows at birth, it will grow up into a "feral man without knowledge of human speech, without any concept of 'right' and 'wrong'. That individual's human nature is dependent upon his or her membership in a society is supported by several case studies, the famous German case of Kaspar Hauser, the case of the 'Wolf-Children' of India – Amala and Kamala, the case of Ramu and the case of Anna. All this tends to show that no human being can normally develop in isolation.

The organic or group-mind theories is correct in so far as it stresses the dependence of man on society. But these theories almost entirely discount the roll of individual in social life and deny individuality to the individual. It is wrong to say that society is more real than its members, that our consciousness is only an expression of social consciousness, social mind. Indeed society can have little meaning", as says MacIver, "Unless individuals themselves are real".

The reality is that there exists a fundamental unit-whole inter relationship between the individual and the social order. The human child is at outset an organism belonging to an animal species. It is through his interplay with his parents and then gradually with other fellows (friends, teachers) that he gets his human nature and his personality.

Every individual is thus the product of social relationship. He is born to a society which subtly moulds his attitudes, his beliefs and his ideals. At the same time society also grows and changes in accordance with the changing attitudes and ideals of its members. Social life can have no meaning except as the expression of the lives of the individuals. Society has meaning to the individual only because it supports and contributes to the ends, the purposes of individuals themselves. It is these ends which gives society a unity. It is by helping the development of individuality of the individual that society achieves its purpose and significance.

There is thus a close relationship between individual and society. As says MacIver, "Individuality in the sociological sense is that attribute which reveals the member of a group as more than merely a member." For he is a self, a centre of activity, of feeling, of function, of purpose. The more a society is complex and organised, the more the society affords opportunity for initiative and enterprise, the greater the degree of individuality among the members. There is no inherent antagonism between individuality and society, each is essentially dependent on other.

Society is a system of relations among individuals. The system moulds our attitudes, beliefs and our ideals. This does not mean that individuals belong to society as the leaves belong to the trees or the cells to the body. The relations between the individual and society are closer.

Society is a relation among individuals; its members. It is the sum of individuals who are in state of interaction. But this interaction creates something which is more than the sum of individuals. And it is this interaction which differentiates society from the mere aggregation of individuals. There is, thus, a fundamental and dynamic interdependence of individual and society. The only experience that we know is the experience of individuals. All thoughts or feelings are experienced by individuals. Feelings or thoughts are like, but not common. There is no common will of society. When we say that a group has a common mind or common will it means that there are tendencies to thought, feeling and action, widely dominant in group. These tendencies are the product of past interaction between individuals and their present relations. But they do not form a single mind, single will or purpose. Society cannot have a mind or will of its own.

It is only in the light of our interests, our aspirations, our hopes and fears, that we can assign any function and any goal to society. Conversely individuals have interests, aspirations, goals only because they are a part of society.

To quote Ginsberg, "Society is the condition of his having any ends at all since social life moulds all his ideals and gives

definiteness and form to all his impulses." It follows that the relationship between individual and society is not one-sided. It may be concluded that individual and society are interdependent. Neither the individuals belong to society as cells belong to the organism, nor the society is a mere contrivance to satisfy certain human needs. The individual and society interact to one another and depended on one another. Both are complementary and supplementary to each other.

Importance of Society

Society is one of the most integral parts of our life. Among various infrastructures of life society too is one of most under it. Without specific residing area and helping hands around, life seems actually very tough. Hence, in order to live the life in a very comfortable way, society is the most. Food, shelter, and clothes are essential for a person to live. On single effort, man would not be able to fulfill all his needs. For an example, only one individual can't grow crops for him and for all his family solely, making clothes for own would be difficult for him and making a shelter without any help on own is a merely toughest task in life. But when for these needs one gets helpful hands of another one, work can be completed quicker and would be more efficient.

Likewise, when a person gets sick, he definitely needs another person by his side. Being alone, he can neither recover his illness nor get quick recovery without any beneficial cure. The person needs the group of people of the society. In human life, there are so many threats like the danger of wild animals, natural calamities, theft and so on. A single person definitely would not be able to cope up with these all. One needs helpful hands of another one. A single person, knowingly, is never qualified enough in all aspects of life. He definitely seeks proper guidance for this, he eventually needs expert aid for this group of people by his side or simply the society is the most.

Education plays a vital role in one's life. It is the mediator between dark and bright future of life. A single person is never sufficient to have adequate knowledge about each and every sector in order to explore vast field of knowledge, to divide such

knowledge and to utilize gained knowledge in the most prioritized sector, the society is needed. When one person gives the own idea as per as own knowledge, it gets to collaborate with an idea of another and such collaboration results in the proper pattern of civilization and education.

When two or more than two person meets, they exchange their ideas, sadness, happiness and enjoy the moment and this helps to remove the boredom, provide the opportunity to consume time with its actual utilization and people get entertained. Within the group problem of life can be discussed out and more the number of people higher will be the mediums of resolution. And this kind of opportunity helps the person to live own life in the more comfortable way. In this way, society is the necessity for the person to live the comfortable life with the fulfillment of his basic needs.

INFLUENTIAL FACTORS OF SOCIAL LIFE

Introduction

Sociological factors are elements of society that can radiate positive and negative influence that cause change in the elements, structure, function and orientation. Sociology studies society; its structure, elements and development which includes numerous elements such as individuals and their population, age, gender, ethnicity, religion, culture, view and so on. Institutions like marriage, kinship, language, values, customs, education, governance, economy and so on. Any element that can affect the sociological status of a society is a sociological factor as well such as culture, environment, geography, communication, conflict which causes changes in the society its elements.

Thus, sociological factors (social factors) are elements that can cause a significant change in the sociological status of a society. Such as age of the populous, religious orientation, family history, race and ethnicity, education, economic status, social /ethnic customs, social/ ethnic taboos and governance are some of the examples of sociological factors.

Impact of Geographical Environment on Society

Environment can roughly defined as the sum total of all conditions and influences that affect the life and development of organisms. Life originated and flourishes on earth because of the environment. Every organism influences its environment and in turn gets influenced by it. We are an integral part of the environment.

Among all living organisms man influences environment the most and can also modify the environment to some extent as per his needs. Changes in environment affect us. Man has been influencing the environment since the beginning of human civilization through his activities. Rapid population growth, industrialization, faster modes of transport, urbanization and increasing human activities has contributed to the pollution of environment. Environmental pollution has several impacts on society. Environmental pollution causes serious problems like global warming, depletion of ozone layer, extinction of biodiversity etc. Large scale degradation of the environment not only causes pollution but may jeopardize the very existence of human society. There is no end to human needs. Desire to develop is one of the basic need of human beings. To satisfy his increasing needs and to develop man has been exploiting nature vigorously which led to serious environmental degradation and pollution. This may have the following impact on society.

- Environmental pollution resulted in increase of temperature of atmosphere which resulted in global warming.
- Air pollution resulted in depletion of ozone layer which causes multiple health hazards.
- It may lead to acid rain and smog.
- It spreads different kinds of diseases in society.
- It affects the fertility of soil and resulted in food shortage.
- Environmental pollution is a formidable threat to the quality of life and put a check on development process.
- It fosters environmental awareness among different sections of society.
- It leads to climate change which affects production and life style.
- It disturbs terrestrial ecosystems.
- It led to frequent occurrence of environmental disaster and there by brings changes in society.

- It puts renewed emphasis on non-conventional energy sources.
- It creates need for proper planning and efficient environmental management.
- Economic development is replaced by sustainable development.
- It creates need for conservation or protection of environment for a healthy living.
- It creates need for compensating afforestation on the patita or non-forest lands.

Life originated and exists on earth because of environment. Because environment provides all necessary conditions of existence. No living being can survive without its environment. All living organisms influence its environment and in turn get influenced by it. But man being the most intelligent creature interacts with the environment more vigorously than other organisms. With the rapid growth of population demand for materials increases rapidly. Industrialization and urbanization further worsens the situation. It forces man to exploit nature mercilessly. He devastated forests by cutting trees, killed animals, pollutes the air, water and soil and upset the ecological balance. All this resulted in pollution of environment and environmental crisis. Environmental crisis refers to a catastrophic situation in which the normal pattern of life or ecosystem has been disrupted which needs timely interventions to save and preserve environment. It may be due to manmade causes, accident or negligence and result in substantial damage to or deflection of environment. Environmental crisis causes natural disaster and seriously affects life, economy, and agriculture and food security. Hence it is one of the greatest concern of the world community. The cost of environmental crisis is too heavy to bear.

The threat to environment arises from different sources such as (1) the need to meet the increasing energy requirements (2) the impact of industrialization (3) the effect of expanding urbanization (4) the challenge of managing the huge quantities of

solid waste. (5) to meet the increasing requirements of huge population. Some of the environmental crisis of the present day is global warming, green house effect, climate change, acid rain, ozone depletion etc.

Global Warming

Global warming is one of the much talked about environmental crises of the recent years causing concern all over the world. Continuous increase in the emission of CO_2 from different sources into the atmosphere affects the heat balance of the earth. Continuous increase in the concentration of green house gases in the atmosphere trap more heat and prevent the heat from the earth's surface to radiate back to the outer space. This increases temperature of atmosphere. This increase in the global mean temperature is known as global warming. Global warming is an effect of continuous increase in the concentration of green house gases. The increase of CO_2 concentration in the troposphere led to the increase of temperature. This phenomenon of increasing temperature of earth's atmosphere along with the increase in the concentration of CO_2 is called as global warming.

Green House Effect

Green house effect is another environmental crisis facing our world. Chlorofluoro carbons (CO_2) carbon dioxide, Methane (CH_4) and Nitrous oxide (N_2O) are called as green house gases. The increased concentration of green house gases in the atmosphere has brought changes in the environment. The amount of heat trapped in the atmosphere depends on the concentration of green house gases and the length of time they remain in the atmosphere. The lower level of atmosphere traps heat by a natural process due to the presence of green house gases or radiatively active gases. This is called green house effect. The increasing concentration of green house gases in the atmosphere would trap more and more long wave radiations or heat which resulted in enhanced green house effect. This increased green house effect increases the global temperature

and resulted in global warming. The increasing concentration of green house gases is now a global concern.

Climate Change

Climate refers to the average weather condition of an area. It ordinarily refers to the changes in climate. It includes seasonal variations, atmospheric conditions and weather extremes averaged over a long period of time. It is a truism that any small changes in climatic condition may affect agricultural production, pattern of rainfall, wind flow and migration of animal. Increased human activities along with rapid population growth are mainly responsible for changes in climate. Increasing concentration of green house gases and global warming upset the delicate balance between various components of environment and upset the hydrological cycle which resulted in climate change in different regions of the world.

Acid Rain

Acid rain as the name implies is the acidic water received by the earth through rain. Lightning produce oxides of nitrogen naturally. Nitrogen oxides are a group of primary pollutants which are produced by automobile during combustion of petroleum. Oxides of nitrogen and sulphur and also produced during combustion of coal in industry. These two gases are called acid forming gases. These gases are ultimately converted into nitric acid and sulfuric acid in the atmosphere and cause acid rain. When these two acids come down to earth along with rain it is called as acid rain. There are two types of acid rain such as wet deposition and dry deposition. It affects lives of plants and animals, damages stone statues and buildings. It reduces productivity of crops, forests and grasslands. It causes skin and respiratory diseases in man. Due to acid rain leaves of plants turns yellow and brown.

Ozone Depletion

Ozone layer exists in the stratosphere between 20 to 26 km above the sea level. Ozone layer acts as a shield and protects the earth's organism from the harmful effects of ultraviolet radiations of the sun. A low concentration of ozone is also found

in troposphere. The concentration of ozone is at about 10 mg/kg of air in the stratosphere. But its concentration changes in the stratosphere with the change in season. It is measured by Dobson Speedometer. Depletion of ozone layer begins due to air pollution. But it is mainly caused by chlorofluorocarbons, nitrogen oxide and hydrocarbons. Depletion of ozone layer has led to the formation of a big hole in the layer which was first detected in 1985 over Antarctica and later on above Arctic in 1990. Because of this the ultraviolet radiation can reach the earth directly and cause multiple health hazards and affects the food chain.

In the federal set-up of India the responsibility to formulate the government's response to environmental crisis lies on both central and state governments. Both central and state governments at various levels have responded by taking timely and appropriate measures for the prevention and mitigation of environmental crisis. Long term measures have been taken up. Increasing environmental crisis called for a nationwide response mechanism where in different roles and functions are assigned to different institutions at central, state and the district level. A number of NGOs are already working to create environmental awareness among people.

Impact of Culture on Society

The customs, traditions, attitudes, values, norms, ideas and symbols govern human behaviour pattern. The members of society not only endorse them but also mould their behaviour accordingly. They are the members of the society because of the traditions and customs which are common and which are passed down from generation to generation through the process of socialization. These common patterns designate culture and it is in terms of culture that we are able to understand the specific behaviour pattern of human beings in their social relations. Cultural ideas emerge from shared social life.

Culture is one of the most important and basic concepts of sociology. In sociology culture has a specific meaning. The

anthropologists believe that the behaviour which is meant is called culture.

In other words the behavior which is transmitted to us by someone is called culture. The way of living, eating, wearing, singing, dancing and talking is all parts of a culture. In common parlance, the word culture, is understood to mean beautiful, refined or interesting. In sociology we use the word culture to denote acquired behavior which are shared by and transmitted among the members of the society. In other words, culture is a system of learned behaviour shared by and transmitted among the members of a group.

Socialization helps to shape and define our thoughts, feelings, and actions, and it provides us with a model for our behavior. As children become socialized, they learn how to fit into and to function as productive members of human society. Socialization teaches us the cultural values and norms that provide the guidelines for our everyday life.

Culture may be defined as the beliefs, values, behavior, and material objects shared by a particular group of people. Culture is a way of life that a number of people have in common. Our culture is reflected in what we wear to work, when and what we eat, and how we spend our leisure time. Culture provides the framework within which our lives become meaningful, based on standards of success, beauty, and goodness. Some cultures value competition, while others emphasize cooperation. Our culture affects virtually every aspect of our lives. Culture is not innate; human beings create culture. Culture consists of a set of principles and traditions transmitted from generation to generation, yet because human beings have created it, culture is flexible and subject to change.

Human culture is linked to the biological evolution of human beings. The creation of culture became possible only after the brain size of our early ancestors increased, enabling humans to construct their natural environment for themselves. Because human beings are creative by nature, they have developed diverse, or different, ways of life. Cultural

diversity is the result of geographical location, religious beliefs, and lifestyles.

Culture is based on symbols, attaching significance to objects and patterns of behavior. Language is the most important expression of cultural symbolism. Sharing beliefs, thoughts, and feelings with others is the basis of culture, and language makes this possible. Language is also the most important means of cultural transmission. Language enables human beings to transmit culture not only in the present, but also from past to future generations. Language is probably the most powerful evidence of our humanity. According to two linguistic anthropologists, Edward Sapir and Benjamin Whorf, the language that we speak actually determines the reality that we experience. This Sapir-Whorf hypothesis states that we know the world only in terms of what our language provides, that language shapes culture as a whole. For example, while the English language has only one word for "snow," the Inuit language has different words that describe different types of snow. This occurs because distinguishing between, for example, falling snow and drifting snow is so important to the life of the Inuit.

Impact of Community on Society

Community is another fundamental concept used in sociology. Because human civilization grows and develops in the lap of community. It is a well known fact that an individual rarely exists alone. He always lives with his fellows in a group. It is also equally true that one can't be a member of all groups existing in the world. Hence an individual lives and establishes relations with those people who reside in a close proximity with him i.e. within definite territory. It is also obvious and natural that people residing in a definite area develop likeness, co-operation and fellow-feeling among themselves. As a result they share common customs, traditions, culture and develop common social ideas among themselves. This fact of common social living within a limited or definite geographical area gives birth to community.

But the origin and growth of community goes back to the origin of human civilization. Man has been living in community of

some sort since his arrival. Community is the original and first abode of human civilization. The human civilization itself reared up in community. During pre-historic era man was leading a nomadic or barbarian life and was wandering here and there for food and could not settle up anywhere. But when his mental horizon increased he learns the skill to collect food and other needs from a particular place mainly on river banks or fertile areas and permanently settled there. When a group of people or families lived together in a particular area which led them to share each other's joys and sorrows, as a result a pattern of common living is created which marked the origin of community life. Gradually community life expands with the creation of different socio-economic, cultural and political relations among the people of a particular area. This leads to the emergence of different social, political, economic and cultural institutions. As a result a full-fledged community was created.

However, the term community has been derived from two Latin words 'Com' and 'Munis' which means 'together' and 'servicing' respectively. It consists of a group of people with common and shared interests. But in common discourses the term community very often wrongly used such as racial community, caste community, religious community etc. Here the meaning of the term community differs from the one which is used in sociology. The term is also used both in a narrower and broader sense. In a narrow sense community refers to Hindu or Muslim community but in a broader sense community may refers to a nation or world community. It also refers to a village, a town or a tribal community.

When a group of individual or members of any group small or large live together and share a common life and have developed a strong sense of awe feeling among them they form a community. They enter into definite social, economic and cultural relations and have developed a sense of community consciousness which distinguishes them from others. A group of individuals or group of families living in Physical Proximity with each other in a definite geographical boundary constitutes a community. But to understand the meaning of the term

community we must have to give a look towards the definitions given by sociologists. But sociologists differ among themselves in their approach to the meaning of community. Some puts emphasis on area or ecological aspects where as others puts emphasis on psychological aspects.

Every community has its various needs and glaring problems. When the needs are met and the problems solved the standard of community rises higher. This progress goes on gradually and continually. On the contrary, a community which is unable to provide right type of education to its members, remains cramped up and stagnant with the result that its progress is blocked and stunted.

Community is an important informal and active agency of socialization. Just as the family and school have a great influence upon the child, much in the same way the community also modifies the behaviour of child through social contacts, group activities and group dynamics in such a way that he begins to participate in all the desirable activities of the community of which he is an integral part.

In fact, the child does not develop in the environment of his family alone, the environment of the community also moulds and modifies the behaviour of the child according to its ideas, ideals and goals. It is the miracle of community environment alone in which the child develops his language and standard of living. In brief, the community environment exerts its impressions upon the developing children in all perceptible and imperceptible ways. Since each community has its own culture, we find a great difference in the culture and behaviour patterns of children belonging to different communities.

The community organizes fairs, festivals, social conferences and many other religious functions. All these activities stimulate children to imbibe social ideas and a spirit of social service more and more with the result that they learn about the social customs, traditions and beliefs in a natural way. They offer the child an opportunity to participate in them and to acquire a firsthand knowledge of social life, social service and

social sense. They also learn the socially desirable values namely sympathy, co-operation, tolerance, sacrifice and adjustment. Not only that, through contacts with the other members of the community children also learn very deeply that duties and rights, freedom and discipline are greatly essential for the natural and wholesome development of their personality exerts a great influence of the social development of the children. Through socialization in the community, a person understands that rights involve duties and freedom implies restraint. It remains no secret to him that every member of the community is responsible for its good name and welfare. In short, we can say that community develops civic virtues in an individual and inculcates in him spirit of service, sacrifice and cooperation.

Impact of Globalization on Society

The term “Globalization” has been widely used in the last fifteen years. It is a controversial term and has been defined in several different ways. Globalization indicates that the world today is more interconnected than before.

Globalization in its basic economic sense refers to the adoption of open and unfettered trading markets (through lowering of trade barriers, removal of capital controls, and liberalization of foreign exchange restrictions). Large volumes of money movement, increased volumes of trade, changes in information technology and communication are all integral to a global world. There is also a significant movement of people from one country to another for trade and work. Such increases in the movement of goods, labor, and services have weakened national barriers and restrictions that are imposed by a nation state. Some identify a new emergence of a “global village.” In the past two decades, economic globalization has been the driving force behind the overall process of globalization.

Globalization is with positive as well as negative energies. Globalization is a double edged sword. Globalization is resulting positive changes in some areas whereas it is also causing negative changes in some areas. It is also creating the conditions of deprivation and destruction. For logical and scientific

evaluation of globalization, it is important to deliberate the both aspects to understand the impacts of globalization. Science, medical and other such invents are available for all. Today transnational organizations are establishing. People are connecting with the word through International Government Organizations and NGOs and developing a way for International Governance System.

Globalization is promoting the interaction between humanity and charitable implementations in large scale. Like Oxfam Grant, Human rights, Christian Grants etc. Along with this scientific and commercial organizations like International Association of Nutritional Sciences, International Sociological and Anthropological Association are spreading their thoughts and relationship globally. Globalization has many negative consequences too. Unemployment is increasing. It is advocated that multinational companies which are majorly operated by developed countries have continued the division of labour in colonial countries and using the raw material and cheaper labour from undeveloped countries. Developed countries have adequate data collection and information technology. It is used by the developed countries in production and financial investment. They also use it to send information to distant places, operate the finance of overseas countries and managing the multinational companies. Every moment a new picture is presented through internet, satellite, email and other means of communication. A new world of fashion is presented. This is creating new global conditions. A new taste is developing through cultural objects, food, costumes, music, architecture and film etc., which is promoting a new global behaviour and destroying the local identity. Impact of Globalization can be explained in following points—

- **Integration of world Economy:**

In today's world, globalization, open economy and free market system is implemented. Direct meaning of this is integration of world economy. World Bank, W.T.O (World Trade Organization) and different economic and commercial

organizations are controlling the economy of developing and undeveloped countries. Economic policy of developed countries is playing an effective role in it.

- **Common Currency:**

During Globalization integration of the currency is taking place. In 2001 in all countries of Europe has a common currency. It is named as "Euro". It has made currency exchange easier for all European countries. The problem of exchange of currency is solved. In November 2003 conference was organized of all SAARC countries. There issue was raised for a common currency for Asian countries. If it is implemented in future there will be a ray of hope for developing countries. Economy of developing and undeveloped countries is majorly based on agriculture. Major population is depends on it. It will be suicidal for these countries to exempt agriculture for the World. Whereas, there is a pressure for this. This is a negative aspect of economy integration. There are facts regarding it. In Kankun Conference held in December 2003 developing and undeveloped countries were pressurized to leave their agricultural fields. It was advocated that it will increase the Gross domestic Production (GDP). Gross Development Production rate (GDP) is determined by agricultural, industrial and employment. Most of the countries have accepted liberalization and open economy for industries and employment. But India, A major agricultural country has not opened its agricultural fields for the world. Constant economic pressures are there for this.

- **Integration of World Market:**

20th century was the end of Colonial regime in world. Colonial regime was vanished from many countries. Freedom fights were there for the same. First and second world wars were also during this period. Intense nationality was born from these national wars. Nationality is followed by Nation building. In order of nation building intense nationality re-established the national markets. During the decades of 1980, political Colonialism reborn as economic Colonialism. It was named as Globalization. Free market system, free economy, policy of Liberalization, modern

communication technology nourishes it to flourish. Today world market is integrating. Markets of most of the countries are open for the consumption of raw material from most of the countries. Both positive and negative results are revealed of it. Integration of world market has opened all markets to everyone. It has created sufficient opportunities for business and finance. Man power of developing and undeveloped countries has more prospects for employment and foreign exchange reserves are increased. It has negative results too. National policies are determined by the pressure of market. Markets direct interference is increasing in national issues. Multinational and transnational companies have a strong grip in market. Small and cottage industries are marginalized by marketplace. Participation of economically weak people in market is Insignificant. It has promoted unemployment and exploitation. Marketplace is dominating. Market is being creating according to the production through advertisement. It has led to consumerism. So human consciousness is asleep. Integration of Indian market with world market started in last decades. It was a flick to it on 26 May, 2004 when Government of India ended the Disinvestment ministry. Then on July 8, 2004, Finance minister made the provision for more foreign investments in budget. It has given a new shape to market integration.

C ONCEPT OF SOCIOLOGY AND SOCILOGY OF EDUCATION

Introduction

Studying society can hardly be claimed to be anything new; as far back as we have records, scholars and scribes have described and analyzed the social life shared by a people. Yet sociology as a discipline goes back in name and identity only to the early decades of the nineteenth century. Sociology grew at a time of new and creative social thought that transformed and modernized all of the social sciences. New specialized disciplines broke away from the long-established fields of history and philosophy. The French Revolution, which began in 1789, symbolized this dramatic break with political and social tradition. French social analyst Alexis de Tocqueville (1805-1895) declared that the changes in society brought about by the French revolution amounted to 'nothing short of the regeneration of the whole human race'. Huge factories, exploding cities, and a new spirit of individualism- these changes combined to make people aware of their surroundings. As the social ground trembled under people's feet, the new discipline of sociology was born in England, France and Germany-precisely where the changes were greatest.

The discipline of sociology emerged in response to the vast social upheaval which so radically changed the shape of society in Europe; the French Revolution, for one which marked the rise to political power of new middle classes, instead of aristocrats and kings, the Industrial Revolution, for another, which, together with capitalism, brought about industrial society.

The origins of these changes, just after the French Revolution, that thoughtful people began to realize just how revolutionary they were. Once under way the revolutionary transformation of society relentlessly altered the way everyone was to live.

People's daily range of personal experience became too limited in scope to provide them with sufficient familiarity with their own social world, for that world was growing to be vast and complex. Their world changed before their eyes even as they learned about it. People soon learned that they could not assume that their world would be the same as the world of their parents, or that the world of their children would be like their own. For many social thinkers the radical transformation of society produced both hope and anxiety. Political democracy and using standards of living were sources of hope. Yet there also emerged a deep anxiety over the future. Scholars recognized that an old order was gone, replaced by a new order of unfamiliar and uncertain features. Among a varied group of intellectuals in nineteenth century Europe, there developed a new consciousness about society, recognition of how revolutionary has been the change in human society, how uncertain had the future become. From such concerns as those, Sociology was born. Sociology has attempted to provide answers to questions generated about the old and new forms of society. The origin of Sociology, then, is rooted equally in two different though related tasks. If sociology emerged as a distinct social science from this process, many others besides sociologists engaged in the task. Auguste Comte (1798-1857), who is known as the father of sociology, recognized the absence of a general science that deals with society as a whole. Comte combined two terms 'Socius', Latin for society, and 'logos', Greek for studying and coined 'sociology' which literally means "study of society" Comte defined sociology as the abstract and theoretical science of social phenomena "subject to natural and invariable laws, the discovery of which is the object of investigation". Comte was startled by the destructive effect of the French revolution which, he believed, undermined the moral fabric of the community. He wanted to establish a new social

order based on what he perceived to be the moral community. The task of recreating a new social order required a new scientific discipline with objective laws. Thus was born sociology as a science of society.

Today sociologists are more apt to define sociology as the scientific study of society, its institutions, structures and processes. Typically, sociology is concerned with social interaction, social groups and social behaviour. Sociology is the study of individual in a social setting that includes group's organization, cultures and societies; and of the interrelation of individuals, groups, organizations, cultures and societies. Sociology is the study of individuals in a social setting. The social setting in which people live have been created by individuals throughout the course of history.

Meaning and Definition of Sociology

The word 'Samaj Shastra' in Hindi, is the translation of 'Sociology' in English. Sociology in English comprises two words, 'socio' and 'logy'. Socio means 'in relation to society' and 'logy' refers to 'knowledge or science'. Thus, the literary meaning of 'sociology' is the science relating to society which studies about the society. Society in this context refers to human society. Thus, sociology studies only about the human society. In order to understand the form of sociology in its entirety, it is essential to study the definitions given by different thinkers.

- **Abel:** Sociology is the scientific study of social relationships, their variety, and their forms, whatever affects them and whatever they affect.
- **Bennel:** Sociology is the science of the structure and functions of social life.
- **Bogardus:** Sociology is the science which attempts the interpretive understanding of social action.
- **Comte:** Sociology is the science of social order and social progress.
- **Cuber:** Sociology can be called the scientific branch of human relations.

- **Cuber:** Sociology may be defined as a body of scientific knowledge about human relationships.
- **Durkheim:** Sociology is the science of representation of collective mass.
- **Fairbanks:** Sociology is the name applied to somewhat inchoate mass of materials which embodies our knowledge of society.
- **Fairchild:** Sociology is the study of the relationships between man and his human environment.
- **Giddings:** Sociology in totality is the organized description of society and its factors.
- **Gillin and Gillin:** Sociology is the science which studies the interactions of human beings as a mass.
- **Ginsberg:** Sociology is the study of interaction, interrelation of human beings, their process and results.
- **Green:** Sociology is the synthesizing and generalising science of man in all his social relationships.
- **Hiller:** Sociology is the study of relations between individuals, their conduct and reference to one another and standard by which they regulate their association.
- **Johnson:** Sociology is the science that deals with social groups; their internal forms or modes of organization, the processes that tend to maintain or change these forms of organization and relations between groups.
- **Lundberg:** Sociology is a body of related generalizations about human social behaviour arrived at by scientific method.
- **Mciver and Page:** Sociology is the organized study of social relations. The web of social relations is called society by us.
- **Mitchell:** Sociology is a science for scientific social development.
- **Moor and Cole:** Sociology studies plural behaviour. By plural is meant that behaviour of individuals which is performed in relation to other individuals.
- **Ogbum:** Sociology is a body of learning about society. It is a description of ways to make society better. It is social ethics,

a social philosophy. Generally, however, it is defined as a science of society.

- **Park and Burgess:** Sociology is the science of collective behaviour.
- **Sorokin:** Sociology is the general science of the ordinary form of socio cultural events, their pattern and various end relations.
- **Ward:** Sociology is the science of society or of social phenomena.
- **Weber:** Sociology is that science which portrays analytical explanations of social activities.
- **Young and Mack:** Sociology is the scientific study of the structure of social life.'

From above we can say that sociology is concerned with human relationships. Thus Sociology may be roughly defined as a systematic study of the individual and society in an inter-acting and inter-learning relationship with each other. It is the study of social relationships. It studies the human behaviour in groups, the social structure and social phenomenon. In the study of sociology different interactions are involved.

Characteristics of Sociology

Sociology has its own unique characteristics. The following are the major characteristics of sociology -

- **Objectivity is possible in Sociology:** Like natural sciences, Sociology engages itself in objective analysis. Sociological insights are based on facts emerging from field investigation.
- **Sociology uses observation as a tool:** Sociologist studies social world as a social observer. The whole world is the laboratory of sociology. The sociologist applies fieldwork method in the understanding and interpretation of the human world.
- **Sociology describes cause-effect relationship:** Like natural sciences, sociology also traces the cause and finds answers to it. While studying family or population growth, sociology traces the relationship between family disorganization and divorce and population growth and poverty. Family

disorganization is the cause of divorce and population growth is the cause of poverty. Thus, sociology describes cause-effect relationship in social disorganization and population explosion.

- **Sociology makes accurate measurement:** Sociology, like natural sciences also accurately measures social phenomena or relationships. By using statistical method, socio-metric scale, scales of measurement sociology effectively and accurately measures social relationships.
- **Prediction is possible:** Like natural sciences, sociology does frame laws and attempts to predict more accurately. On the basis of cause-effect relationship, sociology can accurately predict about future. If there will be dowry in society then it will lead to suicide, poverty. Cuvier opines that this predictive value of sociology is improved day by day. As Sociology matures day by day, it predicts more accurately.
- **Generalization is possible:** The notion that generalization drawn by social sciences is not universal is proved wrong. Like natural sciences, sociology draws generalizations based fieldwork which is universally applicable. The concept of incest taboo-prohibited sex relationship among blood relatives is a universal truth.

Origin & Development of Sociology

Sociology is a relatively new academic discipline among the social sciences, which include economics, political science, anthropology, history and psychology. The ideas behind it, however, have a long history can trace their origins to a mixture of common human knowledge and philosophy. Sociology emerged as a scientific discipline in the early century, as a fundamentally new type of society based on new principles of social organization and new ideas of enlightenment. This led to a change in the mindset of people. Sociologists hoped not only to understand what held social groups together, but also to develop an antidote to the social breakdown. In terms of science, sociology pertains to social groups, their hierarchies or forms of organization. It combines functions which are inclined to maintain or modify these forms of organization and their inter-

group network. Sociology concerned with interactionitse. A social group is a system of social interaction. Sociology is interested in social relationships, not because they are economic, political religious, legal or educational but because they are social at the same time. Further, in sociology we do not study everything that happens in a society or under social conditions, but we study culture, social relationships, their specific forms, varieties and patterns. We study the combination of relations, how they build up smaller or greater systems and how they respond to changes and changing demands or needs.

Auguste comte invented the term 'sociology' in the year 1780. He was a French philosopher and sociologist. Comte attempted to combine all the faculties of mankind, including history psychology and economics. His own pattern of sociology was official of the 19th century; he put across the theory that every man had experienced the same distinct historical stages and that the success of this progress was the solution to every social ill. Sociology would lead social sciences in future. Comte defined sociology as the science of social phenomena, subject to natural invariable laws, the discovery of which is the object of investigation. He advocated for sociology to be used as a positive method as in natural sciences. He further believed that social evolution went and with progress, in accordance with the law of three stages. These three stages are – the theological-military, the metaphysical-legalistic and the positive-industrial laws.

According to Comte's hierarchy of sciences, sociology occupies the summit. This is because it is considered to be the most complex of sciences, as it deals with humanity. The systematic study of society gained prominence due to the upheavals caused by the French and industrial revolutions. The intellectual community of that time attempted to analyze and establish reasons for these rapid changes. So the study of sociology emerged as a distinct discipline dealing with social order and change.

Although all social sciences study different aspects of social life, but the approach of sociology is distinct. It is a more

detailed picture explaining why things are the way they are. sociology has also been labelled as a 'debunking science' because a sociologist is interested in looking beyond the commonly accepted meaning of social phenomenon and understands reality as a social construction; that is how reality gets established is the way we understand it. Peter Berger argued that 'sociology is a distinctive way of thinking, a particular awareness of the nature of social life, willingness to accept the superficial and the apparently obvious'.

Emile Durkheim was a pioneer in demonstrating scientific methodology in sociology. In his most acclaimed work, Rules of Sociological Method (1897), he emphasized on the methodology that he has described in his book Suicide (1897). The discipline of sociology appeared in many universities in the 1890s. Urbanization and industrialization were several social issues and the sociologists of those times were trying hard to find a scientific solution. However, they did not succeed. It was their strong belief that sociology was the key to the scientific growth of the society. Later, sociology emerged as a branch of scientific knowledge with theories resulting from scientific inferences, rather than mere guesswork or comments that were based on impressions.

Nature of Sociology

On a broader platform, sociology is the study of human interactions, their conditions and consequences. It is a science that comprises investigative techniques which are objective and systematic. It gives rise to the evolution of the social truth that is based on empirical evidence and interpretation. However, it cannot be directly based on natural sciences, since human behaviour is a unique phenomenon. It also differs from natural sciences such that the contents of natural sciences are constant while human behaviour exhibits variations and flexibility. Sociology as a branch of knowledge has its own unique characteristics. it is different from other sciences in certain respects. Analysis is of internal logical characteristics helps one to understand its main nature -

- **Sociology is a Social Sciences dealing with Social System and Process:** Sociology which focus on various aspects of human behaviour in the social world. We cannot predict human behaviour with absolute certainty or formulate principles and laws which are universally valid.
- **Sociology is a General Social Science that deals with society as a whole:** Sociology deals with big picture, the larger society, as well as the relationship among different aspects of society and the inter-connection between each of the parts and the society as a whole.
- **Sociology is a Pure Science, not an Applied Science:** Sociology is concerned with the acquisition of knowledge about society, knowledge that can be used for the betterment of society. The sociological knowledge we acquire about society will be a valuable tool for social workers who want to build a better society. Sociology is a science of society that investigates social relationships, institutions and behaviours' and attempts to formulate some general principles.
- **Sociology is relatively an Abstract Science:** Sociology is more concerned with the form of human events and their patterns. It is not interested in concrete-manipulation of human events.
- **Sociology is generalizing and not a particularising or individualizing science:** Sociology does not study each and every event that take place in society. It tries to find out the general laws or principles about human interaction and association, about the nature, form, content and structure of human groups and societies. Sociology tries to make generalization on the basis of study of some selected events.
- **Sociology is a Categorical and not Normative Discipline:** Sociology does not make any kind of value judgements. Sociology is ethically neutral. As a science, sociology is necessarily silent about questions of value.
- **Sociology is an Independent Science:** Sociology has now emerged into an independent science. As an independent science it has its own field of study, boundary, methods and concepts.

- **Sociology is both a Rational and Empirical Science:** As an empirical science sociology stresses on experience and the facts that result from observation and experimentation. Sociologists employ a wide variety of techniques to collect and analyze data of human experience. As a rational science it gives importance to reason and theories result from logical inference.

Scope of Sociology

Scope means the subject matter or the areas of study or the boundaries of a subject. What we have to study in a particular subject is known as its scope. Every science has its own field of inquiry. It becomes difficult to study a science systematically unless its boundary or scope is determined precisely. Sociology as a social science has its own scope or boundaries. But there is no one opinion about the scope of Sociology. However, there are two main schools of thought regarding the scope of Sociology – Specialistic or Formalistic School and (2) Synthetic School. There is a good deal of controversy about the scope of Sociology between the two schools.

1. **Specialistic School:** The supporters of this school of thought are George Simmel, Vierkandt, Max Weber, Von Wiese, Small and F. Tonnies. They believe that Sociology is a specific, pure and independent science and thus its scope should be limited.
2. **Synthetic School:** The supporters of synthetic school are the sociologists like Durkheim, Ginsberg, Comte, Sorokin, Spencer, F. Ward, and L.T. Hobhouse. According to this School Sociology is closely related with other social sciences. It is a synthesis of social sciences. Thus its scope is very vast.

Subject Matter of Sociology

Sociology is a distinct science with its own subject matter. It has by now been able to establish itself as a distinct science concerned with the scientific study of society. It has accumulated a body of knowledge about society. It has been said surprisingly enough by some critics that sociology does not have a subject matter of its own. There is no special field of sociology since its subject matter has been parcelled out to a number of social

science like political science, economics, psychology, anthropology, and history etc. Another criticism against sociology is that it borrows from other social sciences. It is argued that sociology is a hotch-potch of different social sciences.

It may be stated here that these arguments are totally incorrect and need no consideration. Today sociology is not only a distinct science with subject matter of its own but it has also acquired that high status which entitles it to be called the "mother of all social sciences". Sociology has a distinct position among other social sciences.

Sociology is a special kind of abstraction, it has its own perspective and its own system of explanation of human behaviour. While discussing the position of sociology among other social sciences, MacIver has rightly remarked that the social sciences have the spheres within sociology just as associations have the spheres within community.

Sociology has produced a great deal of valuable information's about social institutions such as family, property, church and State; about social traditions, about social processes, about social classes, about changes in social habits, customs and fashions; about social control, about crime and suicide. None of these topics is adequately treated elsewhere. Sociology, no doubt, borrows" its subject matter from other social sciences, but it gives this subject matter completely a new form. Sociology adopts completely different system of explanation of subject matter. Sociology borrows raw materials, applies a technique and creates what is called society and a distinct discipline to study its structure and processes. In the words of Motwani, "Sociology like an edifice is both the principle of coordination of facts of social life into an organic whole and also an independent science, the end result of such integration".

Sociology is a science with its own subject matter, 'social life as a whole' and deals with more general principles underlying all social phenomena. Social phenomena is the subject matter of sociology. The basic social phenomena, the unit for sociological analysis is commonly identified as interaction between two or more human beings. Where there is interaction,

the participants are said to be in social relationship. Human interaction and interrelation become the subject matter of sociology.

- Sociologist seeks to provide an analysis of human society with a sociological perspective
- Sociology has been concerned with the study of fundamental bases of social life such as social relationships, personality, culture, social groups, institution, association community and social system.
- Sociology has given sufficient attention to the study of the origin, development structure and functions of wide variety of social institutions and organization both micro and macro level.
- Sociology has given importance to the study of social interaction in everyday life in different socio-cultural and historical perspective.
- Sociology has placed high premium on the method of research. Research in Sociology is becoming more and more rational and empirical. Sociologists have sought the application of both qualitative and quantitative scientific methods in sociological research to go beyond surface level understanding of our social lives in a better and new way.
- Sociology is a fast growing discipline. It has several specialized areas of enquiry. Each of which may employ its own approach, method and techniques. Sociology of education, Sociology of Gender, Sociology of Media, Sociology of work and Leisure, Sociology of Consumption etc are the few among them.

Branches of Sociology

Sociology is broadly defined as the study of human society. Society is vast and complex phenomenon and therefore it is generally debatable that which part of society should be studied by sociology. There is a great degree of difference of opinion regarding the definitions, scope and subject matter of sociology. According to Durkheim sociology has broadly three

principal divisions which he terms as social morphology, social physiology and general sociology. Social morphology covers the geographical settings, the density of population and other preliminary data which is likely to influence the social aspects. Social physiology is concerned with such dynamics processes as religion, morals, law, economic and political aspects, each of which may be the subject matter of a special discipline. General sociology is an attempt to discover the general social laws which may be derived from the specialized social processes. This is considered by Durkheim as the philosophical part of sociology.

Max Weber combines two schools of thought – i.e. historical and systematic and he adds something more. His analysis with regard to relations between economics and religion enables him to use both historical as well as systematic method. The sociologies of law, economics and religion are the special sociologies which are part of both systematic and historical methods of study.

According to Sorokin, Sociology can be divided into two branches- General Sociology and special sociology. General sociology studies the properties and uniformities common to all social and cultural phenomena in their structural and dynamic aspects. In the structural aspect sociology studies various types of groups and institutions as well as their inter-relations to one another. In the dynamic aspect sociology studies various social processes like social contact, interaction, socialization, conflict, domination, subordination etc. Special sociologies study a specific socio-cultural phenomenon which is selected for detailed study. According to Sorokin, some of the most developed sociologies are Sociology of population, rural sociology, sociology of law, sociology of religion, sociology of knowledge, sociology of fine arts and many others.

- **Historical Sociology:** It is the study of social facts and social groups. It studies the background of any social events. How and when different social groups or organizations originated? Eg. The history of Hindu, Roman, Greek, etc. and other major civilizations were studied by P.A. Sorkin.

- **Sociology of Knowledge:** The newly emerged branch of sociology indicates that our knowledge is the product of social phenomena. This means our knowledge is always influenced by society. The economic religious political and other interests save the human belief and idea.
- **Criminology:** This branch of sociology studies the criminal behavior of individuals or groups. Origin of crime its types nature, causes as well as law, punishment, police, etc. come under this study, the efforts for the improvement is also studied. Different organizations establish to control the crime as well as their role also come under its study.
- **Sociology of Religion:** This branch studies the structure of the religion in social system as no society is free from the influence of it. It analyses the social behavior of human beings. It also studies the religious constitutions and their role in the society. Auguste Comte, Emile Durkheim, Herbert Spencer did the study of elementary forms of religious life.
- **Sociology of Economy:** This branch of sociology studies production, distribution, consumption and exchange of goods and services. This branch also studies the economic activities of the society in which the focus is given about the socio-cultural factors.
- **Rural Sociology:** This branch of sociology studies the way of life of rural people as the rural population is higher than the urban. The patterns of life such as behavior, belief, culture, tradition norms, values, etc. are totally different than of urban people. So, it studies the rural society in scientific way. It also studies rural life, social institutions, social structure, social processes, etc. of the rural society.
- **Urban Sociology:** This branch of sociology studies the way of life of urban people. It gives information about the social organizations and institution of urban society as well as social structure and social interaction. It also studies the social pathology of urban society such as discrimination, crime, corruption, robbery, beggary, loot, theft, unemployment, prostitution, environmental pollution, etc.

- **Political Sociology:** This branch of sociology studies different political moments of the society. It includes the study of different political ideology (view), their origin, development and functions. In this study, different political parties are considered as social institutions. Various activities and behavior of political parties are studied in this branch.
- **Sociology of Demography:** Demography is a scientific mathematical and statistically study of population. It studies about size, situation, composition, density, distribution, and measurement etc. of the population. In this branch of sociology, we study the distribution of human population with the analysis of population change in sociological perspectives. It also finds out the determining factors of population change and its trend.
- **Sociology of Law:** Sociology of law and legal system are considered as the part of society, as social institution. Law is one of the very important means of social control. Law is related with other different social sub systems. Such as economy, nature of distribution, authority, structure of family kinship relationships, etc.
- **Industrial Sociology:** This branch of sociology is concerned with the industrial relationship of the human beings. It studies the different industrial organizations and institutions. As well as their interrelationship and links with other various institutions of society.

Importance of Sociology

In all ages and human times ever since our erect and restless species appeared upon the planet, men have been living with others of their kind in something called societies. Prior to the emergence of sociology the study of society was carried on in an unscientific manner and society had never been the central concern of any science. It is through the study of sociology that the truly scientific study of the society has been possible. Sociology alone studies social relationships, society itself. Sociology is interested in social relationships not because they are economic or political or religious or legal but because they

are at the same time social. Sociology study how the relations combine, how they build up smaller or greater systems and how they respond to changes and changing needs or demands. Therefore the study of sociology is essentially analytical. Sociology because of its bearing upon many of the problems of the present world has assumed such a great importance that it is considered to be the best approach to all the social sciences. Giddings have rightly pointed out, 'Sociology tells us how to become what we want to be.'

- **Sociology studies society in a scientific way:** Before the emergence of sociology there was no systematic and scientific attempt to study human society with all its complexities. Sociology has made it possible to study society in a scientific manner. This scientific knowledge about human society is needed in order to achieve progress in various fields.
- **Sociology throws more light on the social nature of man:** Sociology delves deep into the social nature of man. It tells us why man is a social animal, why he lives in a group, communities and societies. It examines the relationship between individual and society, the impact of society on man and other matters.
- **Sociology increases the power of social action:** The science of society assists an individual to understand himself, his capacities, talents and limitations. It enables him to adjust himself to the environment. Knowledge of society, social groups, social institutions, associations, their functions etc. helps us to lead an effective social life.
- **Sociology studies role of the institutions in the development of the individuals:** It is through sociology that scientific study of the great social institutions and the relation of the individual to each is being made. The home and family, the school and education, the church and religion, the state and government, industry and work, the community and association, these are institutions through which society functions.

- **Study of sociology is indispensable for understanding and planning of society:** Society is a complex phenomenon with a multitude of intricacies. It is impossible to understand and solve its numerous problems without support of sociology. It is rightly said that we cannot understand and mend society without any knowledge of its mechanism and construction.
- **Sociology is of great importance in the solution of social problems:** The present world is suffering from many problems that can be solved through scientific study of the society. It is the task of sociology to study the social problems through the methods of scientific research and to find out solution to them.
- **Sociology has drawn our attention to the intrinsic worth and dignity of man:** Sociology has been instrumental in changing our attitude towards human beings. In a specialized society we are all limited as to the amount of the whole organization and culture that we can experience directly.
- **Sociology has changed our outlook with regard to the problems of crime:** It is through the study of sociology that our whole outlook on various aspects of crime has changed. The criminals are now treated as human beings suffering from mental deficiencies and efforts are accordingly made to rehabilitate them as useful members of the society.
- **Sociology has made great contribution to enrich human culture:** Human culture has been made richer by the contribution of sociology. The social phenomenon is now understood in the light of scientific knowledge and enquiry. According to Lowie most of us harbor the comfortable delusion that our way of doing things is the only sensible if not only possible one.
- **Sociology is of great importance in the solution of international problems:** The progress made by physical sciences has brought the nations of the world nearer to each other. But in the social field the world has been left behind by the revolutionary progress of the science.

Relationship among Sociology and other Subjects

Sociology is a science of society. As a social science it attempts to study social life as a whole. But for the understanding of social life as a whole sociology requires the help of other social sciences which studies a particular aspect of society. Economics studies the economic aspects whereas political science studies political aspects. Hence it is obvious that other social sciences are closely related to sociology. Sociology is considered as the mother of social sciences. Hence there exists a very close and intimate relationship between Sociology and other social sciences. For our precise understanding of the relationship between sociology and other social sciences we have to discuss them individually, which are discussed below –

Sociology and Philosophy

Sociology means the study of society on a generalized or abstract level. In an empirical science, the generalizations concerning a specified field of inquiry are drawn from facts observed in that field or in closely related fields these generalizations are drawn without assuming neither asserting nor denying any knowledge on a level of higher abstraction concerning reality as a whole all propositions that constitute an empirical science from a self – sufficient system. No proposition is allowed to play a role in the system if it contains knowledge which is not empirical. In other words, it is not formulated under the limitations just stated. On the contrary, philosophy is primarily an attempt to understand reality in its totality. From a multitude of observed facts, the philosopher proceeds to certain ultimate principles which, taken together, attempt to explain reality as a whole. Thus, whereas the sociologist explains society in terms of acts observed in society and explanation he gives to total reality. The latter can speak of first causes, supreme values, and ultimate ends, the sociologist is not entitled to do so.

Modern philosophy and sociology came into existence during one time period to explain the social crisis of Europe in the 19th century. Sociology aimed, to be in with, to provide a social doctrine that would guide social policy. This aim has now

been abandoned. Even then some links exist between sociology and philosophy. First, there is a philosophy of sociology in the same sense as a philosophy of science: that is an examination of the methods, concepts and arguments used in sociology. Secondly, there is a close relationship between sociology and moral and social philosophy the subject matter of sociology is human social behavior as guided by values: moral and social philosophy studies values and the sociologists study values and human valuation as facts. On occasions, the sociologists are made to distinguish between fact and value. It is only by some training that social philosophy becomes competent to distinguish between fact and value. Thirdly, it can be said that the study of sociology leads to philosophical quest.

Durkheim thought that sociology has to necessarily contribute to a renewal of philosophical questions. This made him indulge in some epistemological discussions, a branch of philosophy. Karl Mannheim argued that sociology of knowledge had implications for epistemology. Both of them thought that sociology can make a direct contribution of philosophy. But this is an incorrect approach. Epistemology is the basis of the sociology of knowledge not vice versa. It can also be said here that while sociology leads on to philosophical reflections, much of it also begins there. Sociological research will become trivial if it ignores the larger problems of social life which are coordinated in philosophical world-reviews and in social doctrines. The stimulating character of early Marxism in social research was to a great extent due to the fact the Marxism was not only a sociology theory but also philosophical base was helpful for social research. Active participation in social movement and commitment to a social doctrine helped Beatrice Webb in her social research. In brief, although each social science, including philosophy, has its own specific area of study, there is a growing collaboration and faster cross fertilization among them. The unity of social science is best conceived as a unity of methods and of conceptual segments but not as a universal history.

Sociology and Political Science

As a mother of social sciences Sociology has close and intimate relationship with all other social science. Hence it has close relationship with political science as well. Their relationship is so close and intimate that led G.E.C. Catlin to remark "Political Science and Sociology are two faces or aspects of the same figure." Similarly other scholars could not find any difference between the two disciplines. Sociology is a Science of society. It is a science of social groups and social institutions. It is a general science of society. It studies human interaction and inter-relations their conditions and consequences. Political Science is a science of state and Government. It studies power, political processes, political systems, types of government and international relations. It deals with social groups organized under the sovereign of the state.

Sociology depends on political science. In the words of Morris Ginsberg, "Historically Sociology has its main roots in politics and philosophy of history." Sociology greatly benefited by the books written by political scientists like Plato, Aristotle and Kautilya such as The Republic, The Politics and Arthashastra respectively. Each and every social problem has a political cause. Political Science is a part of sociology. Hence sociology depends on political science to comprehend itself. To understand different political events sociology takes the help from political science. Sociology to draw its conclusions depends on political science. Any change in the political system or nature of power structure brings changes in society. Hence Sociology takes the help of political science to understand the changes in society. Hence both are inter-dependent.

Similarly political science also depends on Sociology. Political Science is a part of sociology. To understand the part it is necessary to understand the whole. Almost all political problems have a social cause and for the solution of these political problems political science takes the help of sociology.

Sociology and History

As a mother of social sciences sociology has close and intimate relationship with all other social sciences. Accordingly it has close relationship with history. Relationship between the two is so close and intimate that scholars like G. Von Bulow have refused to acknowledge sociology as a science distinct from history. Sociology is the science of society. It is a study of systems of social action and their inter-relations. Sociology is a science of social groups and social institutions. History studies the important past events and incidents. It records men past life and life of societies in a systematic and chronological order. It also tries to find out the causes of past events. It also studies the past political, social and economic events of the world. It not only studies the past but also establishes relations with present and future. That is why it is said that "History is the microscope of the past, the horoscope of the present and telescope of the future.

However, both the sciences are closely inter-related and interdependent on each other. Both study the same human society. Their mutual dependence led G.H. Howard to remark that, "History is past Sociology and Sociology is present history." Both takes help from each other. At the same time one depends on the other for its own comprehension. History helps and enriches Sociology. History is the store house of knowledge from which Sociology gained a lot. History provides materials sociologists use. History is a record of past social matters, social customs and information about different stages of life. Sociology uses this information. Books written by historians like A. Toynbee are of great use for Sociologists. To know the impact of a particular past event sociology depends on history. Similarly Sociology also provides help to history and enriches it. A historian greatly benefited from the research conducted by Sociologists. Historians now study caste, class and family by using sociological data. Sociology provides the background for the study of history. Now history is being studied from Sociological angle. Every historical event has a social cause or social background. To understand that historical event history

need the help from Sociology and Sociology helps history in this respect. Sociology provides facts on which historians rely on.

Thus history and Sociology are mutually dependent on each other. History is now being studied from Sociological angle and Sociology also now studied from historical point of view. Historical sociology now became a new branch of Sociology which depends on history. Similarly Sociological history is another specialized subject which based on both the Sciences.

Sociology and Geography

It has been realized from ancient times that Geography has a great impact on human society, the influences of geographical conditions on human society are predominant and that there is a close relationship between physical conditions and social phenomena. Geographical environment as defined by MacIver consists of those conditions that nature provides for man. It includes the earth surface with all its physical features and natural resources, the distribution of land and water, mountain and plains, minerals, plants and animals, the climate and all the cosmic forces, gravitational, electric, radiational that play upon the earth and affect the life of man.

There is no denying the fact that there is a correspondence between physical conditions and modes of living e.g., inhabitants of tropical regions exhibit characteristic differences from those of temperate or of Arctic regions: the seafarer is typically distinct from the inlanders. One can also observe the differences between the modes and exigencies of human life in mountains, in the plains and by the seaboard, in the desert and in the forest. Some of the thinkers have attributed a dominant role to Geography, regarding it as the primary determinant of wealth and health, the size or energy of populations, of their customs and social organizations, of their creeds and philosophies. The relationship between man's physical environment and his social life has led to a geographical school of Sociology. One of the pioneers of modern social geography was a Frenchman Le Play who in his important study of European workers had developed the thesis that locality determines work

and thus has a great influence on the economic organization of the family and this social institutions of the people.

The emphasis of Le Play and his successors upon the relationship between the characteristics of the physical environment and social development has influenced the sociologists at other places also. The Regional School of American Sociology under the leadership of Howard W. Odum and his colleagues has been seeking the interaction between man's physical environment and man's social life. The writers of this school have thus added tremendously to our knowledge of the role of geography in man's development. They have made us aware of the inter-play between climate and topography and the various aspects of the physical environment on the one side and the political and economic, technological and cultural phenomena on the other.

But we should not lay too much stress on geographical factors determining the social life in a particular region. It is not necessary that similar environments should produce similar cultures. We have even in primitive societies different occupations being followed by different people in the same regional setting. The geographical environments alone never explain the rise of a civilization. The growth of civilization changes and minimizes the direct influence of local geographical conditions. Many of the occupations of the modern man have no relation to the geographical environments.

As the social heritage grows the immediate geographical factors would assume a less determinant role in the interpretation of society. Man has assumed great control over natural factors so that the overall influence of geographical forces is no longer overpowering.

Sociology and Economics

Sociology is mother of all social sciences. Hence it has close relationship with all social sciences and so also with Economics. The relationship of sociology with economics is very close, intimate and personal. There exists close relationship between these two because economic relationships bear a close

relation to social activities and relationships. Likewise social relationships are also affected by economic relationships. Economic activities to a great extent are social activities. Hence both are mutually related.

Sociology is a science of society. It is concerned with the association of human beings. Sociology is the study of human interactions and inter-relations their conditions and consequences. But Economics deals with economic activities of man. It is a science of wealth and choice. According to Prof. Robbins Economics is a social "science which studies human behavior in relation to his unlimited ends and scarce means which have alternative uses." It is concerned with the activities of man such as production, consumption, distribution and exchange. It also studies the structure and functions of different economic organizations like banks, markets etc. It is concerned with the material needs of man as well as his material welfare.

However, there exists a great deal of inter-relationship between these two sciences. Both are interdependent and inter-related with each other. Because of this inter-relationship Thomas opines that, "Economics is, in fact, but one branch of Sociology." Similarly Silverman opines Economics is regarded as offshoot of sociology which studies the general principles of all social relations. Economics takes the help of Sociology. For its own comprehension economics takes the help of sociology and depends on it. Economics is a part of Sociology hence without the help from sociology economics can't understand itself completely. Economics is concerned with material welfare of man which is common welfare.

Economic welfare is a part of social welfare. For the solution of different economic problems such as inflation, poverty, unemployment etc. economists takes the help of sociology and takes into account the social events of that particular time. At the same time society controls the economic activities of man. Economics is greatly benefited by the research conducted by Sociologists like Max Weber, Pareto etc. Some economists also consider economic change as an aspect of social

change. Economic draws its generalization basing on the data provided by Sociology. Thus economics cannot go far or develop without the help of Sociology.

Similarly Sociology also takes the help from economics. Economics greatly enriches sociological knowledge. An economic factor greatly influences each and every aspects of social life. Economics is a part of sociology hence without the help of economics we can't understand sociology properly.

Knowledge and research in the field of economics greatly contributes to sociology. Each and every social problem has an economic cause. Marx opines economic relations constitute the foundation of Society. Economic factors play a very important role in every aspect of our social life that is why Sociologists concerned with economic institutions. For this reason Sociologists like Spencer, Weber, Durkheim and others have taken the help from economics in their analysis of social relationships.

Sociology and Psychology

Sociology is a science of society. Hence it is closely related to other social sciences and so also with psychology. Sociology and Psychology are very closely interlinked interrelated and interdependent. Relationship between the two is so close and intimate that Psychologist like Karl Pearson refuses to accept both as special science. Both depend on each other for their own comprehension. Their relationship will be clear if we analyze their inter-relationship and mutual dependency. Sociology is a science of social phenomena and social relationship. It is a science of social group and social institutions. It is a science of collective behavior. It studies human behavior in groups. But psychology is a science of mind or mental processes.

It is a science of human behavior. It analyses attitudes, emotions, perception, process of learning and values of individuals and process of personality formation in society. In the words of Thouless, 'Psychology is the positive science of human experience and behaviour.' Sociology receives help from Psychology. Psychology is a part of sociology hence without the

help from Psychology Sociology can't understand itself fully and properly.

There are many psychologists like Freud, MacDougal and others who have enriched Sociology in many respects. They opine that the whole social life could be reduced finally to psychological forces. Each and every social problem and social phenomenon must have a psychological basis for the solution of which sociology requires the help from psychology. A new branch of knowledge has developed with the combination of sociology and psychology which is known as social psychology.

Similarly, psychology depends on Sociology to comprehend itself fully. Psychology also requires help from sociology in many cases. As human mind and personality is being influenced by social environment, culture, customs and traditions hence psychology takes the help from Sociology to understand this. To understand human nature and behaviour properly psychology depends on sociology. There are many Psychological problems which must have a Social Cause. Psychology requires the help from Sociology to understand these social problems. A research in Sociology richly contributes to psychology. Contributions and theories of many Sociologists also are of great help to Psychologists.

Thus Sociology and Psychology are mutually dependent on each other. One can't comprehend itself without the help from others. Besides there are some common areas of study such as social disorganization, public opinion etc. which are being studied by both Sociologists and Psychologists. Social Psychology a branch of Psychology is developed with the combination of the two. In the words of Kretch and Crutchfield Social Psychology is the science of behaviour of the individuals in society.

Sociology and Anthropology

Sociology is the mother of all social sciences. Hence it has close and intimate relationship with Anthropology. The relationship is so close that Anthropologists like A.L. Kroeber consider Sociology and Anthropology as twin sisters. They often appear as two names for the same subject. R. Redfield

recognizes the closeness between these two social sciences. Sociology is a science of society. It studies behavior of man in groups. The term Sociology has been derived from the Latin word 'Socius' means society, companion or association and the Greek word 'logos' means study or science. Hence, Sociology is concerned with the association of human beings. It is a science that deals with social groups.

Similarly the term Anthropology is derived from two Greek words 'anthropos' meaning man and 'logos' meaning study or science. Accordingly anthropology means study of man. As a science of man it deals with man, his works and behavior. Anthropology studies the biological and cultural development of man. Archeology studies cultures of pre-historic period. This study facilitates sociologists to make a comparative study of present social structure. It is concerned with the early periods of human existence. It reconstructs the origin, spread and evolution of culture by examining the remains of the past societies. Social anthropology deals with the behaviour of man in social institutions. Social anthropology and sociology are one and the same. Evan Pritchard considers social anthropology as a branch of Sociology.

Sociology and Ethics

Ethics is the science of morality. It is concerned with the moral rightness and wrongness of human action. Ethics and Sociology are intimately related to each other. Man is a social being. He acquires moral standards notions of right and wrong as a member of a social group. In other words, it is the society which influences the mental and moral development of the individual and it is the individual who in return seeks to conform his actions to the moral standards of his social group. Thus the real significance of moral life lies amidst a social group or in society.

Sociology is primarily concerned with the study of the social groups and it investigates into all aspects of human life – economic, political, religious, moral and cultural. Ethics throws light on the moral life of the primitive individuals and institutions. This provides a background of human conduct and

may thus serve a good purpose for contrasting and comparing the moral conduct of the modern life with that of the primitive man. Further, the personal good of the individual must at the same time be in harmony with the general good of the society as a whole.

It is here that both Sociology and Ethics come close to each other. This close relationship between the two has induced some ethical thinkers to regard Ethics as a branch of Sociology. Charles A. Ellwood rightly remarks, "It is the business of sociology to furnish a foundation for scientific ethics and on the other hand, it is the business of ethics to take the ethical implications which a scientific knowledge of human society affords, develop them, criticize and harmonize them. An ethics worked out upon the basis of the knowledge furnished by the sciences will make a larger use, therefore, of sociological knowledge than of any other form of scientific knowledge."

But the two sciences also differ in some essential aspects. Firstly, Sociology is a positive science, while Ethics is a normative science. Sociology studies institutions, customs and manners as they are or have been while Ethics looks upon them as they ought to be. Secondly, Sociology studies men and their social relations collectively while Ethics studies men individually as moral agents of the society. Thirdly, Sociology is merely speculative and has no practical bearing on any field of social life. Ethics, on the other hand, has some practical bearing on our conduct. It seeks to formulate the rules of conduct which all people should observe. Fourthly, Sociology employs mainly historical method in the investigation of its problems. Ethics, on the other hand, seeks to explain human conduct with reference to an end or ideal.

Finally, while Sociology is concerned- with the study of progress of social groups from the point of view of time, Ethics is concerned with the progress of society from the point of view of morality.

Sociology and Jurisprudence

Jurisprudence is the science of law. It is concerned with the study of the entire body of legal principles. Jurisprudence and

Sociology are intimately related to each other. Sociology is the study of man in society. Law controls and regulates actions of human beings in society and it is, therefore, a subject of great importance for the sociologists. There is, however, difference of approach of a sociologist and of a lawyer to the subject of law. A lawyer is concerned with the rules that men ought to obey; he is not interested in knowing how and to what extent these rules govern the behaviour of ordinary citizens.

A sociologist, on the other hand, is interested in law as a social phenomenon. His chief concern is not with the rules themselves but with whether they are observed or not and in what way. A sociologist's study of law from this angle has been given title of Sociology of Law or Sociological Jurisprudence. Criminology and Penology are its important branches. Criminology is concerned with the systematic study of crime and criminal behaviour from the social point of view. Penology studies the effects of various penal systems of punishment and the efficacy of reform and rehabilitation schemes in changing criminal behaviour.

These branches of Legal Sociology have rendered great service to the law makers and law executors by adding to their knowledge how the laws actually work and how the crime can be effectively dealt with. Sociology has thus shed considerable light and understanding on the various problems that the society has to solve, particularly, from the point of view of Criminal Jurisprudence. Consequently Jurisprudence has assumed a new meaning that laws are to be made for men and the law makers and its executors are to take into consideration the human and the social aspect while making or executing it.

Sociology and Biology

Biology is the science of man's biological development, his sexual, anatomical and personal peculiarities. It tells us how man's body and mind evolved, how his system reacts to the outside world and what part his physical constitution plays in the overall build up of his whole being.

Sociology is the study of human interaction and interrelation. According to N. G. Muller, "Our ideas of what sort of progress is possible or desirable for man must depend in part at least upon our views of his nature, his manner of origination, the method by which changes have occurred and can occur in him and the relation which he bears with the rest of nature."

It is not possible to determine the modes and limits of man's social progress without being acquainted with his physical capacities and limitations. According to Mischa Titiev, "It is impossible to gain a full understanding of man's culture without knowing something of his biology." Darwinian Theory of evolution has been very useful in sociology. Spencer, a leading sociologist, explained his theory of the evolution of society on the principle of natural evolution. Human ecology is based upon biological ecology. Genetics, which is of major importance in Sociology, is an important branch of biology.

In knowing the effects of heredity upon man's behaviour much help is sought from biology. Knowledge of biology is also essential for understanding the problems concerned with marriage and family. Sociology on its part inspires biology to search knowledge in new directions, for example, the need to limit the population has led to search for the means of birth control.

However, biological principles should not be indiscriminately applied to sociology. In this regard Ginsberg writes, "Biological factors are clearly of importance to the students of society, since the unit of society is a living organism. Great confusion has, however, resulted from the too facile application of biological categories to social facts, and in particular, a tendency to overemphasize the purely racial factors in social evolution or change."

Relationship between Education and Sociology

Sociology and Education as two branches of knowledge, concerned essentially with man and his life. Relationship between sociology and education has always been a subject of debate. Education and sociology are mutually interrelated and

interdependent disciplines. They are so closely intertwined and interconnected that their subject matter and method of study are often overlapped to a great extend. All societies have their own ways and means of meeting this need. Education as a process has come to stay as an effective means of meeting this need. Education does not only transmit the past cultural heritage, it is meant to help in the reconstruction of our modes of living. It may help in developing new social patterns in the areas of health, leisure, vocation and family life. Reconstruction and adaptation are necessary but of scientific developments, industrialization and technological advancements which are disturbing the urban as well as rural pattern of living. The relationship of education and sociology can be cleared through following points.

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

Emile Durkhiem, who first clearly indicated the need for a sociological approach to the study of education. He considered

that education to be something essentially social in character ,in its origins and its functions and that as a result of theory of education relates more clearly to sociology than any other science .

Sociology as a Science

There exists a great controversy about the exact nature of Sociology. The question whether sociology is a science or not? Perhaps continue to confuse the mind of Sociologists since long. Perhaps due to this Sociologists got divided among themselves into two opposite groups. As a result two opposite views are available about the nature of Sociology. For one group of Sociologists Sociology is a science because Sociology adopts and applies the scientific method. Founding fathers of Sociology Auguste Comte, Emile Durkheim and others subscribe to this view. Others hold different view and opine Sociology is not a science. German Sociologist Max-weber did not accept sociology as a Science.

Auguste Comte opines like other natural sciences sociology also governed by some natural laws. Hence Sociology is a Science. Others also asserts that Sociology is as much a science like political science, economics, psychology etc. But before forming any opinion or subscribing to any particular view we must know what is a science? And if sociology is a science how far or in what degree sociology does conform to the notion of science.

Science is a body of systematic knowledge. Science is based on reason and evidences. A science is “a branch of knowledge or study dealing with a body of facts or truths systematically arranged and showing the operation of general laws.” Science collects facts and links them together in their causal sequence to draw valid inferences. Science adopts scientific method. Scientific knowledge is acquired through observation, experimentation, generalization etc. Science has the following characteristics such as objectivity, observation, accurate prediction, experimentation, accurate measurement, generalization and cause-effect relationships. According to

Auguste Comte and Durkheim, "Sociology is a science because it adopts and applies the scientific method. Sociology does make use of scientific methods in the study of its subject matter. Hence Sociology is a science. It is a science because of the following reasons –

- **Sociology adopts Scientific Method:** Sociology studies social events by adopting scientific method. Though it cannot do experiment with men in a laboratory still man's social behaviour is subject to scientific investigation like natural phenomenon. It employs scientific methods as scales of Sociometry schedule, case study, interview and questionnaire which is used to quantitatively measure social phenomenon.
- **Sociology makes Accurate Observation:** Observation is possible in the field of sociology even if it does not possess a laboratory. Accurate observation is also possible outside the laboratory. The whole social world is the laboratory of sociology. 'Newton did not invent their laws inside a laboratory. Sociology makes observation of tribal marriage at the time of occurrence. Even if Sociology does not possess a laboratory still it makes accurate observation. Hence Sociology is a science. Besides laboratory experiment is not the only criteria of science.
- **Objectivity is possible in Sociology:** Like natural sciences Sociology also makes objective study. The statement that dowry is a social evil is an objective statement which is based on facts collected by sociologists. Further Survey and revivification proves this. Sociology can also make objective study of social phenomena. New techniques and methods are also introduced to make social phenomena more objective. Hence Sociology is a science.
- **Sociology describes Cause-effect Relationship:** Like natural sciences Sociology also traces the cause and find the answers. While studying family or population growth Sociology has traced the relationship between family disorganization and divorce and population growth and poverty. Family disorganization is the cause of divorce and

population growth is the cause of poverty. Thus sociology describes cause-effect relationship in social disorganization and population explosion. Hence sociology is a science.

- **Sociology makes Accurate Measurement:** Sociology, like natural sciences also accurately measures social phenomena or relationships. By using statistical method, socio-metric scale, scales of measurement sociology effectively and accurately measures social relationships. Hence Sociology is a science.
- **Sociology makes Accurate Prediction:** Like natural sciences sociology does frame laws and attempts to predict more accurately. On the basis of cause-effect relationship sociology can accurately predict about future. If there will be dowry in society then it will lead to suicide, poverty. Cuvier opines this predictive value of Sociology is improved day by day. As Sociology matures day by day it predicts more accurately.
- **Sociology makes Generalization:** The notion that generalization drawn by social sciences is not universal proved wrong. Like natural sciences Sociology became able to draw generalization which is universally applicable. The concept of incest taboo-prohibited sex relationship among blood relatives is a universal truth.

Sociological Methods

Sociology has emerged as a distinct intellectual endeavour with the development of modern societies and the study of such societies is its principal concern. However, sociologists are also preoccupied with a broad range of issues about the nature of social interaction and human societies in general. Sociology also enables us to see the world from others' perspective rather than our own. Comte and Spencer were, for the most part, the first sociologists. Their concerns were with the means and societal development and the conditions for harmony and continued development. They presented quite different views on these issues and a comparison of their work set the stage for discussion by the three famous personalities, Karl Marx,

Emile Durkheim and Max Weber. Emile Durkheim stressed on the practical existence of a society. He emphasized on social realities and saw sociology from a different point of view, as compared to that of psychology. Social realities restrict the freedom of members of the society to act, think and feel differently, with respect to the society. Beliefs and moral codes are transferred from one generation to the next and are imbibed by the individuals who form a society. One way of explaining social realities involves focusing on the cause of a social reality to explain its origin. The decisive cause of a social reality should be looked for among the facts that precede it. It should not depend on an individual's level of consciousness. Nevertheless, this social reality can be explained in a better way after a detailed study of its functions in the society, its role in contributing to the general needs of the social beings and its utility in establishing a social order. Durkheim believed that this social reality still survives because it is useful to the society. They owe their existence to their contribution to the maintenance of a society, in one or more ways. Durkheim is more inclined to find harmony and he attempts to uncover the essential features of collective life which are responsible for producing it. He determines that there is a realm of 'social facts', ways of thinking, acting and feeling, which are produced by group existence, which tend to produce an integrated society. Modern society is the product of the development of the division of labour and its recent complexity presents some problems for integration. However, Durkheim is confident that he has found the essential features of harmonious, collective life which will allow sociology to intervene. Weber views the development of modern society as a much less orderly affair and is rather pessimistic about the possibility of discovering some means of harmonizing its present condition. He attempts to understand various institutions and states of society, in terms of the actions of individuals. His central concept for this purpose is 'social action'. He analyses the organizations of individuals in different positions on the basis of their levels of motivation. These, in turn, rest on subjective meanings which

persons attach to the things and other persons in their environment.

On this basis, he examines the relation between different forms of authority, social organizations and economic distribution of rewards. He is pessimistic about the bureaucratic form of domination that is found in modern society. In his view, it is a very stable form of domination of powerful interests. Sociology differs from most of the natural sciences in dealing with a phenomenon, which is often difficult and sometimes impossible to measure or calculate, or to subsume under relations of causality. However, this does not involve a total divergence in the methods of inquiry. It involves considering the limits of sociological enquiry and assessing what can be practically achieved.

In sociology, five important methods or approaches can be distinguished they are as follows –

A. Historical Method:

This method has taken two principal forms. The first is that of early sociologists, influenced by the philosophy of history and afterwards by biological theory of evolution.

This approach involves a certain order of priorities in the problems for research and theory. It concentrates on problems of the origin of development and transformation of social institutions, societies and civilization. It is concerned with the whole span of human history and with all major institutions of society, as in the work of Comte, Spencer, etc. In Marx's view, the most important thing about people is their practical activity. The way people produce for themselves, gives shape to other aspects of their society and culture. In this way, they relate to nature and to one another in society. These are the most fundamental sets of relations. These sets of relations change and develop over the course of history. They change from one 'mode of production to another.

B. Comparative Method: This method was considered the method par excellence of sociology for long. It was first used by evolutionist sociologists, but its use did not involve a

necessary commitment to an evolutionary approaches. Durkheim, in Rules of Sociological Method, clearly explained the significance of the method. After claiming that sociological explanation consists entirely of the establishment of causal connections, he observes that the only way to demonstrate that one phenomenon is the cause of another is to examine cases in which the two phenomena are simultaneously present or absent. Thus it is to be established whether one does depend on the other, or not. In many natural sciences the establishment of causal connections is facilitated by experiment, but since experiment is impossible in sociology, Durkheim, suggests the use of the method of indirect experiment, i.e., the comparative method.

C. Functionalist Method:

In sociology, this method first emerged in the form of a response against the approach and assertions of evolutionists. It criticized the immature and outward application of the comparative method and the methods of 'conjectural history'. These methods used data that was neither verified nor systematic, on ancient societies, for the reconstruction of early stages of human social life. The functionalist method also criticized the objective or claim made by evolutionists to present the complete social history of mankind in scientific terms. The notion of social function was formulated by Herbert Spencer in the 19th century. Durkheim defined the function of a social institution as the correspondence between it and the needs of social organism.

D. Formal or Systematic Method:

Formal or systematic sociology represented a reaction against the evolutionary and encyclopedic science of early sociologists. Its originator was George Simmel and it remained largely a Gamut approach to sociology. Simmel argues that sociology is a new method, a new way of looking at facts which are already treated by other social sciences. According to him, this new approach consists of considering the 'forms' of

socialization or interaction, as distinguished from the historical content. Sociology is therefore also concerned with forms of interaction which have not been studied at all by traditional social sciences. These forms appear not in major institutions, such as the state, the economic system and so on, but in minor and fleeting relationships between individuals.

E. Structural Method:

Claude Levi-Strauss proposed the structural method. Levi-Strauss offered new insights of analysis. According to Edmund Leach, 'Levi-Strauss has provided us with a new set of hypotheses about familiar material. We can look against what we thought was understood and begin to gain entirely new insights'. The structural method began to have a certain influence, particularly in renewing the discussion of the concept of social structure.

Sociology of Education

Introduction

Sociology of education is one of the most recent sub-areas of sociology. Although early educationist like Socrates, Quintilian, Abelard, Pestalozzi, Froebel, and Thomas Arnold had stressed upon the social aspects of education in their writings and speeches, yet it was only towards the close of the nineteenth century that a formal study of the sociological aspects of education began to interest educationist and sociologist. Sociology of education may be defined as the scientific analysis of the social processes and social patterns involved in the educational system. Educational process goes on both in formal as well as informal situations. Sociology of education is that branch of knowledge, which presents a sociological theory of education, developed through the various analytical studies of the interactions between individuals in the formal, informal and non-formal educational situations. An analysis of the social role or roles also comes under the purview of analytical studies included in the field of sociology of education. Sociology of education is a later development in the sociological study of education. It can be said to be a refinement of or improvement

upon educational sociology. According to Floud and Halsey, "since 1945 there has grown a vocal group of professional sociologist with purist inventions towards the sociology of education ... determined to reject the tradition which made it a branch of applied sociology and insist that education is intrinsically worthy of scientific investigations by sociologists interested in problems of comparative social structure and dynamics as against methods of educational policy or human betterment."

Meaning & Definition of Sociology of Education

Briefly, Sociology of Education is defined as a study of the relations between education and society. It is an investigation of the sociological processes involved in an educational institution. To **Ottaway (1962)**, it is a social study and in so far as its method is scientific, it is a branch of social science. It is concerned with educational aims, methods, institutions, administration and curricula in relation to the economic, political, religious, social and cultural forces of the society in which they function. As far as the education of the individual is concerned, sociology of education highlights on the influence of social life and social relationships on the development of personality. Thus, sociology of education emphasizes sociological aspects of educational phenomena and institutions. The problems encountered are regarded as essentially problems of sociology and not problems of educational practice. Sociology of Education, therefore, may be explained as the scientific analysis of the social processes and social patterns involved in the educational system.

- **Emile Durkheim:** He is regarded as the '**Father**' of Sociology of Education clearly defines sociology of education as "a systematic study sociological perspective".
- **Ezewu:** Sociology of Education is a scientific study of human behaviour in groups having for its aim the convening of regularities and order in each behaviour and expressing these sceneries as theoretical propositions that describe a wide variety of patterns of behaviour in learning environment".

- **Peter Harold:** Sociology of Education is the study of origins, organizations, institutions and development of human society.

Characteristics of Sociology of Education

The characteristics of Sociology of Education are as follows –

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

Nature of Sociology in Education

To socialize individual in a society will need to be educated them about existing norms and values in the society. The word education is derived from the Latin words 'Educares' which means (to form or train). The research on this sociology is to educate people to do certain jobs, give them new ideas for the progress of the society is what one should to become a social worker, in fact it is the relationship between the learner and the society at large. Most Times sociology is concerned with investigation, description of human interactions; sociology of education is a fairly recent field of study which analyzes the sociological process involved in the educational institution. A sociologist do not regard education solely as amen of realizing abstract ideals of culture, such as humanism or technical specialization, but as part of the process of influencing men and women in the society. Both sociologists and educationist are concerned in this discipline. The sociology of education as a discipline illuminates social and political issues the affects education and relates them to our own contemporary. Lastly sociology of education is a field of study which focuses on issue in which education plays a part. It is also emphasis the transmission of value for the stability of the society.

Scope of Sociology in Education

The scope of Sociology of Education is vast. The scope of Sociology of Education is as follows –

- It is concerned with such general concepts such as society itself, culture, community, class, environment, socialization, internalization, accommodation, assimilation, cultural lag, sub-culture, status, role and so forth.
- It is further involved in cases of education and social class, state, social force, cultural change, various problems of role structure, role analysis in relation to the total social system and the micro society of the school such as authority, selection, and the organization of learning, streaming, curriculum and so forth.

- It deals with analysis of educational situations in various geographical and ethnological contexts. It helps us to understand the effectiveness of different educational methods in teaching students with different kinds of intelligences.
- It studies the effect of economy upon the type of education provided to the students.
- It helps us to understand the effect of various social agencies like family, school on the students.
- It studies the relationship between social class, culture, language, parental education, occupation and the achievement of the students.
- It studies the role and structure of school, peer group on the personality of the students
- It provides an understanding of the problems such as racism, communalism, gender discrimination etc.
- It studies the role of schools in socialization of the students.
- It suggests ways to develop national integration, international understanding, the spirit of scientific temper, globalization among the students.
- It promotes research studies related to planning, organization and application of various theories in education.
- All these are the concerns of education and sociology as inseparable discipline focusing on the problems of the society.

Need to Study Sociology of Education

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

- Work of School and Teachers and its relation to society, social progress and development
- Effect of Social Elements on the working of school and society
- Effect of Social Elements on the life of individuals
- Construction of Curriculum in relation to the cultural and economic needs of the society
- Democratic ideologies present in different countries
- Need for understanding and promoting international culture
- Development of Society through the formulation of various rules and regulations and understanding of culture and traditions
- Need for Promotion of Social Adjustment
- The effect of social groups, their interrelation and dynamics on individuals

Approaches to Sociology of Education

The various approaches to Sociology of Education are as follows-

A. Functionalism Approach:

Functionalism is a sociological theory that originally attempted to explain social institutions as collective means to meet individual biological needs. Later it came to focus on the ways social institutions meet social needs. The central concern of functionalism is the explanation of the apparent stability and internal cohesion of societies necessary to ensure their continued existence over time. Many functionalists argue that social institutions are functionally integrated to form a stable system and that a change in one institution will precipitate a change in other institutions. Societies are seen as coherent, bounded and fundamentally relational constructs that function like organisms, with their various parts or social institutions working together to maintain and reproduce them. The various parts of society are assumed to work for the overall social equilibrium. All social and cultural phenomena are therefore seen as being functional in the sense of working together to achieve this state. These components are then primarily analyzed in terms of the function

they play. A function is the contribution made by a phenomenon to a larger system of which the phenomenon is a part.

Functionalism addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions and institutions. Important sociologists associated with this approach include Auguste Comte, Emile Durkheim, Herbert Spencer, Talcott Parsons, and Robert K. Merton. A common analogy, popularized by Herbert Spencer, presents these parts of society as "organs" that work toward the proper functioning of the "body" as a whole.

B. Structuralism Approach:

Structuralism is a theory of humankind in which all elements of human culture, including literature, are thought to be parts of a system of signs. Structuralism was heavily influenced by linguistics, especially by the pioneering work of Ferdinand de Saussure. Later the contributions of Levi-Strauss also contributed to the school of thought. The major propositions of Structuralism are listed below –

- The first is that the underlying elements of the structure remain constant, and it is the varying relationships between them that produce different languages, systems of ideas, and types of society.
- Secondly, there is the implication that what appears to us as solid, normal, or natural, is in fact the end result of a process of production from some form of underlying structure.
- Thirdly, structuralism transforms our commonsense notion of individuals: they too are seen as the product of relationships, rather than as the authors of social reality. Finally, structuralism holds the view that history is discontinuous and marked by radical changes.

C. Structural-Functional Approach:

Structural functionalists believe that society leans towards equilibrium and social order. They see society like a human body, in which each part plays a role and all are dependent on each other for survival. Institutions such as education are like important organs that keep the society/body

healthy and well. Social health means the same as social order, and is guaranteed when nearly everyone accepts the general moral values of their society.

This approach is the most important and popular functional approach in sociology. According to Kingsley Davis, today this approach is spread over the three-fourth of the sociology. It is known with many names in sociology such as—Structural functional Approach, Functional Approach, Functional Analysis, Functional Theory and today the most popular and brief name—Functionism and it has an important place in study of kinship— It is a system of study, approach of study and principle all the three. In sociology, scholars had inspected it according to these three forms. Kingsley Davis had said even that perception, approach, systems of study, recognitions, problems and limitations of both-sociology and functional analysis are the same and there is no difference between them. Functional analysis or functionalism is synonymous to sociology; therefore to give them a different name in sociology is unnecessary. In these above references, a discussion of the several wings of functional approach such as—history, recognition, character, important limitations and critical evaluation etc., is expressed over here.

D. Conflict Theory:

Conflict Theory is used to understand war, wealth and poverty, the haves and the have nots, revolutions, exploitation and such conflict-related social phenomena. Conflict Theory claims that society is in a state of perpetual conflict and competition for limited resources. Marx and Weber were the major proponents of conflict theory. Conflict Theory assumes that those who have wealth perpetually try to increase their wealth at the expense and suffering of those who have not. It is a power struggle which is most often won by wealthy elite and lost by the common person of common means. Power is the ability to get what one wants even in the presence of opposition. Authority is the institutionalized legitimate power. The Bourgeoisie, or wealthy elite have the most power. Bourgeoisie exploit the Proletariats to maximize their profit. The Proletariats are the

common working class, lower class, and poor members of society. The following are three primary assumptions of conflict theory -

- Competition over scarce resources is at the heart of all social relationships. Competition rather than consensus is characteristic of human relationships.
- Inequalities in power and reward are built into all social structures. Individuals and groups that benefit from any particular structure strive to see it maintained.
- Change occurs as a result of conflict between competing interests rather than through adaptation. Change is often abrupt and revolutionary rather than evolutionary.

E. Symbolic Interactionism:

Interactionism is a theoretical perspective that derives social processes (such as conflict, cooperation, identity formation) from human interaction. It is the study of how individuals act within society. Interactionist theory has grown in the latter half of the twentieth century and has become one of the dominant sociological perspectives in the world today. Interactionism was first linked to the work of James Parker. George Herbert Mead, as an advocate of pragmatism and the subjectivity of social reality is considered a leader in the development of interactionism. Herbert Blumer expanded on Mead's work and coined the term "symbolic interactionism". Symbolic Interactionism is a theoretical approach to understand the relationship between humans and society. The basic notion of symbolic interactionism is that human action and interaction are understandable only through the exchange of meaningful communication or symbols. In this approach, humans are portrayed as acting as opposed to being acted upon. The main principles of symbolic interactionism are as follows -

- Human beings act toward things on the basis of the meanings that things have for them
- These meanings arise from social interaction.

- Social action results from a fitting together of individual lines of action. It focuses on the concrete details of what goes on among individuals in everyday life.

Symbolic Interactionism is a major sociological perspective that is influential in many areas of the discipline. It is particularly important in micro-sociology and social psychology. Symbolic interactionism is derived from American pragmatism and particularly from the work of George Herbert Mead, who argued that people's selves are social products, but that these selves are also purposive and creative. The symbolic interaction sociology is formed from many diverse influences left by people like John Millar, Adam Smith, Charles Darwin, and pragmatist Philosopher, John Dewey and others. The main concern with the symbolic interaction is not its intrinsic 'meaning' but meaning perceived by people in day to day communication which vary from one person to another. People look at things from various angles of vision and convey them to people portraying meanings different from the situations they have encountered. They form meaning and partial attitudes about them; they make sense on the pattern of behaviour and shape up meaning to follow in course of time.

EDUCATIONAL SOCIOLOGY

Introduction

Educational Sociology is one of the significant division of sociological studies. It makes an effort to realize the aims of sociology through the educational process which takes place between the individual and the society. This subject has also developed very fast in the present time. In relation to the development of the subject, we may state a number of prominent educationalists. They are: David Snedden, C.C. Peters, Fredrick. E. Bolton, Allen Cook, Willard Waller, George Counts, Hilda Taba, Dollard Slovson, Ross Finney and Karl Mannheim. But the most recognition for the development of educational sociology goes to Durkheim, John Dewey and George Payne.

George Payne has published the book in 1928, 'The Principles of Educational Sociology'. In this book he threw light on the effects of education on social life and of social life on education. He considered that the knowledge of social interaction is one of the important elements for social progress. This knowledge should be grasped through education. He propagated that the main aim of education is all round development of the personality of the individual and it can only be achieved successfully when the influences of social forces over the human beings are deeply studied. From this point of view the development of the individuality is dependent on the reactions of the individual to his social environment.

John Dewey also considered the social tendencies as very significant in education. In his book, 'The School and Society' and 'Democracy and Education', he emphasized the importance of the

education for socialization of individual. He considered that through the participation of the individual in the social consciousness, the complete development of human being takes place. Emile Durkheim defines education in his book 'Education and Sociology' as, "Education is the socialization of the young generation." It is an attempt on the part of adult members of the human society to shape the development of the coming generation in accordance with its own ideals of life.

Brookover and **Gotlieb** considered education as 'the process of teaching and learning is the expected pattern of human conduct'. This clearly shows that education is a social process and the expected patterns of human conduct refer essentially to a social milieu. We learn about them through our interactions with other members of the society. It is through a learning of these that the child becomes an accepted member of the society. Thus, Educational Sociology is said to be the study of the principles of sociology as applied to the theory and practice of education. The main concern of educational sociology is to describe the influence of educational institutions which determine the social personality of those who come within their influences. The educational sociology is neither education alone nor sociology alone; but both are being considered together as a total educative process.

Meaning and Definition of Educational Sociology

Educational Sociology is such a branch of sociology which has come into existence as a synthesis between 'Education' and 'Sociology'. It emphasizes that the aim of sociology should be achieved through educational process. Hence, this science, after a thorough study of institutions namely the family, the school, the community, religion, state, television, radio, newspapers and magazines, lays down processes for the wholesome development of individual through the aims, curriculum, methods and other aspects of education. Thus, educational sociology studies all social process and social interactions for social development and welfare without which the nature and problems of education cannot be solved.

George Payne is regarded as the father of educational sociology. In this book "Principles of Sociology" he has discussed the influence of education upon group life and the effect of the group life upon education. Education is powerful source of social control, therefore the knowledge of social control is necessary.

- **Brown:** Educational sociology is the study of the interactions between man and his cultural environment.
- **Carter:** Educational sociology analyses those aspects of sociology which have relevance in the educational process; it specially studies those aspects, which help formulate policies and indicate towards effective control of the manner in which education is imparted.
- **George Penn:** Educational sociology is a science which describes and discusses processes of social relation which give experience to an individual and organizes a society.
- **Good:** Educational sociology scientifically analyses how a man lives in a community, how they get educated and what kind of education, knowledge is required by them to efficiently and successfully integrate into their society.'
- **Ottaway:** Educational sociology is that science which studies education and society. It analyses the objectives, the processes, institutions, and syllabus and determines its impact on the financial, political, religious, social and cultural powers of a society. A man's personality and his education is greatly influenced by the kind of society and culture he is exposed to.
- **Rosek:** Educational sociology is that branch of sociology which solves basic/fundamental educational problems.

The above definitions tell us features of educational sociology. Educational sociology considers development of an individual and social environment. It not only gives a thought about education or sociology but also consider the mutual reactions and interaction of both. Educational sociology makes education based on society.

Characteristics of Educational Sociology

The above definitions tell us features of educational sociology. Educational sociology considers development of an individual and social environment. It not only gives a thought about education or sociology but also consider the mutual reactions and interaction of both. Educational sociology makes education based on society.

- Educational Sociology is the application of sociological principles to the whole process of education.
- Educational Sociology is the application of general principles and finding of sociology to the administration or process of education. This approach attempts to apply principles of sociology to the institutions of education as a separate social unit.
- Educational Sociology is merely a branch of pure science of sociology.
- Educational Sociology would imply an emphasis upon educational and social questions.
- In Educational Sociology, the object studied is restricted to what is happening now and not what should be happening at this time. Therefore, sociology is also called normative science.
- Educational Sociology can be classified into pure science and applied science.
- Educational Sociology is abstract science and not concrete science. It means that the concern is the event form and patterns in the community as a whole, not just the event itself.
- Educational Sociology aims to generate understanding and common patterns of human and society.

Nature of Educational Sociology

Educational sociology is not limited to specific nature or specific period. Its nature is of universal type. Educational sociology is not merely theoretical. It does not merely study the forces of interaction between the individual and a society or

group but it is also practical because besides studying interacting forces it tries to regulate and control the interacting forces.

Role of educational of sociology is to find out ways and means to manipulate the educational process to achieve better personality development and thus obtain better social control. The society has made some rules to have continuity in society to maintain stability to protect the things that help working and to establish discipline. For preserving traditions values and customs educational sociology is necessary.

Educational sociology is the subject of constant and dynamic interaction of the individual and his cultural environment; it enables us to understand the child from the point of view of social milieu.

Educational sociology evolved as a discipline designed to prepare educator for their future tasks. It uses the results of sociological research in planning educational activities and in developing effective methods of realizing these plans.

- Educational sociology helps in understanding the cultural, economic, social and political trends in relation to formal and informal agencies of education.
- Educational sociology aims to develop a curriculum that will adequately socialize each individual student.
- Educational sociology tries to find out what would best contribute towards the child's personality development and control the educative process to achieve personality development of each single child.
- Educational sociology studies the various types of social relationships and their impact on individual development.

Thus nature of educational sociology is both theoretical and practical. It is the scientific study of how people live in social groups, especially study of the education that is obtained by living in social groups and the education that is needed by the member to live efficiently in social groups.

Scope of Educational Sociology

By the study of definition of educational sociology and its goal, we came to this conclusion that the scope of education sociology field is wide. Following main subjects are studied in this field—

- The study of societies needs, situations and problems.
- The study of person and the society and the relation with cultural environment.
- The study of different types of social institutions and its relations.
- The study of the person or school and the impact of society on them.
- The study of teacher's role and it's important in society.
- The study of the causes which impacts on between the relation of teacher and the students.
- The study of relations between schools and social institutes.
- The study of the impact of education on society.
- To develop the democratic sentiments in the schools.
- To development of person & society by implanting the important changes in course of syllabus.
- For the development of personality by accepting the educational laws.
- The study of the impacts of education on social control, social changes, social organizations, social process and social development.
- The study of the impacts and the role of newspaper, radio, TV, cinema, library in social life.
- The study of total impact of cultural on the person.

According to Marvin Bressler educated sociology studied the following subjects—

- The study of the impact of external social systems on the complete process of education.
- The correct analysis of school according to the types of comprehensive system.

- The study of the social inner process in the educational classes and relations with the social philosophy and its laws.
- The study of Schools and other internal organization and its relations with the society, and its' other elements.

The analysis of the subjects of Educational Sociology, **Den. W. Dodson** wrote that the interest of educational sociology is complete in itself relations with the culture. From it, from that person collects and earned the experiences. Educational Sociology takes a very specific interest in how to govern the educational process for the development of a well personality.

Functions of Educational Sociology

Various functions of Educational Sociology are described below –

- Educational Sociology helps to understand the educations' concepts.
- Educational Sociology helps to set the aims of education for the better understanding of the social needs, and its problems.
- In the Educational Sociology analysis of social actions, cause, and its impacts, from the help of this knowledge we can build syllabus of education. Like this Educational Sociology can help syllabus of education.
- Educational Sociology helps to make educational laws. Though the important pillars of making the educational laws is Educational Psychological study but this law can also make by considering the correlations of between human and society.
- Educational Sociology not looks the problems of discipline on the ground of moral crime, but it looks it as on the basis of child's social environment. From this view it is necessary into express the law of discipline in the education.
- From the help of Educational Sociology we having the knowledge of school's model and its working style.
- Educational Sociology helps to understand the backward calls Childs and criminal child's problems on the social basis.
- From Educational Sociology it widen the scope of teaches personality from the social view. At the end in the process of

education the importance of teacher and his role can be understood through the study of this science.

- It helps to understand the other problems of education and it gives the solutions for it.

Need and Importance of Educational Sociology

The role of education is to develop child's comprehensive personality. This development never happens in empty space. Always the development impressed by social relations. On the child's development is effected by Child's family, school, society, culture. In Educational Sociology these all subjects are studied. The necessity of Educational Sociology and its importance can be expressed in following manners—

- From the help of educational Sociology we have the knowledge of society and its different kinds of nature and its impact on the education.
- From the Educational Sociology it helps to understand the educations' concepts.
- From the study of Educational Sociology it helps to set the aims of education for the better understanding of the social needs, and its problems.
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- It helps to understand the other problems of education and it gives the solutions for it.

Impact of Educational Sociology on Education

It is evident from the foregoing account of the sociological tendency in education that sociology has had wide spread influence upon the meaning, objectives, the curriculum, the methods of teaching, the school organizations, etc,. These influences can be enumerated as follows –

- **Meaning of Education:** According to educational sociologist, education is a social process which socializes the child and causes certain changes in his behaviour. In this way, even in defining education, the sociologists have stressed its social aspects.
- **Objective of Education:** According to them, the objective of education is to evolve those social qualities and asocial feeling in the child which will enable him to understand his responsibility to society and nation and to become the ideal citizen of his country, and train him to fulfill his duties. Such aims of education as education for citizenship and education for social life are influenced by the sociological tendency.
- **Organization of Curriculum:** Educational sociologists have provided a number of valuable suggestions about reorganizing the curriculum of education. They suggest that the curriculum should be based mainly on social ideals and values, and should provide for the introduction of social subjects and collective activities.
- **Method of Teaching:** The sociological tendency also laid stress on the inclusion of social elements in the methods of teaching so that education can evolve essential social qualities in children. Educational sociology gives suggestions

for changes in teaching methods from the viewpoint of social dynamics.

- **Administrative Techniques:** Before the impact of the sociological tendency, efforts at administration and discipline were individualistic but the sociological influence laid stress on the social or collective methods. Collective methods stress the fact that administration and discipline should be collective, not individual. It is seen in many circumstances that much better discipline can be established through the influence of social control and public opinion than is possible through individual methods.
- **Child Education Movement:** As a result of the sociological tendency, there began a movement for the education of infants. Many infant schools were established in America and in many European countries. Most of them aimed providing education to the children of labours. In England, Robert Owen drew attention to the ill-effects of not educating the children of labours.
- **Adult Education Method:** The sociological influences insisted upon the fact that no individual in society should be left uneducated and hence many movements for adult education began; schools and colleges for such people were run during evening and nights. Much important work has been done in this direction in India.
- **Monitor Method:** The influence of the sociological tendency can be clearly seen in the monitor method introduced by Dr. Andrew Bell. In this method the onus of teaching fell on the children, for children of higher classes were required to teach children of junior classes. As a result one single educator could teach a much larger number of educands. On the basis of this monitor system, many monitorial schools were established in a number of countries.
- **Social Education:** The sociological tendency has also made a very strong impact in the field of social education. Social education of the individual implies an education which acquaints the individual with every aspect of his environment and trains him to fulfill his responsibilities as a citizen. Social

education aims not only at the complete development of the individual but also at evolving social unity and other social ideals in him. Agencies of social education are literacy, lectures, exhibitions, meetings, tours, etc, In India much useful work has done in the villages towards providing social education.

- **Responsibility of the States:** According to the sociological tendency, it is the responsibility of the state to provide education. Hence, it is for the state to make every individual, through education, capable of earning his lively hood, of developing his personality, of fulfilling his social duties. Without proper education of the masses, democracy can be never a success. Hence, the state should provide primary, secondary, University and professional education.

Difference between Educational Sociology and Sociology of Education

Sociology of Education	Educational Sociology
Sociology of Education is the study of how public institutes and experience of people affect the field of education and its outcomes.	Educational Sociology is the application of Sociological findings on education.
Sociology of Education is mostly a theoretical field.	Educational Sociology includes more practical implications.
More emphasis is on the achievements or end results of the education on an individual.	This emphasizes on how education could be improved through research work and tries to find new plans and activities for future benefit.
Sociology of Education depicts an analysis of the sociological processes involved in the educational institution.	Educational Sociology is the application of general principles and findings of sociology to the administration and processes of education.
In sociology of education, one learns about the effects of government and individual behaviors on the field of education.	Educational Sociology can be described as the application of sociological findings in order to solve the problems in the field of education.

SOCIAL INSTITUTION

Introduction

Institutions are established patterns of behaviour that fulfill the specific needs of society. Once a certain way of doing or acting is repeated over a period of time, it gains the acceptance among members of society, and gradually settles into an established pattern, which is termed 'institution'. Each such pattern of action or behaviour takes place because it fulfills certain social needs.

For example, economic institutions fulfill the material needs of people, political institutions perform the specific function of governing and administrating the members of a society, and various social institutions perform different social functions, such as perpetuation of society and controlling the sexual behaviour of individuals in society (marriage), establishing the basic cooperative unit in society, and ensuring continuation of human species (family), dealing with the fear of the unknown and supernatural (religion), and ways of establishing social relations within groups and society (kinship).

Institutions survive and continue to exist because they are socially sanctioned (through acceptance by members of a society). They are also governed by specific rules and regulations. Thus, those practices, which are regularly and continuously repeated, sanctioned and maintained by social norms, and are significant parts of the social structure, are called institutions.

Meaning & Definition of Social Institution

Social Institution consists of a group of people who have come together for a common purpose. These institutions are a

part of the social order of society and they govern behavior and expectations of individuals.

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 a 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 describes institution as the whole or any part of the established and recognized apparatus of social life. Robert MacIver regarded institution as established forms or conditions of procedure characteristic of group activity.

Sociologists agree that institutions arise and persist because of a definite felt need of the members of the society. While there is essential agreement on the general origin of institutions, sociologists have differed about the specific motivating factors. Sumner and Keller maintained that institutions come into existence to satisfy vital interests of man. Ward believed that they arise because of social demand or social necessity. Lewis H Morgan ascribed the basis of every institution to what he called a perpetual want.

- **Bertrand:** Social Institutions are system of social relationships for meeting various felt human needs.
- **C. A. Ellwood:** Social Institutions are ways of living together, which have been sanctioned, systematized, and established by the authority of communities.
- **H. E. Barnes:** Social institutions are the social structure and machinery through which human society organizes, directs, and executes the multifarious activities required to satisfy human needs.

- **Maciver and Page:** Social Institution is an established forms or the condition of a procedure.
- **Malinowski:** Social Institution is a group of people united by common interest, endowed by material equipment, following rules of their tradition or agreement (charter) and contributing to the work of culture as a whole.
- **Merrill:** Social Institution is the interrelated system of norms.
- **Pascual Gisbert:** Certain enduring and accepted forms of procedure of governing the relations between individuals and groups are called Social institutions.

Characteristics of Social Institution

The various characteristics of Social institution are as follows –

- Every society consists of different types of institutions. Institutions are generally social in nature. They are established within a society, and affect different aspects of social life. It is the individuals and society that are responsible for establishing institutions within any society.
- Institutions are found in every type of society. They are universal and ubiquitous. They are found in different forms in the most primitive to the modern type of societies.
- All institutions are established procedures, governed by norms. They prescribe the ways of doing and acting. Individuals are socialized into institutional norms and regulations. Social acceptance makes these norms, rules and regulations binding on the members of society.
- Institutions are means of satisfying specific ends, which are basic and vital for the continued existence of society. These basic needs include the need for self- preservation, self- perpetuation and self-expression.
- Once social patterns are established and accepted by members of a society, they become more or less permanent patterns of behaviour. The basic structure and functions of institutions remain more or less same, though they may be subject to change because of changing social situations.

- We may not be able to see institutions as they are neither visible nor tangible. However, these institutions may be manifested in the forms of behaviour, rites and rituals. Associated with institutions are marriage rites, religious offerings and prayers, the existence of families and family bonds, and the various ways in which kin relationships are named, or kinship used. To the extent that institutions cannot be seen or felt, they are abstractions.
- Most institutions are established as mechanisms to control social behaviour. For example, economic institutions control and regulate the material necessities of people; political institutions control the basic functioning of society through formal agents like, the judiciary, the executive and the legislature.
- Since social life cannot be compartmentalized, and different aspects of individual life cannot be viewed in isolation, one can say that institutions governing different aspects of social life are interrelated. For example, the institution of family cannot survive without the existence of marriage as an institution. Similarly, without the establishment of family, kinship and kin relations would never come into existence.
- Institutions persist because they are based on traditions, whether oral or written. In primitive societies, institutions persisted and continued to survive on the basis of oral traditions, since the written word was hardly a part of such societies. In most of the modern societies, institutions survive on the basis of traditions and customs, which are formal or written. For example, many marriage rites and rituals have been formalized, though they still depend on traditions and customs that are accepted because they have been followed since time immemorial.
- Each institution may have its own identity, manifested by the use of certain symbols. For example, different religious groups may have different symbols that give them an identity. Each political party has its own symbol by which one can immediately identify that party.

Functions of Social Institution

Some of the major functions performed by Social institutions are as follows –

- **Emotional Needs:** For satisfaction of needs like love, affection, hunger, fear, self-preservation, self-gratification, and fear of the supernatural.
- **Economic Needs:** Satisfies the material needs of people and for satisfaction of basic necessities of food, clothing and shelter.
- **Familial Needs:** Establishes the institution of marriage and family for the continuation of human species through structured means.
- **Religious Needs:** Deals with man's inherent fear of the supernatural. It deals with this fear through religious prayers and offerings.
- **Political Needs:** Deals with the basic necessity of governing large groups of people through formalized means of government and laws.

Besides the above mentioned functions, other functions of Social Institutions are as follows –

- Institutions are important means, by which social behaviour can be regulated and controlled.
- Institutions are instrumental in transmitting culture from one generation to another.
- Institutions unite people and groups. They maintain unity and harmony in society by providing unified patterns of behaviour that is followed by all members despite diversities.
- Institutions provide status to every individual. For instance, the status of married/unmarried, status of son/daughter or sibling, economic status and so on can come under this.
- Not all the functions of institutions are positive. Certain aspects of institutions have a negative impact on the functioning of society. For example, the institution of religion has led to religious fundamentalism, besides reinforcing reli-

gious identities, that has resulted in conflicts and communalism.

In India, the caste system, which is a part of the Hindu religion, resulted in the emergence of untouchability. Similarly, marriage has resulted in the birth of social evil of dowry. Thus, institutions also have certain negative repercussions on society.

Forms of Social Institution

Family

Meaning & Definition of Family:

Family is one of the most important social institutions. Most of the world's population lives in family units; it is an important primary group in the society. Family is the most pervasive and universal social institution. It plays a vital role in the socialization of individuals. Family is regarded as the first society of human beings. It is known as the first school of citizenship. One is born in family, grows in it, works for it and dies in it. One develops emotional attachment to it. The parental care imparts to the child the first lesson in social responsibility and acceptance of self-discipline. Family is the backbone of social structure. It occupies a nuclear position in society.

- **Biesanz:** Family may be described as a woman with a child and a man to look after them.
- **Burgess and Locke:** Family is a group of persons united by the ties of marriage, blood or adoption; consisting a single household, interacting and intercommunicating with each other in their social roles of husband and wife, mother and father, son and daughter, brother and sister creating a common culture.
- **Elliott and Merrill:** Family is the biological social unit composed of husband, wife and children.
- **K. Davis:** Family is a group of persons whose relations to one another are based upon consanguinity and who are, therefore, kin to one another.

Characteristics of Family:

- Family is a Universal group. It is found in some form or the other, in all types of societies whether primitive or modern.
- A family is based on marriage, which results in a mating relationship between two adults of opposite sex.
- Every family provides an individual with a name, and hence, it is a source of nomenclature.
- Family is the group through which descent or ancestry can be traced.
- Family is the most important group in any individual's life.
- Family is the most basic and important group in primary socialization of an individual.
- A family is generally limited in size, even large, joint and extended families.
- The family is the most important group in society; it is the nucleus of all institutions, organizations and groups.
- Family is based on emotions and sentiments. Mating, procreation, maternal and fraternal devotion, love and affection are the basis of family ties.
- The family is a unit of emotional and economic cooperation.
- Each member of family shares duties and responsibilities.
- Every family is made up of husband and wife, and/or one or more children, both natural and adopted.

Functions of Family:

- Family is a unit through which procreation takes place. Marriage sanctions sexual relationships, and it also establishes a family, which is further reinforced with the birth of children.
- The process of reproduction is institutionalized, regulated and controlled in a family. The family legitimizes the act of reproduction.
- Family helps in propagation of human species and perpetuation of human race.

- Family provides an individual with an identity.
- It is through the family that every family name is carried on from one generation to another.
- Family is responsible for the production and upbringing of children.
- Family is an important agent of socialization. The primary socialization of any individual takes place within the family. The immediate family members teach all the basic rules and norms of social life to a child.
- Family is also an important agent of cultural transmission. Culture is transmitted from one generation to another through family. All the aspects of culture are learnt within the family structure.
- Family is a great source of strength, emotional and psychological, for its members. All the members are aware that they can depend upon their family in the times of need.
- Family provides an individual with a home, and establishes enduring social relationships.
- Family is traditionally responsible for the education of the children.
- Family also has a recreational function. Earlier, most recreation was family-based. Family gatherings during festivals, functions, family reunions, marriages, brought entire families together. Now-a-days, taking family members out on holidays or for movies, plays, dinners, or parties, etc., perform the same function.

Types or Forms of Family:

On the Basis of Organization	Nuclear Family	The nuclear family is a unit composed of husband, wife and their unmarried children. This is the predominant form in modern industrial societies. This type of family is based on companionship between parents and children.
	Extended or Joint Family	The term extended family is used to indicate the combination of two or more nuclear families based on an extension of the parent-child relationships. In an extended family, a man and his wife live with the families of their married sons and with their unmarried sons and daughters, grand children or great grand children in the paternal or maternal line.
On the Basis of Authority	Patriarchal Family	Patriarchal family is a type of family in which all authority belongs to the paternal side. In this family, the eldest male or the father is the head of the family.
	Matriarchal Family	It is a form of family in which authority is centred in the wife or mother. The matriarchal family system implies rule of the family by the mother, not by the father.
On the Basis of Residence	Patrilocal Family	When the wife goes to live with the husband's family, it is called the patrilocal family.
	Matrilocal Family	When the couple after marriage moves to live with the wife's family, such residence is called matrilocal. The husband has a secondary position in the wife's

		family where his children live.
	Neolocal Residence	When the couple after marriage moves to settle in an independent residence which is neither attached to the bride's family of origin nor bridegroom's family of origin it is called neolocal residence.
	Avunculocal Family	In this type of family the married couple moves to the house of the maternal uncle and live with his son after marriage. Avonculocal family is found among the Nayars of Kerala.
	Matri-Patri Local Family	In Matri-Patri Local family, immediately after marriage the bridegroom moves to the house of the bride and temporarily settles there till the birth of the first child and then comes back to his family of orientation, along with wife and child for permanent settlement. The Chenchuas of Andhra Pradesh live in this type of family.
On the Basis of Descent	Patrilineal Family	When descent is traced through the father, it is called patrilineal family. In this type of family inheritance of property takes place along the male line of descent.
	Matrilineal Family	In this type of family descent is traced along the female line and inheritance of property also takes place along the female line of descent. The Veddas, the North American Indians, some people of Malabar and the Khasi tribe are matrilineal
On the Basis of Marriage	Monogamous Family	A monogamous family is one which is consisted of one husband and one wife. In this

		type of family one man has one wife or one woman has one husband at a given time.
	Polygamous Family	When one man marries several woman or one woman marries several men and constitute the family, it is polygamous family. Again polygamous family is divided into two types such as polygynous family and polyandrous family. (a) Polygynous Family: It is a type of family in which one man has more than one wife at a given time and lives with them and their children together. This kind of family is found among Eskimos, African Negroes and the Muslims, Naga and other tribes of central India. (b) Polyandrous Family: In this types of family one wife has more than one husband at given time and she lives with all of them together or each of them in turn. Polyandrous families are found among some Australians, the Sinhalese (Srilankans), the Tibetans, some Eskimos and the Todas of Nilgiri Hills in India.
On the basis of In-group and Out-group Affiliation	Endogamous Family	Endogamy is the practice of marrying someone within a group to which one belongs. An endogamous family is one which consists of husband and wife who belong to same group such as caste or tribe.
	Exogamous Family	Endogamy means marriage within a group, while exogamy means marriage with someone outside his group. For example

		a Hindu must marry outside his Kinship group or gotra. When a family is consisted of husband and wife of different groups such as gotra is called exogamous family.
On the basis of Blood-relationship	Consanguine Family	The consanguine family is built upon the parent-child relationship (on blood-descent). The family is a descent group through the male line which is firmly vested with authority.
	Conjugal Family	The conjugal family is a nucleus of the husband, the wife and their offspring, who are surrounded by a fringe of relatives only incidental to the functioning of the family as a unit.

School

Meaning & Definition of School:

After Family, Schools or Educational Institutions take over the charge of socialization. In some societies (simple non-literate societies), socialization takes place almost entirely within the family but in highly complex societies children are also socialized by the educational system. Schools not only teach reading, writing and other basic skills, they also teach students to develop themselves, to discipline themselves, to cooperate with others, to obey rules and to test their achievements through competition. Schools teach sets of expectations about the work, profession or occupations they will follow when they mature. Schools have the formal responsibility of imparting knowledge in those disciplines which are most central to adult functioning in our society. It has been said that learning at home is on a personal, emotional level, whereas learning at school is basically intellectual.

The word 'School' has been derived from the Greek word 'Skhole' that means leisure. It was before in the ancient Greece to utilize leisure time in a systematic way. But now this concept has changed to prime time activity. It is an essential investment field now on which the entire superstructure of life of the individual and nation will build. School in the modern time is treated as the most suitable, active and formal agency of education. As per the changing need of the hour, school develops and grows with its specific goals. It is emerged out of the demand for education and pressure on the parents regarding their educational pursuit.

Function of School:

- **Conservation and Promotion Culture:** The school conserves the valuable culture, tradition, values of the society and helps in promoting and developing these with the rolling of the time. It also spreads the store of culture to the next generation.
- **All-round development of Individual:** For all-round development of the individual school has a package of programmes. Through its different activities, it draws out the hidden potentialities of the child and develops them in a proper way.
- **Development of higher values of Life:** School helps in developing and cultivating good and higher values like truth, sympathy, love, cooperation, etc. in child. Through different social interactions and moral teachings, it spreads the message of righteous living in a society.
- **Development of Social Responsibility:** School is called a society in miniature. Because in schoolchild shares his feelings with various children coming from different strata. So he learns the lessons of social duty, responsibilities and understanding the feelings of others. So school helps in social change and social control.

- **Citizenship Training:** School creates the first civic society for the child. So child learns the duty and civic rights for the country as a responsible citizen. So school trains the lessons of citizenship to a child.
- **Adjustability in Society:** School prepares child to face the problems of the society. So proper adjustment and application of learned knowledge can be checked and guided by school. So the main function of the school is to develop adjustment capacity of an individual.
- **Vocational Training:** Through different activities, school provides training in different vocations. It also cultivates the values of dignity of work and labour. It prepares children to face any challenge in the future to solve their bare necessities.

Importance of Social Institution

Social institutions are important as instruments to create and sustain a society among natural enemies, by articulating certain rules of conduct and their enforcement instruments so that people can co-exist peacefully and resolve their conflicts by peaceful means. Following are the importance of social institutions –

- **Medium of Culture:** Social institutions are the medium of transfer cultural aspects like knowledge, customs, values and others from generation to generation. Hence, social institutions are important for the social life.
- **Fulfil the needs of the members:** Social institutions fulfil the basic needs of human beings and also regulate their behaviour.
- **Define and Regulate the Behaviour of Members:** The social institutions prescribe and define good and bad behaviours. Schools define our way of dressing and other behaviours. The school corrects our bad behaviour by various means like punishment, reprimands and rustication. If the desired correction is not achieved, then the school resorts to legal course of action. Like this, social institutions thrive to regulate the human behaviours.

- **Social Institutions provide roles to individuals:** The social institutions assign role to their members based on their age and other yardsticks. Family assigns relationships based on the age. Similarly, social institutions assign role to members by defining their relationships.

SOCIAL STRUCTURE

Introduction

In every society there is a structural system which the society wishes to preserve and is not interested in changing that unless there are sound reasons for the same. The concept of 'Social Structure' has a long history- earlier it was used to refer to the inter-relations between the component parts of the whole. In the decade following the Second World War the concept 'Social structure' 'became extremely fashionable in social anthropological studies. It became so general that it could be applied to almost any ordered arrangement of social phenomena. The word 'structure' in its original English meaning refers to "building construction" or 'arrangement of parts" or 'manner of organization". But by the 16th century it was used to refer to the interrelations between the component parts of any whole. It was in this sense widely used in anatomical studies.

The term became relatively popular in Sociological studies with the works of Herbert Spencer, that is, after 1850. Spencer who was very much fascinated by his biological analogies (organic structure and evolution) applied the term 'structure' to his analysis of society and spoke of 'social structure'. The orderly and fairly predictable patterns of interaction emerge in a social system give that social system structure. Social structure, also referred to as social organization, is the foundation underlying the network of organized relationships among the component parts of a social system. It is the patterned and recurring way in which individuals and group interact.

The concept of 'social structure' is widely used but is also most elusive concept in the social sciences. There is little agreement on a precise definition and general meaning of this concept. It can be conceived of in a variety of ways. However, the enduring, orderly and patterned relationships between elements (groups, institutions etc.) of a society are usually described as social structure. It directs attention to their internal configurations to the interrelations of component parts to designated whole and external relations.

Meaning and Definition of Social Structure

Social structure is the basic concept in sociology. Efforts have been made to define social structure but there is no unanimity of opinion. Herbert Spencer was the first man who discussed about social structure but he could not give a clear-cut definition of 'social structure'. Durkheim also made a futile effort to define it.

Social life does not happen in a random fashion. Most of our activities are structured. They are organized in a regular and repetitive way. Interaction tends to develop certain uniformities over time, some of which tend to persist. As they are orderly and systematic, they can be recognized as 'social system'. Because the social system is composed of identifiable and interdependent parts, it is said to possess 'social structure'. Social structure has been defined in myriad ways. Early social anthropologist **A.R. Radcliffe Brown** viewed social structure as a mesh of mutual positions and interrelations, with interdependence of the component parts. He said, "Components of social structure are human beings, the structure itself being an arrangement of persons in relationship institutionally defined and regulated". Some writers have defined it in terms of roles performed by people and the statuses occupied by them. It has also been seen in terms of process.

- **Anthony Giddens:** Patterns of interaction between individuals or groups are known as social structure.

- **Karl Mannheim:** Social structure refers to the web of interacting social forces from which have derived the various modes of observing and thinking.
- **Morris Ginsberg:** Social structure is the complex of principal groups and institutions which constitute societies.
- **Oxford Dictionary of Sociology:** Social structure is a term loosely applied to any recurring pattern of social behaviour, or more specifically, to the ordered interrelationships between the different elements of a social system or society". Thus, for example, the different kinship, religious, economic, political and other institutions of a society may be said to comprise its structure as might such components as its norms, values, and social roles.
- **Raymond Firth:** Social structure is concerned with the ordered relation of parts to the whole, with the arrangement in which the elements of social life are linked together.
- **Talcott Parsons:** Social structure is the term applied to the particular arrangement of the inter-related institutions, agencies, and social patterns, as well as the statuses and roles which each person assumes in the group.

From the above definitions, it is very clear that social structure is an abstract phenomenon. It refers to external aspects of society. Its units are groups, institutions, associations and organizations. When men relate themselves to each other, they establish a structural form. It may be a group, an association or an organization. Social structure is made up of these structural forms, which are arranged in an inter-related way to enable the society to function in a harmonious manner.

Characteristics of Social Structure

On the basis of above definitions, the following characteristics of social structure may be delineated –

- Social structure is not monolithic whole but made up of parts and sub-parts. It is not mere sum of its parts but there is a definite arrangement between parts. These parts cannot be explained outside the structure.

- It is an abstract and intangible phenomenon.
- As individuals are units of associations and institutions, so these institutions and associations (groups) are the units of social structure.
- These institutions and associations are interrelated in a particular arrangement and this arrangement creates the pattern of social structure.
- It refers to the external aspect of society which is relatively stable as compared to the internal (functional) aspect of society.
- It is not static but dynamic yet there is not much change in its basic form. It is relatively permanent through time.
- There is a systematic and orderly relationship between parts which gives a special shape to its outer form.
- Statuses and roles along with norms and values that govern social roles form the main constituents in the formation of social structure.
- There is a functional unity among the units of structure.

Functions of Social Structure

We have seen that a system presupposes not only a structure but also certain functions which its structure is supposed to perform. What are the functions of the social system? Talcott Parsons has given a four-function paradigm. This paradigm posits that every social system must continually confront and solve the four sets of organizational problems indicated below. In abbreviated form, the four-function paradigm is referred to as AGIL.

1. Adaptation: The problems of adapting the social system to its physical and social environments. The most important problems in this respect are procuring resources needed for its activities, providing for protection against physical and social threats, and developing information relating to these.

2. Goal Attainment: The organizational problem of effecting co-ordination in any collective tasks directed outside the system itself.

3. Integration: The internal problem of maintaining satisfying relations among the interacting, members and avoiding disrupting conflicts. For small groups, this concerns interpersonal relations. For larger organization, it concerns inter-group relations.

4. Latent Pattern Maintenance: The internal organizational problem of ordering activity patterns of the system, and also of adjusting the role demands on members, so that these are compatible with their other role commitments.

It is evident that the first two organizational problems concern the external relations of the social system with its environment, including its physical habitat, the bodily needs of its members, and other social systems with which it comes in contact. The second pair of problems concern the internal organization of the social system as a human group of socialized and interacting persons with cultural commitments.

Elements of Social Structure

In a social structure the human beings organize themselves into associations for the pursuits of some objects. The aim can be fulfilled only if the social structure is based upon certain principles. These principles, which set the elements of social structure in motion, are as follows –

(1) Values: At the top level are the societal values. These are the most general or abstract normative conceptions of what the ideal society itself would be like. Individuals or groups are found to be emotionally committed to values. These values help to integrate personality or a system of interaction.

(2) Groups and Institutions: Social structure can be viewed in terms of inter relationships of the component parts. Social structure includes social groups and institutions. These are called the major groups and institutions. Four of these – the family, economic institutions, political institutions and religious institutions – centre upon getting food and other items of wealth,

procreation, worship and ruling. The community, the total organized life of a locality, is the most inclusive spontaneous grouping in the social structure. There are also the enduring phenomena of social classes, the ethnic or racial in group and the temporary grouping of crowd. These are more or less spontaneous configurations responsive to various interests that develop within the community.

(3) Organizations: In the larger societies of modern time, human beings deliberately establish certain organizations for the pursuit of their specific ends or purposes. These organizations, very often called associations, are group manifestations of life and common interests. To quote Maclver and Page, "The associations constitute the most conspicuous part of the social structure and they gain in coherence, definite number and efficacy as the conditions of the society grow more complex".

(4) Collectivities: There are specialized collectivities such as families, firms, schools, political parties etc. (Differentiated institutional patterns almost directly imply the existence of collective and role units whose activities have different kinds of functional significance).

(5) Roles: Finally, within all such collectivities one can distinguish types of roles. "Concretely these are the relevant performances of their individual occupants. Functionally, they are contributions to collective goal attainment". Role occupants are expected to fulfill their obligations to other people (who are also role occupants). For example, in family the husband has obligations towards his wife. According to Nodal, the elements of social structure are roles.

(6) Norms: According to H.M. Johnson, sub-groups and roles are governed by social norms. Social norms are of two types: (i) obligatory or relational and (ii) permissive or regulative. Some norms specify positive obligations. But they are not commonly applied to all the roles and sub-groups. For example, the positive obligations of a family are not the same as those of business firm.

Some other norms specify the limit of permissible action. A role occupant of a sub-group in this case 'must' do certain things, 'may' do certain things and 'must not do' others. They are called regulative norms. They do not differentiate between roles and sub-groups. For example in our society, regardless of one's role, one must not seek to influence others by threat of violence or by violence itself. The components of social structure are human beings, the structure being an arrangement of persons in relationship institutionally defined and regulated.

Types of Social Structure

Tolcott Parsons has described four principal types of social structure. His classification is based on four social values universalistic social values, particularistic social values, achieved social values and ascribed social values. The four types of social structure are as follows –

- 1. Universalistic-Achievement Pattern:** Universalistic achievement value patterns sometimes are imposed to the values of social structure built mostly about kinship, community, class, race etc. When universalism is combined with achievement values, it produces a social structure of universalistic achievement pattern. Under this type of social structure, the choice of goal by the individual must be in accord with the universalistic values. His pursuits are defined by universalistic moral norms.
- 2. Universalistic-Ascription Pattern:** Under this type of social structure, the value orientation is dominated by the elements of ascription. Therefore, in such a social structure strong emphasis is laid on the status of the individual rather than of his specific achievements. The emphasis is on what an individual is rather than on what he has done. Status is ascribed to the group than to the individual. The individual derives status from his group. Therefore, it can be said that the universalistic achievement type of social structure is individualistic whereas the universalistic ascription type is 'collectivistic'.

3. **Particularistic – Achievement Pattern:** This type of social structure combines achievement values with particularism. It is more traditionalistic value. Parsons has kept the Indian and the Chinese social structure under this category.
4. **Particularistic-Ascriptive Pattern:** In this type the social structure is organized around the relational reference points notably those of kinship and local, community but it differs from the particularistic achievement type. The structure tends to be traditional and emphasis is laid on its stability. Parsons said that Spanish social structure is such type.

Major Views of Social Structure

The word structure originally means the construction of a building. Gradually, structure began to imply inter-relations between the parts of any whole. The concept of social structure became popular amongst the sociologists, few years after the World War II. In this period of time the term Social Structure came to be applied to 'almost any ordered arrangement of social phenomenon.' There are three major views of Social Structure –

1. **Structural-functional Point of View:** It is founded on the analogy between a society and an organism, modelled on the natural science methods of biology. These sociologists were of importance here, like Herbert Spencer, Emile Durkheim, Radcliffe Brown, etc. Spencer introduced the concept of social structure in sociology. For Spencer, a society is made up of different parts, all of which have to work in order to remain healthy. The understanding of some sort of a social structure is implicit in Durkheim's writings. One can say that for Durkheim to study the collective consciousness in a society was similar to discussing its social structure. Radcliffe Brown defined social structure far more precisely than Durkheim, who was the source of many of his major ideas. Radcliffe Brown defined social structure as 'an arrangement of parts or components related to one another in some sort of a larger unity'. It is an arrangement of persons in relationships institutionally defined and regulated,' such as the relationship between the king and his subject, between

husband and wife, etc. In this way relationships within society are ordered by various mores and norms.

2. **Structuralist Point of View:** Claude Levi-Strauss of France is one of the major structuralists. Levi Strauss holds that 'social structure' has nothing to do with empirical reality but it should deal with models which are built after it. Thus, Levi Strauss says that social structure 'can by no means be reduced to the ensemble of social relations to be described in a given society.'
3. **Marxist Point of View:** Marxist theory of social structure is free from the bias of organic analogy of the structural functionalists. For Marx, the relations of production constitutes 'the economic structure', the real basis on which is created a judicial and political super structure and to which correspond the forms of the determined social conscience. In this explanation Marx has used the term structure, not in the biological sense, but in the sense of a building or construction.

SOCIAL PROCESS

Introduction

The concept of social process has gained currently in modern Sociology. Talcott Parsons has defined a social process as follows; "a social process consists in a plurality of individual actors interacting with each other in a situation which at least has a physical or environmental aspect, actors who are motivated in terms of a tendency in the 'optimization of gratification' and whose relations to their situations, including each other, is defined and mediated in terms of a process of culturally structured and shared symbols.

Social processes are the ways in which individuals and groups interact, adjust and readjust and establish relationships and pattern of behaviour which are again modified through social interactions.

The concept of social process refers to some of the general and recurrent forms that social interaction may take. The interaction or mutual activity is the essence of social life. Interaction between individuals and groups occurs in the form of social process. Social process refers to forms of social interaction that occur again and again.

Meaning and Definition of Social Process

Social processes refer to forms of social interaction that occur repeatedly. By social processes we mean those ways in which individuals and groups interact and establish social relationships. There are various forms of social interaction such as cooperation, conflict, competition and accommodation etc.

- **David Popenoe:** Social process is a set of persons or groups who interact with one another; the set is conceived of as a social unit distinct from the particular persons who compose it.
- **Gillin and Gillin:** By Social Process we mean those ways of interacting which we can observe when individuals and groups meet and establish system of relationships of what happens when changes disturb already existing modes of life.
- **Ginsberg:** Social processes mean the various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest and decay.
- **Horton and Hunt:** The term social process refers to the repetitive form of behaviour which are commonly found in social life.
- **MacIver:** Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character.
- **W.F Ogburn:** Social process as a plurality of individuals interacting with each other according to shared cultural norms and meanings.

Thus, Social Process consists of sequence of events, repetition of events, relationships between the events, continuity of events and special result.

There is lack of unanimity among the Sociologists regarding the types or forms of social processes. In 1905, Ross had listed thirty eight Social Process. **Gillin** divided social processes into six categories. Park and Burgess reduced the list to four fundamental types. However, social processes can broadly be categorized into two types i.e. Associative and Dissociative. The German Sociologist **George Simmel** was the first thinker for the first discussed theoretically the associative and dissociative processes. Associative processes always work for the integration and benefit of society. Therefore, they are called as integrative social processes; these social processes bring progress and

stability in the society. Cooperation, accommodation, assimilation etc. are the examples of associative social processes.

The social process is constituted by the actions of individuals. There are three major elements of social process –

1. Social Act or Action
2. Actor
3. Status Role

Mechanism of Social Process

Social process is a process of interdependent action processes. But the tendencies of the individuals are such that they may alter the established status of social process. This may disturb the established interaction process of the process. It is therefore, essential that some proper mechanisms are applied for maintaining the equilibrium between the various processes of social interaction. These mechanisms have been classified by Persons into two categories –

(i) Mechanism of Socialization: Socialization is a process whereby an individual learns to adjust with the conventional pattern of social behaviour.

(ii) Mechanism of Social Control: Social control consists of the mechanism whereby the society moulds its members to conform to the approved pattern of social behaviour.

Types of Social Process

There are hundreds of social processes. But we find some fundamental social processes that are found to appear repeatedly in society. These fundamental processes are socialization, cooperation, conflict, competition, accommodation, acculturation and assimilation etc. **Loomis** classified social processes into two categories; the elemental and the comprehensive or master processes. He describes elemental processes are those by which the separate elements of the social system are articulated and comprehensive processes are those by which several or all of the elements are articulated or involved. The elemental process are (1) Cognitive mapping and validation, (2) Tension management

and communication of sentiment, (3) Goal attaining and concomitant 'latent' activity, (4) Evaluation, (5) Status-role performance, (6) evaluation of actors and Allocation of status-roles, (7) Decision-making and initiation of action (8) Application of sanctions, (9) Utilization of facilities. Social process can be positive or negative. Accordingly, social process has been classified into two broad categories, variously entitled 'Associative or Conjunctive' and 'Dissociative or Disjunctive'.

Associative Process

The associative or conjunctive social processes are positive. These social processes work for the solidarity and benefit of society. These categories of social processes include cooperation, accommodation, assimilation and acculturation etc. Three major social processes such as Cooperation, Accommodation and Assimilation are discussed below -

A. Cooperation

Meaning:

Cooperation is one of fundamental processes of social life. It is a form of social process in which two or more individuals or groups work together jointly to achieve common goals. Cooperation is the form of social interaction in which all participants benefit by attaining their goals. Cooperation permeates all aspects of social organization from the maintenance of personal friendships to the successful operation of international programmes. The struggle for exists forces the human beings not only to form groups but also to cooperate with each other.

The term 'cooperation' has been derived from two Latin words - 'Co' meaning 'together' and Operary meaning 'to work'. Hence, cooperation means working together for the achievement of a common goal or goals. When two or more persons work together to gain common goal, it is called cooperation. Boys cooperate in games, men in business, workers in production, and public officials in community controls and so on, in an endless variety of beneficial activities that make possible an integrated social life.

Co-operation means working together in the pursuit of like or common interests. It is defined by Green as “the continuous and common Endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.

- **Merrill and Eldredge:** Cooperation is a form of social interaction wherein two or more persons work together to gain a common end.
- **Fairchild:** Cooperation is the process by which the individuals or groups combine their effort in a more or less organized way for the attainment of common objective”, Cooperation involves two elements: (i) Common end and (ii) Organized effort. When different persons have the same goals and also realize that individually they cannot achieve these goals, they work jointly for the fulfilment of these goals.

The impossibility of solving many of our personal problems alone cause to work with others. Cooperation also results from necessity. It would be impossible to operate a modern factory, a large department store, or an educational system if the divisions and branches in each do not work together.

B. Characteristics:

Following are the important characteristics of Cooperation –

- Cooperation is an associative process of social interaction which takes place between two or more individuals or groups.
- Cooperation is a conscious process in which individuals or groups have to work consciously.
- Cooperation is a personal process in which individuals and groups personally meet and work together for a common objective.
- Cooperation is a continuous process. There is continuity in the collective efforts in cooperation.
- Cooperation is a universal process which is found in all groups, societies and nations.

- Cooperation is based upon two elements such as common end and organized effort.
- Common ends can be better achieved by cooperation and it is necessary for the progress of individual as well as society.

C. Types of Cooperation:

Cooperation is of different types. **MacIver** and **Page** have divided cooperation into two main types namely, (i) Direct Cooperation (ii) Indirect Cooperation.

(i) Direct Cooperation: Under direct cooperation may be included all those activities in which people do like things together. For example, plying together, working together, carrying a load together or pulling the car out of mud together. The essential character of this kind of cooperation is that people do such identical function which they can also do separately. This type of cooperation is voluntary e.g., cooperation between husband and wife, teacher and student, master and servant etc.

(ii) Indirect Cooperation: Under indirect cooperation are included those activities in which people do unlike tasks together towards a common end. For example, when carpenters, plumbers and masons cooperate to build a house. This cooperation is based on the principle of the division of labour. In it people perform different functions but for the attainment of the common objective. In the modern technological age, specialization of skills and function are more required for which indirect cooperation is rapidly replacing direct cooperation.

A.W. Green has classified cooperation into three main categories such as (i) Primary Cooperation (ii) Secondary Cooperation (iii) Tertiary Cooperation.

(i) Primary Cooperation: This type of cooperation is found in primary groups such as the family. In this form, there is an identify of interests between the individuals and the group. The achievement of the interests of the group includes the realization of the individual's interests.

(ii) Secondary Cooperation: Secondary cooperation is found in secondary groups such as Government, industry, trade union and

church etc. For example, in an industry, each may work in cooperation with others for his own wages, salaries, promotion, profits and in some cases prestige and power. In this form of cooperation there is disparity of interests between the individuals.

(iii) Tertiary Cooperation: This type of cooperation is ground in the interaction between the various big and small groups to meet a particular situation. In it, the attitudes of the cooperating parties are purely opportunistic; the organization of their cooperation is both loose and fragile. For example, two political parties with different ideologies may get united to defeat their rival party in an election.

Ogburn and **Nimikoff** divided cooperation into three main types-

- 1. General Cooperation:** When some people cooperate for the common goals then there is cooperation, which is known as general cooperation e.g. cooperation found in cultural functions is the general cooperation.
- 2. Friendly Cooperation:** When we want to attain the happiness and contentment of our group we give cooperation to each other, then this type of cooperation is known as friendly cooperation e.g. dancing, singing, dating etc.
- 3. Helping Cooperation:** When some people work for the victims of famine or flood then this type of cooperation is known as helping cooperation.

D. Role of Cooperation:

Cooperation is the most elementary form of social process without which society cannot exist. According to Kropotkin, it is so important in the life of an individual is that it is difficult to survive without it. Even among the lowest animals such as ants and termites, cooperation is evident for survival. Cooperation is the foundation of our social life. The continuation of the human race requires the cooperation of male and female for reproduction and upbringing of children. Cooperation for human beings is both a psychological and social necessity. It is needed at every step in our life. If one does not cooperate with

others, he is left to live a solitary life. The physical mental and even the spiritual needs of the individual remain unsatisfied if he does not agree to cooperate with his fellow-members. It is very difficult for a man to lead a happily conjugal life without the active cooperation of his wife and vice-versa. Cooperation helps society to progress. Progress can better be achieved through united action. The outstanding progress in science and technology, agriculture and industry, transport and communication would not have been possible without Cooperation. All the progress that mankind has made in the various fields is to be attributed to the cooperating spirit of the people. Cooperation is an urgent need of the present-day world. It is not only needed among the individuals and groups but also among the nations. It provides solutions for many international problems and disputes.

B. Accommodation

A. Meaning:

Adjustment is the way of life. It can take place in two ways such as adaptation and accommodation. Adaptation refers to the process of biological adjustment. Accommodation, on the other hand, implies the process of social adjustment. "Accommodation is the achievement of adjustment between people that permits harmonious acting together in social situation. It is achieved by an individual through the acquisition of behaviour patterns, habits and attitudes which are transmitted to him socially. It is a process through which individuals or groups make adjustment to the changed situation to overcome difficulties faced by them. Sometimes new conditions and circumstances arise in the society. Individuals have learned to make adjustment to the new situation. Thus, accommodation means adjusting oneself to the new environment.

Park and Burgess, human social organisation is fundamentally the result of an accommodation of conflicting elements. Conflicts are bound to be there in life. Since conflict cannot continue indefinitely, the conflicting individuals or groups reach an agreement and understanding and conflict comes to an

end. Adjustment and agreement reached by the conflicting individuals and groups called accommodation. Accommodation is a process by which those once in conflict can work together in common enterprises. As end-result of a conflict there emerge arrangements, agreements, treaties and laws which define relationships, rights, obligations and methods of cooperation.

- **Gillin and Gillin:** Accommodation is the process by which competing and conflicting individuals and groups adjust their relationship to each other in order to overcome the difficulties which arise in competition, contravention or conflict.
- **Horton and Hunt:** Accommodation Is a process of developing temporary working agreements between conflicting individuals or groups.
- **MacIver and Page:** The term accommodation refers particularly to the process in which man attains sense of harmony with his environment.
- **Ogburn and Nimkoff:** Accommodation is a term used by sociologist to describe the adjustment of hostile individuals or groups.

It is the termination of competing or conflicting relations between individuals, groups and other human relationship structures. It is a way of inventing social arrangement which enable people to work together whether they like it or not. This led Sumner to refer to accommodation as 'antagonistic cooperation'.

B. Characteristics:

Characteristics of Accommodation are discussed below –

- **It is the End-result of Conflict:** The involvement of hostile individuals or groups in conflict makes them realize the importance of accommodation. Since conflict cannot take place continuously, they make room for accommodation. It is the natural result of conflict. If there were no conflict, there would be no need of accommodation.

- **It is both Conscious and Unconscious Process:** Accommodation is mainly an unconscious activity because a newborn individual accommodates himself with his family, caste, play-group, school, and neighbourhood or with the total environment unconsciously. Sometimes, individuals and groups make deliberate and open attempt to stop fighting and start working together. For example, warring groups enter into pacts to stop war. Striking workers stop strike after having an understanding with the management.
- **It is a Universal Activity:** Human society is composed of antagonistic elements and hence conflicts are inevitable. No society can function smoothly if the individuals and groups are always engaged in conflict. They must have to make efforts to resolve conflicts, so accommodation is very much necessary. It is found in some degree or other in every society all the time.
- **It is a Continuous Process:** Accommodation is not confined to any particular stage or to any fixed social situation. Throughout the life, one has to accommodate oneself with various situations. The continuity of the process of accommodation does not break at all. It is as continuous as man's breathing.
- **It is a Mixture of both Love and Hatred:** In the words of Ogburn and Nimkoff, accommodation is the combination of two kinds of attitude love and hatred. The attitude of love makes people to cooperate with one another but it is the hate which leads them to create conflicts and to get involved in them and then to accommodate with one another.

C. Forms or Methods of Accommodation:

Accommodation or resolution of conflicts may be brought about in many ways and accordingly may assume various forms, the most important of them being the following –

- **Admission of one's Defeat:** This method of accommodation is applicable between the conflicting parties of unequal strength. The stronger group can pressurize the weaker group by its strength. The weaker party submits to the

stronger one out of fear or because of fear of being over-powered. For example, in war, the victorious nation imposes its will on the vanquished and the war comes to close when the stronger party achieves a clear-cut victor) over the other. The loser has to choose whether it will admit one's own defeat or continue the conflict with the risk of being eliminated together.

- **Compromise:** This method is applicable when the combatants are of equal strength. In compromise, each party to the dispute makes some concessions and yields to some demand of the other. The “all or nothing” attitude gives way to a willingness to yield certain points in order to gain others. In other words, it can be said that this method is based on the principle of give and take. Both the combatants should make some concessions or sacrifices voluntarily for each other because they know that conflict would cause the sheer waste of their energy and resources.
- **Arbitration and Conciliation:** Accommodation is also achieved by means of arbitration and conciliation which involves attempts of the third party to resolve the conflict between the contending parties. For example, the conflict between the employer and the employee, husband and wife, two friends, labour and management are resolved through the intervention of an arbitrator or a conciliator or a mediator. Difference should, however, be noted between conciliation and arbitration. The conciliator offers only suggestions in order to terminate a conflict. The acceptance of these suggestions is up to the discretion of the contending parties. It has no binding force upon them. Arbitration differs from conciliation in that the decision of the arbitrator is binding on the parties concerned.
- **Toleration:** Toleration is the method of accommodation in which there is no settlement of dispute but there is only the avoidance of overt conflict or open conflict. Toleration is found in the field of religion where different religious groups exist side by side, having different policies and ideologies. For

example, the co-existence of States with radically different economic and social system such as communist and capitalist systems are the examples of toleration. Similarly, at many places we find temples, churches, mosques etc. standing in close proximity to each other for centuries. After many years of religious conflict this kind of religious toleration has been possible.

- **Conversion:** Conversion is a method of accommodation in which one of the contending parties tries to convert his opponents to his view of point by proving that he is right and they are wrong. As a result, the party which has been convinced is likely to accept the view point of other party. For example, the conversion of a large number of Hindus to Islam and Christianity was owing to their inability to tolerate the sufferings of caste-restriction in India. This method may also occur in politics, economics and other fields.
- **Rationalization:** Accommodation can be achieved by rationalization. It is a method which involves the withdrawal of contending party from the conflict on the basis of some imaginary explanations to justify his action. In other words it means an individual or a group rationalizes his behaviour by plausible exercises and explanations. For example, the poor people, attributes their poverty to the will of God. Sometimes, students believe that their failure in the examination is due to the defects in the valuation of their answer scripts by examiners, they do not see the fact that their preparation for examination is quite inadequate.
- **Superordination and Subordination:** The most common method of accommodation which is found in each and every society is superordination and subordination. In the family the relationships among parents and children are based on this method. In larger groupings whether social or economic the relationships are fixed on the same basis. Even under a democratic order there are leaders who give order and the followers who obey order. A caste society, for example, is a stratified society in which groups have accommodated to a

low or high position. When individuals or groups ordinarily accept their relative positions as a matter of fact, accommodation is said to have reached a state of perfection.

D. Importance of Accommodation:

Accommodation is the way which enable people to work together whether they like it or not. Society can hardly go on without accommodation. Since conflict disturbs social integration, disrupts social order and damages social stability, accommodation is essentially essential to check conflict and to maintain cooperation which is the sine qua non of social life. It not only reduces or controls conflict but also enables the individuals and groups to adjust themselves to changed conditions. It is the basis of social organization. Accommodation makes for group life. It is indispensable in modern complex society. In accommodation the barriers between the parties have been partially broken down, social distance weakened and formal relations established whereby groups can work together. Thus, accommodation is essential for social harmony. It is close to cooperation and conflict and thus must take trends on both fields into consideration.

C. Assimilation

A. Meaning:

Assimilation is a fundamental social process; it is that process by which individuals belonging to different cultures are united into one. Successful accommodation sets the stage for an additional consequences of human interactions, namely assimilation. This implies the complete merging and fusion of two or more bodies into a single common body, a process analogous to digestion, in which we say that food is assimilated.

Assimilation in social relationships means that the cultural differences between divergent groupings of people disappear. Thus, they come to feel; think and act similarly as they absorb new common traditions, attitudes and consequently take on a new cultural identity. We see the process operating among ethnic groups which enter a society with their own society's culture. For instance, American Indians adopted cultural

elements of whites abandoning their own culture. But assimilation is not limited to this single field only. For example, husbands and wives with dissimilar background often develop a surprising unity of interest and purpose.

The term is usually applied to an immigrant or ethnic minority in process of being absorbed socially into a receiving society, e.g. the assimilation of African Negroes as immigrants in American society. But this does not mean that the immigrants have abandoned everything of their culture and that they have not contributed anything to the host country. The assimilation of Negroes has contributed much to American cultural store in the form of Jazz music.

Assimilation is a slow and gradual process. It takes quite some time before individuals or groups once dissimilar becomes similar. Acculturation is the first step to assimilation. Acculturation is the name given to the stage when the cultural group which is in contact with another borrows from it certain cultural elements and incorporates them into its own culture.

The contact between the two groups inevitably affects both; though it is natural that culturally weaker group would do more of the borrowing from and would give very little to the culturally stronger group. When two cultures meet, the dominant culture becomes the common culture of the two interacting cultures. For example, before Muslim rule Malaya had the influence of native culture and Budhism. But subsequently, Muslim culture prevailed upon the local culture.

Some of its definitions of assimilation are given below –

- **Biesanz and Biesanz:** Assimilation is the social process whereby individuals or groups come to share the same sentiments and goals.
- **E.S. Bogardus:** Assimilation is a process whereby attitudes of many persons are united, and thus, develop into a united group.

- **Ogburn and Nimkoff:** Assimilation is the process whereby individuals or groups once dissimilar become similar, that it become identified in the interests and outlook.
- **Park and Burgess:** Assimilation is a process of interpenetration and fusion in which individuals and groups acquire the attitudes and values of other persons or groups, and by sharing their experience and history, are incorporated with them in a common cultural life.

B. Characteristics of Assimilation:

Followings are the characteristics of Assimilation –

- Assimilation is an associative process.
- Assimilation is a universal process. It is found in every place and at all times.
- Assimilation is a slow and gradual process. It is gradual as the individual comes to share the expectations of another group and slowly acquires a new set of values. The process cannot take place overnight. The assimilation of the Anglo-Saxon and Norman cultures has taken more than two centuries in Britain.
- Assimilation is a unconscious process. Individuals are not conscious that they discard their own values and acquire new set of values.
- Assimilation is a two-way process. It is based on the principle of give and take. Assimilation takes place when groups of individuals borrow cultural elements from each other and incorporates them to their own culture. Contact between two groups essentially affects both. Both the groups discard their cultural element and substitute them with new ones.

C. Factors Conducive for Assimilation:

Assimilation is a complex process. There are certain factors which facilitate assimilation and other which hinder or retard it. The rate of assimilation depends upon whether facilitating or regarding factors predominate. Assimilation occurs most readily when social contacts are those of primary group – that is when they are intimate, personal and face to face.

According to Gillin and Gillin, factors favouring assimilation are toleration, equal economic opportunity, sympathetic attitude on the part of the dominating groups towards the minority group, exposure to the dominant culture, similarity between the cultures of the minority and dominant groups, and amalgamation or intermarriage. On the other hand, factors hindering assimilation are isolating conditions of life, attitude of superiority on the part of the dominant group, excessive cultural and social difference etc. The following factors may account for the ready occurrence of assimilation –

- **Toleration:** Toleration is an important factor which facilitate the process of assimilation. Tolerance helps people to come together, to develop contacts and to participate in common cultural and social activities. When the dominant group is hospitable and tolerant towards differences, the minority groups have a greater opportunity to participate in the total community life.
- **Close Social Contact:** Close social contact is another leading factor which promotes the process of assimilation in a greater way. When the people or group of different cultures come into close proximity with each other, the assimilation process takes place very easily. The close social contact creates a good understanding among the people and the group and this creates a healthy atmosphere in which people exchange their views in a better way. For instance, in India the assimilation between Hinduism and Buddhism is possible due to the close social contact among the members of these two religious groups. Thus, the close physical proximity plays a vital role in promoting the assimilation process.
- **Amalgamation:** Amalgamation is another promoting factor of assimilation. By amalgamation we mean, individuals or groups come into close contact to one another. It occurs when two different cultural groups establish matrimonial relationship among themselves. For example, the marital relations among the Hindus and non-Hindus facilitate the process of assimilation. The marital relationship brings the

people of different culture very close to one another. Thus, amalgamation is an important factor which promotes assimilation process through matrimonial contacts or alliances.

- **Equal Economic Opportunity:** The inequality of economic status among the people of different cultural groups hinders the process of assimilation. But the equal economic opportunities facilitate assimilation process. The people or groups having equal economic position become more easily intimate. Thus, intimate relationship promotes assimilation.
- **Common Physical Traits:** Common physical traits or qualities of the people of different cultures also promote the process of assimilation. The foreign immigrants of the same race can more easily assimilate than those with different races. For instance, the Indians who live in America permanently can easily assimilate with the Indian culture.
- **Cultural Similarity:** Cultural similarities between two groups of individuals promote assimilation. If there are similarities between culture groups, assimilation is quick to take place. Similarly, assimilation occurs most readily when two culture groups have common language. Without knowledge of language, the individual remains outside the adopted society. The first step in assimilation into a new society is, therefore, to learn language. In reality, assimilation is a part of life itself, as the individual slowly learns to participate in the symbols and expectations of another group. Assimilation can be hastened by such devices as learning of language, getting a job and joining a union. But these things all take time.

D. Factors Hindering Assimilation:

Merely bringing persons of different backgrounds together does not assure that a fusion of cultures and personalities take place. Sometimes it results in conflict rather than fusion between the contiguous groups. There are various factors that retard assimilation. These factors are discussed below –

- **Physical Differences:** Differences in features, complexion of skin and other physical trait may also help or hinder in assimilation. Generally the adjustment problems are the easiest for those immigrants who in appearance are supposedly most like the people of the new land. It may be pointed out that physical differences in themselves may not produce antagonisms or prejudice between peoples as is the case in South Eastern, Asia and Latin America, but when other factors operate to produce group frictions, physical differences give rise to inferiority and undesirability.
- **Cultural Differences:** Language and religion are usually considered to be main constituents of culture, Immigrants having the same religion and language can easily adjust themselves in other area or country. In America for example English speaking Protestants are assimilated with the great speed and ease whereas non-Christians who do not speak English, have the greatest difficulty in being assimilated there. Customs and belief are other cultural characteristics who can aid or hinder assimilation.
- **Prejudice:** Prejudice is a barrier to assimilation. Prejudice is the attitude on which segregation depends for its success. As long as the dominant group prejudices those who have been set apart, neither they as a group nor their individual members can easily become assimilated to the general culture. Prejudice also impedes assimilation between constituent elements within a given society. Religious groups often allow the social distance created by prejudice to maintain their separateness when both would benefit by a cooperative effort in community undertakings. Prejudice within a community, within a family or within any group plays into the hands of factions who prefer disunity to a fusion of interests. Not all prejudice is negative; however, when groups prejudice one another with unusually favourable attitudes, the process of assimilation is speeded, just as it is retarded by negative attitudes.

- **Sense of Superiority and Inferiority:** Assimilation is hindered by the feelings of superiority and inferiority. The people who have strong feelings of superiority, generally hate the people who suffer from a sense of inferiority. Due to this reason intimate relationship between two groups of people become difficult. Hence, assimilation is retarded.
- **Domination and Subordination:** Assimilation between two groups of people is almost impossible where one group dominate the other. In this case social relation which is essential for assimilation does not develop among the people of dominant and subordinate groups. The dominant group always considers the people of subordinate group as inferior and exercises its power over them. As a result jealousy, hatred, suspicion and conflict etc. develop among them. All these hinder the process of assimilation.
- **Isolation:** Isolation also hinders assimilation. People who live in isolation fail to establish social contacts with others. The isolated people cut off entire social relationship with other people in society. Therefore, the process of assimilation becomes very difficult. In short, it can be summed up that assimilation is a slow process of adoption and adjustment on the part of individuals. There is no abrupt change in the way of life. In short, assimilation is a process of cultural adoption and adjustment.

Dissociative Process

Social process which leads to negative results is called dissociative processes. These social processes result in disintegration of society. These processes are quite opposite to the integrative processes. They breed contempt, tension and bring disunity among the members of a group or society. Competition, rivalry and conflict are the main disintegrative processes. Max Weber has also included 'communal' relationship under this category. For him, "a social relationship is 'communal' if and so far as the orientation of social action, whether in the individual case or on the average, is based on the subjective feelings of parties whether traditional that they belong together".

Competition and Conflict are examples of dissociative social processes.

A. Competition

A. Meaning:

Competition is one of the dissociative from of social processes. It is actually the most fundamental form of social struggle. It occurs whenever there is an insufficient supply of anything that human beings desire, in sufficient in the sense that all cannot have as much of it as they wish. Ogburn and Nimkoff say that competition occurs when demand out turns supply. People do not compete for sunshine, air and gifts of nature because they are abundant in supply. But people compete for power, name, fame, glory, status, money, luxuries and other things which are not easily available. Since scarcity is in a sense an inevitable condition of social life, competition of some sort or the other is found in all the societies. In any society, for example, there are normally more people who want jobs than there are jobs available; hence there is competition for them. Among those who are already employed, there is likewise competition for better jobs. There is thus competition not only for bread but for luxuries, power, social, position, mates, fame and all other things not available for one's asking.

- **Biesanz and Biesanz:** Competition is the striving of two or more persons for the same goal with is limited so that all cannot share it.
- **E.S. Bogardus:** Competition is a contest to obtain something which does not exist in quantity sufficient to meet the demand.
- **Park and Burgess:** Competition is an interaction without social contract.
- **Sutherland, Woodward and Maxwell:** Competition is an impersonal, unconscious, continuous straggle between individuals and groups for satisfaction which, because of their limited supply, all may not have.

B. Characteristics:

By analyzing various definitions, the following characteristics of competition can be drawn –

- **It is Universal:** Competition is found in every society and in every age. It is found in every group. It is one aspect of struggle which is universal not only in human society but also in the plant and animal worlds. It is the natural result of the universal struggle for existence.
- **It is Impersonal:** Competition is not a personal action. It is an ‘interaction without social contact.’ The competitors are not in contact and do not know one another. They do not compete with each other on a personal level. The attention of all the competitors is fixed on the goal or the reward they aim at. Due to this reason competition is known as an impersonal affair.
- **It is an Unconscious Activity:** Competition takes place on the unconscious level. Achievement of goal or the reward is regarded as the main object of competitors. Rarely they do know about other competitors. For example, the students of a particular class get engaged to secure the highest marks in the final- examination. They do not conceive of their classmates as competitors. Students may, no doubt, be conscious of the competition and much concerned about marks. Their attention is focused on the reward or goals rather on the competitors.
- **It is Continuous Process:** Competition never comes to an end. It is not an intermittent process. It is continuous. As goods are short in supply there must be competition among the people for their procurement. The desire for status, name, fame, glory, power and wealth in an ever increasing degree makes competition a continuous process in human society.

C. Forms of Competition:

Competition can be divided into many categories or forms. They are Economic Competition, Cultural Competition, Social Competition, Racial Competition, Political Competition etc. It exists everywhere but appears in many forms.

1. **Economic Competition:** Generally, economic competition is found in the field of economic activities. It means a race between individuals and groups to achieve certain material goods. Thus economic competition takes place in the field of production, consumption, distribution and exchange of wealth. For example, competition between two industrial sectors for the production of goods. In modern industrial society, the materialistic tendency of people has led to economic competition to a great extent.
2. **Cultural Competition:** Cultural competition is found among different cultures: It occurs when two or more cultures try to establish their superiority over others. This type of competition leads to cultural diversities in society. When one culture tries to establish its supremacy over other cultures, it gives birth to cultural competition. In ancient times, it was found that there was a strong competition between the Aryans and non-Aryans and sometimes it led to conflict. The religious competition between the Hindus and Muslims in present day is a bright example of cultural competition.
3. **Social Competition:** Social competition is mainly found in modern societies. It is the basic feature of present day world. For acquiring a high status, popularity, name and fame in society people compete with each other. Social competition plays a vital role in the determination of individual's status in society.
4. **Racial Competition:** Racial competition is found among different races of the world. It takes place when one race tries to establish its superiority over the other. The whole human society is divided into a number of races and there always arises an intense competition among them. The competition between the Indo-Aryan race and Dravidian race in India is example of racial competition. Similarly, in South Africa, there is a competition between the white and black races.
5. **Political Competition:** Political takes place in the political field. In all democratic countries, competition is inevitable among the various political parties and even between the different members of a political party to obtain political

power. Similarly, at the international level, there is always diplomatic competition between different nations. In India, competition between Congress (I) and B.J.P. for political power is a bright example of political competition.

Besides the above types, there are two other types, of competition such as personal and impersonal competitions. Personal competition means the rivalry between the people. It occurs among the two opponents on their personal level. In this competition, the competitions are well known to each other personally. Competition between the two students in a classroom or competition between two players in a particular game is the bright example of personal competition. Impersonal competition, on the other hand, takes place among the groups not among the individuals. In this competition, the competitors compete with one another not on personal level but as members of groups such as business, social and cultural groups. In India, competition between the various religious groups like Hindus, Muslims, Christians, Sikhs etc. is an example of impersonal competition.

D. Role of Competition:

Competition is considered to be very healthy and a necessary social process. It is indispensable in social life. It has played a major role in the survival of human beings. It is the basic law of life. It is extremely dynamic. It performs many useful functions in society. According to **H.T. Mazumdar**; it performs both positive and negative functions. They are briefly mentioned below –

- **Assignment of Right Individual to Proper Place:**

Competition assigns right individual to a place in the social system. It provides the individuals better opportunities to satisfy their desires for new experiences and recognition. It believes in achieved status. It spurs individuals and groups on to exert their best efforts. Competition determines who is to perform what function. The division of labour and specialization of function in modern life are the products of

competition. It fulfills one's desire for higher status, which one can achieve by struggling and competing.

- **Source of Motivation:** Competition motivates others to excel or to obtain recognition or to win an award. The practice of awarding prizes and scholarships to those who occupy the few top position on the merit is designed to foster creativity and promote striving excellence. Competition stimulates achievement by lifting the levels of aspiration for which some individuals work harder for success.
- **Conducive to Progress:** Healthy and fair competition is considered essential for economic, social as well as technological and scientific progress. Through competition a proper man is selected and placed in the proper place. It is obvious that when a proper man is in the proper place the technological and general progress of the society cannot be hampered. People make their best efforts when they find themselves in competition. It is competition which has made inventions and discoveries in different fields possible.

Besides the above positive functions, competition also performs a few negative functions as well.

- **Competition may lead to Frustration:** Competition may create emotional disturbances. It may develop unfriendly and unfavourable attitudes among the persons or groups toward one another. Unfair and unhealthy competition has the most disintegrating effects. It may lead to neurosis through frustration and to violation of the rules by those who fail in the struggle for status according to "the rules of the game".
- **Competition may lead to Monopoly:** Unlimited competition in a capitalist economy gives rise to monopoly. It throws the real needs of the people into waste and causes starvation in the midst of plenty. It may cause fear, insecurity, instability and panic. For example, in the economic field, businessmen seek to protect themselves against competition that is, by erecting tariff barriers against foreign competition by agreeing upon prices. Labourers unite for protecting their

wages and bureaucrats protect themselves through their associations.

- **Competition may lead to Conflict:** Competition, if it is uncontrolled, may lead to conflicts which are considered inimical to group solidarity or cohesion. Sometimes it may become violent involving unethical and unfair means to divert the competitors' attention from sportsmanship which is outcome of fair competition. Therefore, competition should always be healthy and fair.

B. Conflict

A. Meaning:

Conflict is one of the dissociative or disintegrative social processes. It is a universal and fundamental social process in human relations. Conflict arises only when the attention of the competitors is diverted from the object of competition to themselves. As a process, it is the anti-thesis of cooperation. It is a process of seeking to obtain rewards by eliminating or weakening the competitors. It is a deliberate attempt to oppose, resist or coerce the will of another or others. Conflict is a competition in its occasional, personal and hostile forms. Conflict is also goal oriented. But unlike cooperation and competition, it seeks to capture its goal by making ineffective the others who also seek them.

- **A.W. Green:** Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others.
- **Gillin and Gillin:** Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence.
- **J.H. Fitcher:** Conflict is the social process in which individual or groups seek their ends by directly challenging the antagonist by violence or threat of violence.
- **K. Davis:** Conflict is a codified form of struggle.

B. Characteristics:

Conflict is an important form of social process. It is a part of human society. The main characteristics of conflict are as follows –

- **It is a Universal Process:** Conflict is an ever-present process. It exists at all places and all times. It has been in existence since time immemorial. The cause of the universality of conflict is the increase of man's selfishness and his materialist tendency. Karl Marx has rightly mentioned, that 'violence is the mid-wife of history'.
- **It is a Personal Activity:** Conflict is personal and its aim is to eliminate the opposite party. The defeat of the opponent is the main objective in conflict. When competition is personalised it becomes conflict. The parties, locked in conflict, lose sight of their definite goal or objective and try to defeat one another.
- **It is a Conscious Activity:** Conflict is a deliberate attempt to oppose or resist the will of another. It aims at causing loss or injury to persons or groups. The attention of every party is fixed on the rival rather than on the reward or goal, they seek for. So consciously, knowingly or deliberately the parties make struggle with each other in conflict.
- **It is an Intermittent Process:** There is no continuity in conflict. It is occasional. It lacks continuity. It is not as continuous as competition and cooperation. It may take place all of a sudden and may come to an end after sometime. If the conflict becomes continuous, no society can sustain itself. So it is an intermittent process.

C. Causes of Conflict:

Conflict is universal. It cannot be definitely said when conflict came into existence or there is no definite cause for its emergence. Still then a number of thinkers have pointed out the valid causes of conflict. Malthus an eminent economist and mathematician says that conflict arises only when there is shortage of food or means of subsistence. According to him, the increase of population in geometrical progression and the means of subsistence in arithmetical progression is the main cause of conflict between the people.

According to **C. Darwin**, an eminent biologist, the principle of struggle for existence and survival of the fittest are the main causes of conflict.

According to **Frued** and some other psychologists, the cause of conflict lies in man's innate or inborn aggressive tendency.

Some thinkers point out that the differences in attitudes, aspirations; ideals and interest of individuals give rise to conflicts. No two men are exactly alike. On account of the differences they fail to adjust themselves which may lead to conflict among them. Social change becomes cause of conflict. When a part of society does not change along with changes in the other parts, cultural lag occurs which leads to conflict. The old generation and new generation conflict is the result of social change. The rate of change in the moral norms of a society and in man's hopes, demands, and desires is also responsible for the emergence of conflict. For example, the moral norm that children should obey their parents have persisted in our country since time immemorial but now the younger generation wants to go in its own way. In consequence, there is more parent-youth conflict than before.

D. Type of Conflict:

Conflict expresses itself in thousands of ways and various degrees and over every range of human contact. **MacIver** and **Page** have distinguished two fundamental types of conflict.

(i) Direct Conflict: When a person or a group injures, thwarts or destroys the opponent in order to secure a goal or reward, direct conflict occurs; such as litigation, revolution and war.

(ii) Indirect Conflict: In indirect conflict, attempts are made by individuals or groups to frustrate the efforts of their opponents in an indirect manner. For example, when two manufacturers go on lowering the prices of their commodities till both of them are declared insolvent, indirect conflict in that case take place.

George Simmel has also distinguished four types of conflict. These are as follows –

(i) War: When all the efforts to resolve the conflict between two States fail, war finally breaks out as it is the only alternative to the peaceful means of solution. War provides only means of contact between alien groups. Though it is dissociative in character but it has a definitely associative effect.

(ii) Feud: Feud or factional strife does not take place among the states or nations. It usually occurs among the members of the society. This kind of strife is known as intra-group but not the inter-group conflict.

(iii) Litigation: Litigation is a form of conflict which is judicial in nature. To redress their grievances and to get justice people take recourse to legal means in the court of law.

(iv) Conflict of Impersonal Ideals: It is a conflict carried on by the individuals not for themselves but for an ideal. For example, the conflict carried on by the communists and capitalists to prove that their own system can bring in a better world order.

Another eminent sociologists, Gillin and Gillin has mentioned five types of conflict -

- 1. Personal Conflict:** It is a conflict between two persons within the same group.
- 2. Racial Conflict:** It is conflict between the two races-whites and Negroes in South Africa.
- 3. Class Conflict:** It is a conflict between two class such as poor and rich or the exploiters and the exploited.
- 4. Political Conflict:** Conflict between the two political parties for power is the political conflict.
- 5. International Conflict:** It is the conflict between two nations such as between India and Pakistan over Kashmir issue.

Besides the above, conflict can also be of the following types-

(i) Latent and Overt Conflict: Sometimes individuals or groups do not want to express their feeling of conflict due to some reasons. The unexpressed or hidden conflict is known as the latent conflict. When the individuals or groups feel bold

enough to take advantage of a particular situation, they express their feeling of conflict openly. Such open conflict is known as overt conflict. For example, the latent conflict between India and Pakistan may become overt in the form of war over Kashmir issue.

(ii) Personal and Corporate Conflict: Personal conflict arises among people within a group. It occurs due to various personal motives like hostility, envy, treachery etc. Corporate conflict, on the other hand, arises among groups within a society or between two societies. It is both inter-group and intra-group conflict. For example, racial riots, communal riots, war between nations, labour-management conflict etc.

E. Role of Conflict:

At the outset, it may be said that conflict causes social disorder, chaos and confusion. It may disrupt social unity but like competition, conflict performs some positive functions. Conflict is both harmful as well as useful for the society.

- 1. Positive Functions:** Following are the positive functions of conflict –
 - (i) It promotes the solidarity and fellow-feeling:** The conflict which promotes the solidarity and fellow-feeling within the groups and societies is known as corporate conflict. This conflict tends to increase the moral and promote the solidarity of the in-group, threatened by the out-group. For example, in war time cooperation and patriotism among the citizens of a nation are more perfect than in peace time. “Inter-group conflict”, to quote Ogburn and Nimkoff is a potent factor in promoting inter-group cooperation.”
 - (ii) It enlarges the victorious group:** The victory won through the process of conflict enlarges the victorious group. The victorious group either increases its power or incorporates new territory and population. In this way conflict makes possible the emergence of a larger group.
 - (iii) It leads to redefinition of value system:** Conflict may lead to a redefinition of the situation by the contesting parties. Generally, the parties which are in conflict with each other give up the old value system and accept new ones when the

conflict is over. In this way conflict may give rise to new types of cooperation and accommodation.

- (iv) **It acts as a cementing factor in the establishment of intimate relations:** Conflict in certain cases acts as a cementing factor in the establishment of intimate and friendly relations among people or parties that were involved in it until a short time ago. For example, the end of the verbal conflict between lovers, friends and married couples leads to the establishment of relations which are now more intimate than before.
- (v) **It changes the relative status of the conflicting parties:** Conflict changes the relative status of the contestants and of the non-contestants as well. For example, after the Second World War, both Germany and Japan lost their status as great powers. China today has become a leading Asian power; United States has merged as a super-power.

2. **Negative Functions:** The negative functions of conflict are mentioned below –

- (i) **It causes Social Disorder, Chaos and Confusion:** War, a type of conflict, may destroy the lives and properties of which are involved in it. It may bring incalculable damage and immeasurable suffering to a number of people. The warring parties generally incur great losses. They gain nothing in comparison with the loss incurred. The modern mode of warfare which can destroy million of people and vast amount of properties within a few minute, has brought new fears and anxieties for the mankind.
- (ii) **It disrupts Social Unity and Cohesion:** Conflict is regarded as anti-thesis to cooperation. It disrupts normal channels of cooperation. It is a costly way of settling disputes. The results of intergroup conflict are largely negative. Conflict weakens the solidarity of the group by diverting members' attention from group objectives. It violates the national integration in a greater way which may lead to the disorganisation of the society.
- (iii) **It causes a lot of Psychological and Moral Damage:** The morale of individuals touches a new low in conflict on a

personal level. It makes people psychologically weak. It spoils the mental peace of man. It may even make the people to become inhuman. In case, conflict does not come to quick end, it makes the conflicting individuals very weak and apprehensive about losing something. Therefore, it is quite likely that- it may lead to their moral deterioration.

Social Interaction

Man is a social animal. It is difficult for him to live in isolation. They always live in groups. As members of these groups they act in a certain manner. Their behaviour is mutually affected. This interaction or mutual activity is the essence of social life. Social life is not possible without interactions. Social interactions are reciprocal relationships which not only influence the interacting individuals but also the quality of relationships.

According to **Gillin and Gillin**, "By social interaction we refer to social relations of all sorts in functions – dynamic social relations of all kinds – whether such relations exist between individual and individual, between group and group and group and individual, as the case may be".

Eldredge and Merrill said, "Social interaction is thus the general process whereby two or more persons are in meaningful contact-as a result of which their behaviour is modified, however, slightly". The mere placing of individuals in physical proximity, although it usually results in at least a medium of interaction, does not weld them into a social unit or group.

When the interacting individuals or groups influence the behaviour of each other it is called social interaction. People in action with one another means interaction of some kind. But not every kind of action is social. When people and their attitudes are involved the process become social. Social interaction may then be defined as that dynamic interplay of forces in which contact between persons and groups result in modifications of the attitudes and behaviour of the participants.

The two basic condition of social interaction are (i) Social Contact and (ii) Communication. In the words of Gillin and Gillin, "social contact is the first phase of interaction". Social contacts

are always established through the medium of someone causes sense organ. An object can be perceived by the sense organ only when that object causes communication with that sense organ. Hence the means of communication are essential adjuncts of social contact. Communication may be the form of direct person to person or it may take place through some medium of long-range contact such as the telephone, telegraph, television etc.

Social interaction usually takes place in the forms of cooperation's, competition, conflict, accommodation and assimilation. These forms of social interaction are called "social processes".

SOCIALIZATION

Introduction

All societies are concerned with the question – -How are the raw products or the human infants born into the society to be transformed into workable human objects or trained to become members of their societies?|| The human infant is born as a biological organism with only animal needs and impulses. It learns to control bowel movements and regulate hunger as it grows up because the child has an inborn capacity to learn and to communicate.

Gradually it also learns the group-defined ways of acting and feeling. The process through which it learns to internalize the values and norms into its self or the mode of learning to live in society is called the process of socialization. to internalize is to absorb something within the mind so deeply that it becomes part of the person's behaviour, e.g., good manners. Therefore, socialization is basically the learning of social values and roles by its members. In other words, most human behaviour is learned. It is not spontaneous.

Social scientists have referred to this capacity of the child to learn and to internalize as the plasticity of human nature. This capacity to learn is realized through socialization; and human infants develop into adequate members of human societies through the training received in the family. This development is largely a process of learning. Therefore, we would like to stress the point that what are known as seemingly inborn attitudes are determined and moulded through the process of socialization or learning of

social norms, values, attitudes beliefs and behaviour patterns.

Meaning and Definition of Socialization

At the time of his birth, the child is a psychophysical animal. He is neither social/civilized nor antisocial/uncivilized. But, slowly and gradually he gets influenced from the social environment around him. A sense of social consciousness and social responsibility starts developing within him. He starts complying with the prevalent traditions, validations, aspirations, values, ideals and culture; he gets influenced from them and acts accordingly. This is what is called socialization. Similarly, the socialization is the process by which an individual while residing in a society learns its values, ideals, beliefs and way of life and makes that a part of his personality.

Socialization is an important process for the functioning and continuation of society. Different societies have different ways and methods to train their new born members so that they are able to develop their own personalities. This training of and building the personality of the child is called socialization. Socialization is a process of learning rules, habits and values of a group to which a person belongs whether it is family, friends, colleagues or any other group. It is the process by which a child slowly becomes aware of her/himself as a member of a group and gains knowledge about the culture of the family and also the society into which she/he is born.

Socialization is also considered as the passing of culture from one generation to the next. During the process of socialization, children learn about their family traditions from their elders and preserve them and pass them on to the next generation as they grow older. Socialization helps children to learn and perform the different roles and responsibilities which they have learnt from their elders. It therefore, helps to associate one generation with the others.

Socialization stands for the development of the human brain, body, attitude, behaviour and so forth. Socialization is known as the process of inducting the individual into the social world. The term socialization refers to the process of interaction

through which the growing individual learns the habits, attitudes, values and beliefs of the social group into which he has been born.

Socialization is a process with the help of which a living organism is changed into a social being. It is a process through which the younger generation learns the adult role which it has to play subsequently. It is a continuous process in the life of an individual and it continues from generation to generation.

Following are some definitions by various scholars to express the meaning of socialization—

- **Bilton:** The process by which we acquire the culture of the society into which we are born -the process by which we acquire our social characteristics and learn the ways of thought and behaviour considered appropriate in our society is called socialization.
- **Giddens:** Socialization refers to the process which transforms a quite helpless human infant into a self-aware, knowledgeable person who is skilled in the ways of their society's culture.
- **Gilin and Gilin:** By socialization we mean that process through which an individual becomes an active member of a group and works according to that group's level only. He synthesizes himself with that group's ethos, traditions and social circumstances.
- **Green:** Socialization is the process through which a child derives cultural attributes, psyche and individuality.
- **Havighsart and Newgarten:** Socialization is the process through which a child learns the acceptable manners of his society and makes these manners a part of his personality.
- **Johnson:** Socialization is 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.
- **Kimbal Young:** Socialization means when an individual learns social customs, fundamentals, laws, his culture's

other characteristics, crafts and various essential habits, which help him in becoming an active member of the society. He learns to adapt himself to his family, neighbors and his group. So to be precise, the whole process of socialization comes under interwork or the social work.

- **Lundberg:** Socialization consists of the complex processes of interaction through which the individual learns the habits, skills, beliefs and standard of judgement that are necessary for his effective participation in social groups and communities.
- **Worsley:** By this is meant, simply, the transmission of culture, the process whereby men learn the rules and practices of social groups. Socialization is an aspect of all activity within all human societies.

Characteristics of Socialization

The following are some the important features/ characteristic of Socialization –

- **Socialization is a Continuous and Gradual, rather than a Salutatory Process:** Socialization is a life-long process. It does not cease when a child becomes an adult. In nature, we find that every species or organism follows a pattern of socialization. The same is the case with human beings. Socialization occurs in an orderly manner and follows a certain sequence which, in general, is the same for most children. The rate and speed of development may vary in individual cases.
- **Socialization involves Change:** The human being is never static. From the moment of conception to the time of death, the person is undergoing changes. Nature shapes most clearly
- Socialization through genetic programming that may determine whole sequences of later. It refers to a Socialization progressive series of orderly coherent changes.
- **Socialization is often Predictable:** Psychologists have observed that each phase has certain Socialization common

traits and characteristics. We have seen that the rate of socialization for each child is fairly constant. The consequence is that it is possible for us to predict at an early age the range within which the child is likely to fall.

- **Socialization is Unique:** Each child is a unique individual. No two children can be expected to behave or develop in an identical manner although they are of the same age. For example, in the same class, a child who comes from a deprived environment cannot be expected to do as well in studies as a child of the same ability whose parents put a high value on education and encourage the child to study.
- **Socialization is an Individualized Process:** These individual differences arise because each child is controlled by a unique combination of hereditary endowment and environmental factors. All children, therefore, do not reach the same point of at the same Socialization age.
- **Socialization inculcates Basic Discipline:** Socialization inculcates basic discipline. A person learns to control his impulses. He may show a disciplined behaviour to gain social approval.
- **Socialization helps to control Human Behaviour:** It helps to control human behaviour. An individual from birth to death undergoes training and his behaviour is controlled by numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society. These procedures become part of the man's life and man gets adjusted to the society. Through socialization, society intends to control the behaviour of its members unconsciously.
- **Socialization is Rapid:** Socialization takes place rapidly if the agencies of socialization are more unanimous in their ideas and skills. When there is conflict between the ideas, examples and skills transmitted in home and those transmitted by school or peer, socialization of the individual tends to be slower and ineffective.

- **Socialization takes place Formally and Informally:** Formal socialization takes through direct instruction and education in schools and colleges. Family is, however, the primary and the most influential source of education. Children learn their language, customs, norms and values in the family.

Process of Socialization

The process of Socialization can be defined from two points of views—

- A. Personal/Individual Point of View:** From personal/individual, Socialization is that process which continues internally in the members of the society till the time they are not capable of accommodating themselves with their environment. From this point of view an individual imbibes the rules, traditions and values of the society he lives in. The process of socialization continues lifelong.
- B. Objective Point of View:** From objective point of view socialization is the process through which the society passes on its culture from one generation to other generation. From this point of view, this process teaches the members of the society about those social deeds which they should do.

The important factors of the process of socialization are—

- **Child Rearing:** It is important for socialization that a child is reared aptly. Due to this only he learns to conduct according to the values and ideals of the society.
- **Imitation:** A child not only imitates his Parents but also imitates his siblings, other members of the family, neighbours and other members of his community. The child absorbs the traditions and ideals of the society by looking at his elders' deeds. This way imitation is a basic element of socialization.
- **Suggestion:** Suggestions have a deep relation with the socialization of a child. The child does as directed or suggested by the other people. This way suggestion sets the direction of social behaviour.

- **Sympathy:** Sympathy is important in the process of socialization. A child needs sympathy in his life much more. The feeling of self-acceptance develops in a child due to sympathy. A child specially gets attached to, loves and naturally listens to those people more who show him sympathy.
- **Co-operation:** Society only makes a boy a social animal. The society facilitates the outbreak of social virtues in him. As the child gets support from other people of the society, he starts giving them his support. This constitutes his Social tendencies.
- **Identification:** Identification is a personal relation of mutual trust and respect. The sympathy and loving behaviour of the family, neighbor and community breeds a feeling of intimacy in the child. People, who love the child, give him the support and sympathy, and the boy too relates with them and tries to adopt their behavior, demeanor, living, language, ideals etc.
- **Reward and Punishment:** Reward and punishment are very useful in the socialization of the child. He gets appreciation or is rewarded when he does good deeds, conducts himself according to the society's ideals, values and beliefs. But, when he works against the society's ideals, values and beliefs, in other words, when he does something antisocial, he gets punished. This helps him in becoming sociable.

Factors influencing Socialization

There are several factors influencing the process of socialization. They are as follows –

- **Imitation:** Imitation is the main factor in the process of socialization of the child. Through it, he learns many social behavior patterns by copying someone. Language and pronunciation are acquired by the child only through imitation.
- **Suggestion:** Suggestion is the process of communicating

information, which has no logical or self-evident basis. It is devoid of rational persuasion. It may be conveyed through language, pictures or some similar medium to the child. Suggestion influences not only behaviour with others but also one's own private and individual behaviour.

- **Identification:** In his early age, the child cannot differentiate between his organism and environment. Most of his actions are random, natural and unconscious. As the child grows in age, he realizes the nature of things, which satisfy his needs. Such things become the object of his identification. Thus, the toy with which he plays, the mother who feeds him become the object of his identification. Through identification he becomes sociable.
- **Language:** Language is the medium of cultural transmission and social interaction. At first, the child speaks some random syllables which have no meaning, but gradually he comes to know his mother-tongue.
- **Social Interaction:** As an organized psychological process, interaction is characterized by imitation suggestion and sympathy. Imitation is a form of learning which leads to increased uniformity in individual behavior through suggestion a person behaves in a group in accordance with pre-existing habits he inhibits social action along some lines and express it along others by virtue of prior social conditioning through sympathy which originates in the relation of dependence of the child upon his parents the individuals able to perceive the psychological state of another person.
- **Social Perception:** Until recently it was believed that all normal individuals perceive the world as it is today as the consequence of vast psychological research. We hold that our perception are formed by memory, imagination, wishes, emotions, opinions of others and social values hence perception is the function of the individuals socio - psychological organization.
- **Nature of Stimulus Situation:** As the stimulus situation

becomes more vague the influence of the majority becomes stronger a good example of this is the case of Hitler infused order and hope into a disorganized and hopeless nation and people followed often quite blindly.

- **Social Learning:** Socialization is a learning process and learning is the basis of most human behaviour above simple physiological adjustment.
- Enculturation: The process is nothing but being exposed to the various traditional and customary practices pertaining to one's own culture. Culture plays an important role in determining the process of socialization.

Forms of Socialization

Socialization is a process that continues throughout life from birth till adulthood. However, there are different phases in which the process takes place. These phases are usually spread across different age groups and have been categorized as the different forms of socialization.

A. Primary Socialization:

Primary Socialization refers to socialization of the infant in the primary or earliest years of his life. It is a process by which the infant learns language and cognitive skills, internalizes norms and values. The infant learns the ways of a given grouping and is molded into an effective social participant of that group. Primary socialization is the most important feature in the process of socialization. It happens during infancy and childhood. The primary stage basically takes shape during infancy and childhood where basic knowledge and language or behaviour is taught. This phase of socialization usually takes place within the family.

During this phase infants learn language and certain basic behaviour forms of the family and the society in which she/he lives. It is through primary socialization that the foundations for later learning are laid. As Frones argues, —Primary socialization 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 socialization agent moulding the child is the family.

A. Secondary Socialization:

Secondary Socialization generally refers to the social training received by the child in institutional or formal settings and continues throughout the rest of his life. Secondary Socialization occurs once the infant passes into the childhood phase and continues into maturity. During this phase more than the family some other agents of socialization like the school and friends' group begin to play a role in socializing the child. Different kinds of social interaction through these different agents of socialization help the child to learn the moral standards, customs and principles of their society and culture.

When the child receives training in institutional or formal settings such as the school, secondary socialization takes shape. This level runs parallel to primary socialization. But, unlike the family settings, children in schools are trained to conform to authority. Fronesargues that, secondary socialization is usually carried out by institutions and people in specific roles and positions. Further, it involves the –acquisition of knowledge and conscious learning, and thus opens for critical reflection, while primary socialization points to the transmission of naturalized cultural patterns.

B. Gender Socialization:

Gender socialization can be understood as the process by which different agents of socialization shape the thoughts of children and make them learn different gender roles. According to the World Health Organization, Gender –refers to the socially constructed characteristics of women and men – such as norms, roles and relationships of and between groups of women and men. Gender role refers to –social roles assigned to each sex and labeled as masculine or feminine. Much before children begin to know themselves as a male or a female they receive a series of clues from adults in their family and society because male and female adults have different ways of managing infants. Infants

learn quite a lot from visual and symbolic indicators. Differences in the manner of dressing, hairstyle, different cosmetic products used by men and women, provide children with indicators of variation between the male and female. Within two years of age children begin to vaguely understand what gender is.

Apart from adults around them children receive a lot of clues about gender roles and differences from television programmes, toys they play with as well from their colouring and picture books. For example, a baby girl is very commonly seen playing with dolls and/or a kitchen set while a boy would be found playing with toy cars and/or toy guns. However, today the definition of gender is no longer fixed within the binary of male and female because there is a third category which is often referred to as the third gender.

The term third gender is assigned to a person by the society or by the person her/himself when one does not want to be recognized as a male or a female. In some societies where three or more genders are recognized, we can find the use of the term third gender. This is usually associated with the gender role that a person performs and in some societies the gender roles are not very strictly defined. The term third gender is often used to describe hijras in the context of India, Pakistan and Bangladesh. More recently the term third gender is also associated with the term Queer wherein any person not willing to be strictly identified as male or female may be categorized as a Queer person.

C. Anticipatory Socialization:

The term anticipatory socialization was introduced by the sociologist Robert K. Merton (1957). Anticipatory Socialization refers to a process by which men learn the culture of a group with the anticipation of joining that group. As a person learns the proper beliefs, values and norms of a status or group to which he aspires, he is learning how to act in his new role. Through anticipatory socialization people are socialized into groups to which they wish to or have to join so that entry into the group does not seem to be very difficult. Some people suggest

that parents are the primary source of anticipatory socialization when it comes to socializing their children for future careers or social roles. For example, a child made to leave home to stay in a boarding school with the anticipation of better socialization.

D. Adult Socialization:

Adult socialization takes place in adulthood when individuals adapt to new roles such as that of a husband, a wife or an employee. This is related to their needs and wants. People continue to learn values and behaviour patterns throughout life. Socialization does not have any fixed time period. It begins at birth and continues till old age. In traditional societies the older people had a significant influence in important matters related to the family. Both male and female adults had exerted their influence with increase in age. In modern times we can find this elderly influence decreasing in some families. However, that is not to say that older people have completely lost their authority in the modern day families. Even today their opinions are sought for certain important matters. Like the younger generation continues to be socialized by their adults similarly the older generation also gets socialized by their younger generation through different experiences. Apart from the family adult — socialization continues to take place through other agents of socialization. For example, one's workplace, social groups, senior citizens' forums, clubs for recreation and some religious institutions also.

E. Re-socialization:

Re-socialization refers to the process of leaving certain behaviour patterns and roles in order to adopt new ones as part of one's evolution in life. Re-socialization occurs when there is a major transformation in the social role of a person. It occurs throughout life where individuals experience radical breakthroughs from their past experiences and learn new manners and values which are starkly different from what they had learnt previously. Sociologist Erving Goffman analyzed re-socialization in mental asylum. According to him a mental asylum is a total institution in which almost every aspect of the

resident's life was controlled by the institution in order to serve the goals of the institution. For example, the institution demands that every inmate obeys the rules and regulations even if it is not very useful for the person. Another common example is that of a girl who is about to get married is often re-socialized by suggestions and advice from her parents on different matters so that after marriage it is easier for her to adjust in her husband's home with her in-laws.

Stages of Socialization

Socialization is a continuous and life long process. During this process of contacts at different stages individual learns many things which helps him. However, these different stages of socialization are as follows –

- **Infant Socialization:** It is the first stage of socialization. After birth the infant first comes into contact with the mother, then the father and then the other members of the family. During infancy the infants' socio-cultural environment is very limited. Generally up to the age of three or four the infant world is limited to the family. Hence, during infancy stage family is the main source of socialization. Here, the infant learns to utter word, learns to work, eat and comes in contact with other family members. Gradually his self develops. Here he comes to understand relationships with other members of family.
- **Child Socialization:** It is the second stage of socialization. During this stage, the infant comes into contact with the members outside family and neighbours. He gradually disassociates himself from parents and other family members. Then he got admitted to school and come into contact with schoolmates and teachers and his behaviour is greatly influenced by them up to fifteen years. During this stage the child is also influenced by things what he learnt from books and story books. Interaction with peers and teachers greatly influences his behaviour.
- **Adolescent Socialization:** It is the third stage of

socialization in the life of an individual. During this stage school mates, friends, teachers, sports, books and means of recreation matter the most to the child. This is true in case of school going children. But the process of socialization differs in rural, urban and tribal areas. In tribal and rural areas life is very close with nature from where the child learns many things about nature, seasons, folk traditions etc. In tribal areas the adolescents learns a lot in course of their living in dormitories and forest. Agents of socialization of this period differ from earlier period.

- **Adult Socialization:** It is the fourth stage of socialization process. After adolescent stage the individual reaches at adulthood. An adult is a responsible person and do not depend on others. An adult is associated with some other professions or trades. His circle of friendship increases. During this stage an individual is greatly influenced by his education, occupation, circle of friends etc. Because of this wider circle agents of socialization are also more. This stage is very important as the adult adopts many roles.

Agencies of Socialization

The various agencies of Socialization are described below –

A. Family:

Parents along with family play an important role in the process of socialization. The child first comes into contact with parents and family. They are physically and emotionally close to the child. He learns language and speech from parents and family. Family teaches him societal morality. He learns many civic virtues from family. He learns his first lesson in love, affection, cooperation, self-sacrifice and tolerance from family. Family moulds his character, nature and personality. An individual is known by his family.

Family inculcates right attitude, beliefs and values among individuals. Family continues to exercise influence on him throughout his life. The family is the smallest unit of society and represents it in all respects. It is the locus of early socialization or

the internalization of basic values of culture because the child is most plastic and exposed for longest in dependent relationship with parents. The basic requirements involved in walking, talking, playing with other children, eating, toilet training and generally dealing with adults are learned in an informal way.

The family is also the source of internalization of the basic cultural vocabulary of the child. The learning of roles in the family takes place with affective orientation of the parents towards the child. Parents and siblings as role models invoke less anxiety because the family situation offers security to the child. In primitive society family used to be the chief seat not only of socialization but also of education. Learning of roles was hereditary, and the household being also the place of work, all arts, skills and crafts were learnt under the guidance of the elder kinsmen. The stability of occupational roles, lack of social mobility and kin bound relations of work and trade made the education system of peasant society homogenous and static and the process of socialization simple and smooth. With the growth of an industrial society the established order of peasant society is broken. The family structure also changes and its size becomes smaller with a predominance of nuclear and neo local types. The chief mechanism of socialization such as learning, adjustment etc., becomes more complex as a number of opposite standards of values of morality and of patterns of life prevail in the same community, sometimes even in the same family. The role of the family in the socialization process and education is now taken over more and more by other agencies, mainly in the school.

B. School:

It is the second important agency of socialization. During the age group of three to five the child enters into school. Interaction with classmates and teachers in school is very important in child socialization. In adolescent socialization stage also the school, classmates, friends, sports and books matter more to the child. In the school the child gets his education and learns many more which moulds his ideas,

attitudes and personality. Education is very vital in the process of socialization.

A good school and its' healthy atmosphere plays an important role in making the child a good citizen. A well planned school system and a good system of education can produce good socialized persons. It is said that, the school laid the foundation of sociality in a person. By and large socialization and elementary formal education in India have been consistent processes in regard to the basic value, because at the family and school level, the dominant orientation in socialization remains authoritarian. But at the level of college and the university, students suddenly experience anew freedom and responsibility. They find it difficult to cope with it since the dependency feeling due to early authoritarian socialization in the family and school still remains stronger. The result is recurrent mass behaviour and lack of self-consciousness in Indian students.

C. Peer Group:

Next to family and the school, friends and peer groups are another important agency of socialization. During different stages of his life an individual comes into contact with different kinds of friends from whom he learns a lot. The relation between the individual and his friends is one of equality and is based on mutual cooperation and understanding. He learns from them many such things which he cannot learn from other agencies. It is said that a person is known from the friends he keeps. This shows the importance of friends and peers in one's life. Children like to play and move about in group of their age peers. This group life is very important for them and has considerable influence on the development of their self-concepts. Being in a group gives them confidence and a sense of security.

Particularly those who are popular learn to think positively of themselves. In playing together children learn to cooperate. They learn to adjust their needs and desires to the behaviour of peers. In a very real sense the child begins to develop a sense of self as distinct from the family. As the child develops a social self he/she also learns to participate in the

cultural norms and practices of childhood. He or she learns many things from slightly older members of the child peer group. For example, the specific rules of many childhood street games are learned, not from adults who still might remember them, but from older children.

The same can be said for many rhymes, myths, tales etc. Thus, peer influences begin before school intrudes and continues with varying degrees of importance for the rest of life. The norms, values and expectation of the peer groups of late childhood and adolescence tend to compete or even conflict with those of the family. Behaviours that are deemed proper within the family are at times incompatible with those expected by the peer group of adolescents like shops lifting or experimenting with drugs.

D. Mass Media:

In modern society the means of mass communication such as television, radio, cinema, newspaper, books and audio-video cassettes have become an integral part of life.

They play a very important role in the socialization process of their viewers, readers and listeners. These mass media, especially the television and radio, simultaneously convey same message to nationwide audience. Therefore, its impact on the process of socialization assumes greater significance. The most important thing about mass media is the message that is conveyed or images that are projected. For example in the context of gender and socialization one can examine the image of female portrayed by mass media or in the context of the rural population one can examine the relevance of the programmes for the villagers, which is made for the consumption of urban middle class.

Another important aspect of mass media, especially television and radio, is that they generally express official values or message. Television has some effect on another agency of socialization i.e. home because it is generally viewed at home together with parents and siblings. It can propagate values in contradiction to those championed by particular family or

community. Parents respond to this in several ways such as strict control of viewing and not allowing to watch certain programmes. However, the child's peers in neighbourhood or in the school influence him by discussing specific serials or programmes. Though there is no rigorous scientific study available on how much the average child learns from television, its impact is considered important. Bringing the whole world into home for several hours everyday has created a childhood environment of sight and sounds never before experienced in the history of mankind.

E. Religion:

Religion is another important authoritative agency of socialization. Religion has been an important factor in society. In the early society religion provided a bond of unity. Though in modern society the importance of religion has diminished, yet it continues to mould our beliefs and ways of life. In every family some or the other religious practices are observed on one or the other occasion. The child sees his parents going to the temple and performing religious ceremonies. He listens to religious sermons which may determine his course of life and shape his ideas.

Religion plays a very important role in socialization. Agents of socialization differ in effects across religious traditions. Some believe religion is like an ethnic or cultural category, making it less likely for the individuals to break from religious affiliations and be more socialized in this setting. Parental religious participation is the most influential part of religious socialization—more so than religious peers or religious beliefs.

F. State:

As an authoritarian agency of socialization the state not only makes laws for the people but also guides their conduct and moulds their personality. It forces people to obey laws and gives punishment to those who violates it. It socializes individual by prescribing modes of behaviour. State has the right to use legal force. State develops its' education system and thereby socializes the child.

G. Social Class:

Kohn explored differences in how parents raise their children relative to their social class. Kohn found that lower class parents were more likely to emphasize conformity in their children whereas middle-class parents were more likely to emphasize creativity and self-reliance. Ellis et. al. proposed and found that parents value conformity over self-reliance in children to the extent that conformity superseded self-reliance as a criterion for success in their own endeavors. In other words, Ellis et. al. verified that the reason lower-class parents emphasize conformity in their children is because they experience conformity in their day-to-day activities.

Theories of Socialization

Social scientists have tried to analyze the processes of socialization in different ways. In this part we shall discuss some of the major theories in regard to the processes of socialization.

Cooley's Theory of Socialization

Charles H. Cooley in his celebrated work *Human Nature and Social Order* (1902) propounded his concept of 'Looking glass' and explained how the self of an individual develops and socialization takes place. He emphasized the role of primary groups and social interaction, especially communication, in the formation of personality. Thus, self develops within a context of social relationship. Self and others do not exist as mutually exclusive facts, therefore, self is social.

Cooley's important concept of the reflected or 'looking-glass' self has three basic elements, which are involved in the development of self and formation of personality. These are:

- i) The imagination of our appearance to the other person
- ii) The imagination of his judgment of that appearance
- iii) Some sort of self-feeling, such as pride or mortification

Cooley argues that social interaction or communication plays an important role in the development of individual's personality and his/her behaviour pattern. During interaction with people, the child remains conscious of how others perceive

his/her behaviour towards them. On the basis of their judgment the child develops a feeling about himself/herself. It may be a feeling of pride, if the behaviour is appreciated, or of mortification, if the behaviour is denounced by the people. Regular condemnation of child's behaviour may develop an insipid and introvert personality in him/her while continuous appreciation leads to the development of a confident and extrovert personality. Thus, social self depends on the social interaction. Individual's values, ideas, attitudes and habits are shaped by the ideas and attitudes of the people of the surrounding with whom he/she interacts. This is the base of his/her socialization.

The primary group, according to Cooley's plays a central role in socialization. Primary groups are characterized by intimate, face-to face association, direct cooperation and conflict, a relatively free play of personality and of sentiment. Though primary groups are present in all social organizations according to Cooley, the family, play group and neighbourhood play crucial role in the process of socialization. Cooley called these groups primary because they are the nursery of human nature, providing the individual with his earliest and most complete experience of social unity. This group experience gives rise to social ideals such as the spirit of service, kindness, adherence to social norms etc.

Mead's Theory of Socialization

Cooley's theory of socialization as we saw earlier, is based on human imagination, whereas George Herbert Mead explains socialization in the light of resulting 'acts' of this consciousness. Mead started his theory with two basic assumptions:

- (i) The biological frailty of human organisms forces their cooperation with each other in group context in order to survive.
- (ii) Those actions within and among human organisms that facilitate their cooperation, ensure their survival.

Mead further argues that the human being learns those behavioural patterns that provide gratification; and the most important type of gratification is adjustment to social context. Mind, self and other unique features of human being evolve out of efforts to adjust and consequently survives in the social environment. In his view society could survive only from the capacities for mind and self among the individuals. Thus, the capacities for mind, self and society are intimately connected. Mead recognized that the unique feature of human mind is its capacity to use symbols or language to designate objects in the environment. The focus of Mead's theory is on how this capacity first develops in infant. Mind arises out of a selective process in which an infant's initially wide ranges of random gestures are narrowed as some gestures which elicit favourable reaction from parents. Gradually, gestures begin to denote same meaning to all the persons interacting with each other. Gestures that have such common meaning are termed by Mead conventional gestures. These conventional gestures increase the capacity of organism to adjust to one another and assume the perspective of those with whom they must cooperate for survival. By being able to put oneself in another place or to 'take the role of others' the probability of cooperative interaction acquire a new level of efficiency.

Thus, when an organism develops the capacity to understand conventional gestures, to employ gestures to take the role of others and to imaginatively rehearse alternative lines of action, Mead believes, has 'mind'.

Mead emphasizes the development of 'self' for the proper socialization of individuals. He points out that just as humans can designate symbolically other actors in the environment, so they can symbolically represent themselves as an object. The interpretation of gestures, then, cannot only facilitate human cooperation, but it can also serve as the basis for self assessment and evaluation. As organisms mature, the transitory 'self-images' become crystallized into a more or less stabilized 'self-conception' of oneself as a certain type of object. With these self-conceptions, individual actions take on consistency, since they

are now mediated through a coherent and stable set of attitudes, dispositions or meanings about oneself as a certain type of person.

According to Mead there are three stages in the development of self. The initial stage of role taking in which self-images can be derived is termed 'play'. The child identifies with the role of what Mead calls 'particular others' such as father, mother etc. Later by virtue of biological maturation and practice at role-taking, organism becomes capable of taking the role of several others. Mead termed this stage 'game' because it shows the capacity to derive multiple self-images from and to cooperate with, a group of individuals engaged in some coordinated activity. In this process 'I' converts into 'Me'. So long as the child has not identified or understood the roles of others he/she is only 'I'. With his/ her identification with other 'I' gets converted into 'Me'. This conversion of 'I' into 'Me' signifies the socialization of the child.

The final stage in the development of self occurs when an individual can take the role of the 'generalized other' or 'community of attitudes' evident in a society. At this stage, individuals are seen as capable of assuming the overall perspective of a community, or general beliefs, values, and norms. Thus, it is this ever-increasing capacity to take roles with an ever-expanding body of others that marks the stages in the development of the self.

According to Mead, the individual and society are inseparable. Society represents the organized interactions among diverse individuals. Thus, the individuals creates social environment. On the other hand only society makes individual a human being. As we have already seen, the self of the individual develops from interaction with others in society and interaction is not possible without communication. The communication is based on symbols with shared meanings.

Freud's Psychoanalytic Theory of Socialization

According to the Sigmund Freud's theory of socialization the formation of human personality is an outcome of the

interplay of biological, psychological and social faculties of the individual. While explaining the behaviour pattern and personality traits of individual, Freud formulated three basic principles. These are as follows –

- i) Every conscious action has a cause in the unconscious,
- ii) That conscious is simply a puppet in the hands of unconscious, and
- iii) That whatever one becomes as an adult was determined to be so in his/her early childhood

Thus, according to Freud's principles a major part of human personality is formed in the childhood and during rest of the life it is elaborated and sharpened. In this sense Freud reiterates the role of primary socialization in the formation of personality. According to Sigmund Freud the human mind has three main regions –

- i) Consciousness
- ii) Pre-consciousness
- iii) Unconsciousness.

The conscious region of mind relates the individual with present events and activities in life. Preconscious region stores up memories, which easily enters consciousness. Such a memory can readily be called to mind, for example say the word school and you will recall an incident or a series of incidents from your school days. The unconscious region is the store house of all the repressed desires and bitter experiences which are unacceptable to the conscious mind. These repressed desires come to the level of conscious either in a disguised form or in psychoanalysis.

Unconscious is the predominant content of the mind in relation to the amount, which is in the consciousness at any given time. The conscious is comparable to foam on the surface of the vast and deep sea of unconscious. It is much more powerful, ruthless, illogical and pleasure seeking than the consciousness. For a more comprehensive analysis of human personality, in his later writings Freud shifts his emphasis from

the regions of mind to the structure and function of personality. It is the interaction among 'id', 'ego' and 'superego' that gives a definite shape to the individual's personality.

Id is the source of mental and instinctive energy. It is seated in the unconscious and works on 'pleasure principle'. It believes only in what Freud calls 'true psychic reality'. It knows nothing about rules, regulations, values and moralities and never bothers about the objective reality in society. The main objective of id is to avoid pain and discharge tension. It must satisfy its needs, even if it has to arrange imaginary means such as nocturnal dreams. But such imaginary means is not really capable of reducing tension. For example, image of food cannot satisfy hunger.

The second important system of personality is ego. As we have already seen, at birth a child is capable of only a few instinctive responses. With gradual physical and psychological development and due to some references from others the child develops the sense of 'I' 'My' 'Mine' and 'Me'. This is the beginning of the development of 'ego'. It occupies a central place in the structure of the psyche and is seated in all the three regions of mind. The basic difference between 'id' and 'ego' is that id knows only subjective reality of the mind, whereas the 'ego' differentiates objective reality i.e. concrete external reality from the subjective reality i.e. imaginary reality. In order to avoid tension the 'id' desires to satisfy needs immediately, whereas 'ego' restrains the satisfaction of needs unless appropriate object of satisfaction is available. The ego decides what is right and what is wrong, what is acceptable and what is not acceptable or what is possible what is not possible. The action of an individual is guided by the 'ego' in choosing from among these alternatives on realistic principle.

The 'superego' is the third and the last system of personality. It is described as the earliest moral code of the child and in this sense it is the direct antithesis of id. Superego is also seated, like 'id' in the unconscious region of mind. It represents the values and norms of the society, which the child has

internalized through the process of socialization. It strives for neither real, nor imaginary real.

It concerns itself with what is ideal. Its main function is to decide whether the chosen object of satisfaction of needs is right or wrong from the point of view' of the moral principles of society.

In this whole structure of psyche ego occupies a central place because it is expected to maintain a balance between the two opposite forces of 'id' and 'superego'. As we have already seen 'id' demands direct instinctual satisfaction whereas superego as an internalized moral code checks the flow of id into undesirable and unapproved channels. According to Freud the sole purpose of psycho-analysis is to strengthen the ego. A weak ego is prone to all disorders. If ego remains weak and id becomes stronger then the result would be an antisocial behaviour, delinquency or crime. If superego starts dominating the psyche the result is suppression, leading to neurosis. Therefore, for the development of a healthy and socially useful personality it is necessary to have proper balance between id, ego and superego.

Role of Teacher in the Process of Socialization

The teacher's role is the most important in the process of socialization of a child after the family or parents. A teacher should do the following to encourage the process of socialization—

- **Transmission of Culture:** The culture affects a person's behavior. Controlling the final forces and the development of the sociable elements is possible only with the help of culture. The teacher should familiarize the students with the society's culture and should stem a sense of respect for it in them. This will help in the socialization of a child.
- **Encouragement of Group Work:** The teachers should organize group activities to help facilitate the process of socialization in a child and encourage the children to participate in them. This will facilitate team spirit in them.
- **To form the Social Environment:** For the apt socialization

of a child, the teacher should establish smooth relations with the children and should communicate more and more with them. A teacher should create a high social environment in the school. The principal, teachers, students, officials and employees should stay away from conflicts, groupism and dirty politics. They should behave in a way that reflects mutual love, cooperation, sympathy and harmony.

- **Presentation of Social Ideals:** The teachers should present high ideals in front of the children by their sayings and different activities which would make a child follow them and behave in a way which is highly sociable. This will help in the socialization of a child.
- **Development of Intercultural Feeling:** Children from different cultural backgrounds come to a school to get the education. The teacher should develop the kind of feelings in the children which make them regard and respect others' cultures, try to understand their point of view and rise above all the narrow/petty feelings.
- **Healthy Human Relations:** Healthy human relations are important for facilitating the process of socialization. Hence, it is the responsibility of a teacher to create healthy and smooth human relations in the school. Healthy relations between Students, teachers, student-teacher, student-principal and teacher-principal should be established in a school. The environment in the school should be filled with healthy and smooth human relations.
- **School Traditions:** School traditions have a deep impact on the socialization of a child. Therefore, a teacher should create healthy and helpful traditions from the social point of view, rouse trust in children for those traditions and should encourage the children to work according to them only.
- **Feeling of Healthy Competition:** Healthy competition has an important role in the socialization of a child. Therefore, a teacher should develop a feeling of healthy competition in the children.

- **School should be a Community Centre:** The school should be a community centre in itself. Those programmes should be arranged and organized there which have a directly relation with the activities in the community. If the School and family members cooperate with the members of the community and the community members cooperate with the school and family members, there would be an apt socialization of the children in stable way.
- **Organizing Co-curricular Activities:** The co-curricular activities have an important place in the development of the socialization of a child. The teachers should organize activities like games and sports, literary and cultural activities, scouting, NCC, national charity plan etc on a universal level to help develop social virtues in the children. The children should be given the opportunity to draw a framework for, organize and evaluate these activities.

Importance of Socialization

The process of socialization is important from the point of view of society as well as from the point of view of individual. Every society is faced with the necessity of making a responsible member out of each child born into it. The child must learn the expectations of the society so that his behaviour can be relied upon. He must acquire the group norms in order to take the behaviour of others into account. Socialization means transmission of culture, the process by which men learn the rules and practices of social groups to which belongs. It is through it that a society maintain its social system, transmits its culture from generation to generation.

From the point of view of the individual, socialization is the process by which the individual learns social behaviour, develops his self. Socialization plays a unique role in personality development of the individual. It is the process by which the new born individual, as he grows up, acquires the values of the group and is moulded into a social being. Without this no individual could become a person, for if the values, sentiments and ideas of culture are not joined to the capacities and needs of the human

organism there could be no human mentality, no human personality.

The child has no self. The self emerges through the process of socialization. The self, the core of personality, develops out of the child's interaction with others. In the socialization process the individual learns the culture as well as skills, ranging from language to manual dexterity which will enable him to become a participating member of human society. Socialization inculcates basic disciplines, ranging from toilet habits to method of science. In his early years, individual is also socialized with regard to sexual behaviour.

Society is also concerned with imparting the basic goals, aspirations and values to which the child is expected to direct his behaviour for the rest of his life. He learns-the levels to which he is expected to aspire. Socialization teaches skills. Only by acquiring needed skills individual fit into a society. In simple societies, traditional practices are handed down from generation to generation and are usually learned by imitation and practice in the course of everyday life. Socialization is indeed an intricate process in a complex society characterized by increasing specialization and division of work. In these societies, inculcating the abstract skills of literacy through formal education is a central task of socialization.

Another element in socialization is the acquisition of the appropriate social roles that the individual is expected to play. He knows role expectations, that is what behaviour and values are a part of the role he will perform. He must desire to practice such behaviour and pursue such ends.

Role performance is very important in the process of socialization. As males, females, husbands, wives, sons, daughters, parents, children, student's teachers and so on, accepted social roles must be learned if the individual is to play a functional and predictable part in social interaction. In this way man becomes a person through the social influences which he shares with others and through his own ability to respond and weave his responses into a unified body of habits, attitudes and

traits. But man is not the product of socialization alone. He is also, in part, a product of heredity. He generally possesses, the inherited potential that can make him a person under conditions of maturation and conditioning.

SOCIAL STRATIFICATION

Introduction

Stratification refers to a division of society into groups which are ranked as superior or inferior. Inequality is a more general term which refers to the ranking of the individuals as well as of groups. Thus stratification is a particular form of inequality. Both stratification and inequality refer to social and not natural difference between people. People are different in terms of natural endowments such as physical strength, mental ability, beauty, etc. But these do not form the basis of social ranking.

Ranking in society is always in terms of the differences of wealth, power and prestige. Another way of saying this is that stratification in society refers to economic, political status differences. It is with reference to an individual's position in these aspects that the rest of his life will be determined.

Stratification is a study, how social position determines other aspect of life such as the organization of the family adherence to religion, political participation, style of life, extent of education, etc., the study of stratification is therefore the basis of Sociology because it is very important in the study of all aspects of individual and social life.

It is from the study of stratification that Sociology received its importance for growth from the study of stratification by the founding fathers of the discipline Marx and Weber in the 19th century. The term stratification is derived from a Geological Analogy i.e., on the basis of similarity between division in society and division in the earth's crust.

Meaning & Definition of Social Stratification

Stratification refers to the system of status differentiations in society. The term 'Stratification' has been derived from the word 'Strata' which means 'division'. Hence, social stratification refers to the social division. Social inequality is a regular and universal phenomenon. The members of society differ from one another in terms of wealth, power and prestige.

Social Stratification is only one form of social inequality. There is inequality among individuals and groups which are the basic ingredients of the society as a whole. This inequality shows the division of society. This unequal division of society is known as social stratification. Social stratification is socially created.

Social stratification refers to the existence of social groups which are ranked one above the other, usually in terms of the amount of wealth, power and prestige possessed by their members. They usually share similar life chances and life style which distinguish them from the members of other social strata. The formation of higher and lower status and inequality in regard to distribution of power and privileges may be regarded as social stratification.

- **Melvin M. Tumin:** Social stratification refers to arrangement of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social evolution and of psychic gratification.
- **Ogburn and Nimkoff:** The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.
- **P. A. Sorokin:** Social Stratification means the differentiation of a given population into hierarchically superposed classes. It is manifested in the existence of upper and lower social layer.
- **P. Gisbert:** Social Stratification is the division of society into permanent groups or categories linked with each other by the relationship of superiority and subordination.
- **Raymond W. Murry:** Social stratification is a horizontal division of society into 'higher' and 'lower' social units.

- **Raymond. W.Murray:** Social Stratification is a horizontal division of society into 'higher' and 'lower' social units.
- **Sutherland and Maxwell:** Social Stratification is the process of interaction or differentiation which places some people higher than others.
- **W.J. Goode:** Social Stratification is a system through which resources and rewards are distributed and handed down from generation to generation.

Characteristics of Social Stratification

The characteristics of Social Stratification are as follows –

- **Social Stratification is Universal:** Social Stratification is a universal social phenomenon. It is found to exist in all societies in one form or other. No society exists without a system of stratification.
- **Social Stratification is Social:** Social Stratification is a social phenomenon because it is socially created. Under a social stratification system socially created inequalities are more important than biological inequalities.
- **Social Stratification is Ancient:** Social Stratification system is ancient. It has been existing from the very beginning of human civilization. Of course, the basis and nature of ranking and rating of different groups was not the same for all the times.
- **Hierarchy of Status Group:** Under a stratification system different status groups are arranged hierarchically. Social groups are ranked one above the other, usually in terms of the amount of wealth, power and prestige.
- **Some degree of Permanence of Structure:** Social Stratification is defined as structured inequalities between different groups. The structure of a stratification system seems to be more or less permanent.
- **Social Stratification has different form:** Social Stratification has different forms. Some forms of social

stratification are ascribed such as age, sex, colour where as others are achieved based on skill, education and income etc.

- **Social Stratification preserves Status quo:** Categorization of people into different social classes is meant to ensure that the status quo is preserved.
- **Social Stratification has Consequences:** Such as racial and class discrimination, unjust application of the law, and increasing income gap between the rich and the poor. It also leads to resentment between social classes.
- **Social Stratification is purely Social:** It does not focus on natural abilities of an individual other than inequalities that have been caused by the society.

Causes of Social Stratification

Various causes of Social Stratification are stated below –

- **Inequality:** Inequality exists because of natural differences in people's abilities.
- **Conflict:** Stratification occurs due to conflict between different classes, with the upper classes using superior power to take a larger share of the social resources.
- **Power:** Power influences one's definition of self and the importance of ideas in defining social situations.
- **Wealth:** Difference in the wealth is also one of the causes of social stratification.
- **Instability:** Instability in the society being the cause of social stratification enhances stability and induces members of the society to work hard.

Forms of Social Stratification

T.B. Bottomore has distinguished four types or forms of stratification such as Slavery, Estate, Caste and Class. These forms are discussed below –

A. Slavery: Slavery is an age old institution. It represents an extreme form of inequality, in which certain individuals are almost entirely without rights. The most closed system is slavery, or the ownership of people, which has been quite common in human history. Slavery is thought to have begun 10,000 years

ago, after agricultural societies developed, as people in these societies made prisoners of war work on their farms. Many of the ancient lands of the Middle East, including Babylonia, Egypt, and Persia, also owned slaves, as did ancient China and India. Slavery especially flourished in ancient Greece and Rome, which used thousands of slaves for their trade economies. Most slaves in ancient times were prisoners of war or debtors. As trade died down during the Middle Ages, so did slavery.

B. Estate: Estate systems are characterized by control of land and were common in Europe and Asia during the Middle Ages and into the 1800s. In these systems, two major estates existed: the landed gentry or nobility and the peasantry or serfs. The landed gentry owned huge expanses of land on which serfs toiled. The serfs had more freedom than slaves had but typically lived in poverty and were subject to arbitrary control by the nobility. Estate systems thrived in Europe until the French Revolution in 1789 violently overturned the existing order and inspired people in other nations with its cries for freedom and equality. As time went on, European estate systems slowly gave way to class systems of stratification. After the American colonies won their independence from Britain, the South had at least one characteristic of an estate system, the control of large plots of land by a relatively few wealthy individuals and their families, but it used slaves rather than serfs to work the land.

C. Caste: Caste is another important form of stratification. It is a closed form of stratification. Caste is both a structural and cultural phenomenon. Caste system is one of the most important forms of stratification system in India. The term caste has been derived from the Portuguese word 'Casta' which means breed, race or kind. Caste is an endogamous hereditary group based on the notion of purity and pollution. In a caste system, people are born into unequal groups based on their parents' status and remain in these groups for the rest of their lives. For many years, the best-known caste system was in India, where, supported by Hindu beliefs emphasizing the acceptance of one's fate in life, several major castes dictated one's life chances from the moment of birth, especially in rural areas. People born in the lower castes

lived in abject poverty throughout their lives. Another caste, the harijan, or untouchables, was considered so low that technically it was not thought to be a caste at all. People in this caste were called the untouchables because they were considered unclean and were prohibited from coming near to people in the higher castes.

D. Class: Class is another important modern form of stratification. Its' basis is economic. It is an open system of stratification. Classes are characteristics of industrial societies. Class is a factual structure without any religious or legal sanction. Classes are groups who are ranked on the basis of specific criteria. They are social groups which occupy specific position in a given society. A class is made up of people of similar social status who regard one another as social equals. Each class is a subculture, with a set of attitudes, beliefs, values and behaviour norms which differ from those of other classes. Many societies, including all industrial ones, have class systems. In this system of stratification, a person is born into a social ranking but can move up or down from it much more easily than in caste systems or slave societies. This movement in either direction is primarily the result of a person's own effort, knowledge, and skills or lack of them. Although these qualities do not aid upward movement in caste or slave societies, they often do enable upward movement in class societies.

Process of Social Stratification

Social Stratification is a universal process. Social inequality is inherent in it. Social stratification is considered as the process of interaction or differentiation which places some people higher than others. However, the system of stratification involves the following processes:

- **Differentiation:** It involves differentiation of different social statuses on the basis of assigned roles.
- **Evaluation:** It has two aspects i.e. (a) Prestige - Honour and Esteem (b) Preferability which is peoples' preference of their social status.

- **Ranking:** Ranking is a particular kind of comparison. It does not involve evaluative judgment of what is good or bad.
- **Rewarding:** On the basis of the above i.e. differentiation, ranking and evaluation different groups with high and low social positions come into existence. In this process highly placed individuals or groups enjoy some special privileges.

Dimensions of Social Stratification

Social stratification is multi-dimensional. It is the case not only in present-day complex societies but it is so in other types of societies and in other historical periods as well. We have seen that in a stratified society, social positions are evaluated according to a scale of values. Among the various criteria of evaluation that appear to be related to class status in our complex society, we may briefly discuss the following –

(a) Wealth, Property or Income: Wealth is important not only in itself but for what it enables its owners to do. Wealth multiplies his living choices, his life chances, and his opportunities. In addition, wealth, property or high income serve as symbols of success in a society in which material success is upheld as a worthwhile achievement. An additional observation needs to be made here. Wealth itself may in some case be less important than the manner in which it was acquired. Is the money 'old' and 'dignified' or 'new' and 'ostentatious'? Sometimes inherited wealth confers a higher prestige than earned wealth. Further, different ways of earning it are subject to varying evaluations. Honest enterprises are obviously rated high in comparison with criminal enterprises. Sometimes manufacturers have an edge over traders in terms of enjoyment of social esteem. This brings us close to the occupational criterion. It is obvious; therefore, that wealth or income is not a simple criterion, but rather a relatively complicated one. If we use it as a single criterion of class, ignoring all these considerations, the chances are that we shall arrive at erroneous inferences.

(b) Family or Kinship: Class status, in general, is a family rather than an individual phenomenon. It also comes to be a hereditary

one. That is, class status, once attained, tends to endure through several generations. When class endogamy (i.e. marriage within the class) is encouraged and customarily practiced, class status can be perpetuated over relatively long periods.

(c) Location of Residence: There is always an ecological correlate of class status. In the U.S.A., for example, areas of residence are demarcated, more or less, on class lines. Consequently, as a person moves up the social ladder, he changes his residence and chooses the area which is appropriate for people of his class. So when one knows the address of a person, one knows at once the status of the person concerned. The fact that a person lives in a locality, considered respectable in public estimation, adds to his standing in society. In the absence of other criteria, sheer location of residence can sometimes serve as an index of class position.

(d) Duration of Residence: No one can expect to achieve the highest class status automatically by acquiring substantial 'property' and establishing residence in the 'best' locality unless he is also a member of an 'old' family.

(e) Occupation: Evaluations of occupational statuses vary widely from society to society and from time to time in the same society. In India, for instance, white collar occupations usually obtain a higher evaluation in comparison with blue-collar occupations. In different societies and in different historical periods, the relative amount of prestige which attaches to a particular productive role or occupation may vary.

(f) Education and Knowledge: In all societies learning, whether sacred or secular, distinguishes those who have it from those who do not. This is true for three reasons - (i) Its acquisition requires effort, (ii) Its possession permits the performance of tasks that would otherwise be impossible, and (iii) The amount of knowledge that individuals acquire, either formally through education, or informally, affects the way they behave.

It may be noted that this dimension of stratification produces effects independently of the other dimensions, and that

possession of education and knowledge may help one to acquire control over other dimensions of stratification.

Approaches towards Social Stratification

Marxian Approach to Stratification

The term social class is used in different ways by different writers. It would be difficult to incorporate in a single definition all the elements which appear in these different versions. For an understanding of the origin and nature of social class, it is worthwhile considering the views of Karl Marx, Max Weber, and functionalist writers.

Marx is considered to be the 'Copemican' hero in the history of the evolution of social stratification theory. He emphasized the basic importance, as a criterion of stratification, of the individual or the group in the economic structure.

The emphasis contributed toward all subsequent stratification theory. He made class the central aspect of his analysis of society. Though most sociologists in subsequent years have disagreed with many, if not most of Marx's assumptions about the subject, many of the non-Marxist or anti-Marxist ideas on the subject have been developed by way of reaction to the original formulations of Marx. Marxist sociology starts from the premise that the primary function of social organization is the satisfaction of basic human needs—food, clothing, and shelter. Hence the productive system is the nucleus around which other elements of society are organized.

Marxist definition of class arises from his assumption of the primacy of production. A class is constituted by any aggregate of persons who play the same part in the production mechanism. In Capital Marx outlined three main classes who are differentiated according to relations to the means of production –

- (i) Capitalists or owners of the means of production receiving profit;
- (ii) Workers or all those who are employed by others and receive wages;

(iii) Landowners who receive rent. Marx considered landowners different from capitalists and as survivors of feudalism.

He recognized that there is differentiation within each of these basic categories. For example, he looked upon petty bourgeoisie as a transitional class who, by the pressure of economic forces in a capitalist society, would eventually bifurcate, one going down and joining the ranks of the proletariat and the other going up to join the ranks of capitalists. Marx, however, dramatized the antagonism between classes by referring to two extreme cases—the bourgeoisie and the proletariat or those who own the means of production and those who do not.

Thus, Marx distinguished classes in objective terms; that is, in terms of their position in the productive system. But his primary interest was in understanding the emergence of class consciousness among the depressed strata, so that it could serve as a basis for conflict with the dominant class. Marx, therefore, distinguished between what he called a class in itself (the German *an sich*) and a class for itself (the German *für sich*). The former refers to a situation in which the class members do not understand their class position, the numerous constraints they work under, or their 'true class interests'.

When the workers fight for higher wages only, they may be said to be imbued with trade union consciousness, and not class consciousness. In such a situation, the workers may be engaged in intra-class competition and rivalry. These workers constitute a class in itself or a class *an sich*. They cannot wage a class struggle with the bourgeoisie. On the other hand, the class *für sich* or the class for itself is a self-conscious class, a large proportion of whose members consciously identify with the class and think in terms of waging a struggle as a class with the dominant class. According to Marx, only when *für sich* attitudes develop does the class struggle really emerge.

Marx was of the view that class consciousness does not develop automatically. On the contrary, only through purposive effort does class consciousness grow. The Communist Party was

assigned by him the responsibility of developing fur sich attitudes among the proletariat. Marx looked at class both objectively and subjectively. Fulfillment of objective conditions alone does not entitle a group to be treated as a class. Only when the group develops fur sich attitude or class consciousness), (which is to be distinguished from trade union consciousness), does it become truly a class.

Thus, Marx based his definition of class on two criteria –

- (i) Economic Status
- (ii) Class consciousness among those who belong to the same or similar economic status.

Marxian conception of social stratification has been subjected to several criticisms. It is pointed out, in the first place, that this concept does not take account of different types of differentiation which exist in present-day complex societies. These differences are far greater in number than those Marx had experienced or visualized.

Max Weber suggested that “economic interest should be seen as a special case of the larger category of ‘values’ which included many things that are neither economic nor interests in the ordinary sense of the term. For Weber, the Marxist model, although a source of fruitful hypotheses, was too simple to handle the complexity of stratification. He, therefore, sought to differentiate among the various sources of hierarchical differentiation and potential cleavage”.

Weberian Approach to Stratification

Max Weber's approach to stratification was based on two Marxian approaches. In the first place, Weber began with the situation that Marx identified—namely, that social stratification is an organized manifestation of unequal power in society. Secondly, although this generalization is universal, he, like Marx, focused on industrial societies and capitalism in particular for analysis of social stratification. Weber confined his analysis to institutionalized power—that is, to power that can be exerted in a legitimate and regular manner. This eliminates from the

discussion any illegal force, such as a criminal action and piracy or any abuse of power through extra-legal means.

For analytical purposes, Weber separates institutionalized power into three spheres of activity—economic, social and political. Within these three spheres, power is expressed in terms of class, status and party respectively. He then analyzed the characteristics of power in each of these spheres by way of describing the system of stratification. It should, however, be noted that the aforesaid classification given by Weber is not a static classification, each sphere completely demarcated from the other two. On the contrary, he considered the interactions and tensions among those spheres.

A. Economic Sphere:

In Weber's analysis, all people with similar economic interests and with similar economic power belonged to the same class. The definition comes very close to that of Marx, but not in all respects. Max Weber meant by economic factor not simply the relations of production, but also the relations that develop in the market place. He thus expanded Marx's conception, so that stratification consisted of more than two antagonistic economic classes. He further showed, as that economic antagonisms among classes need not be fatal for one particular class, in contrast to the view of Marx. Max Weber did not accept the Marxian concept of two classes divided into those people who owned the means of production and those who did not. Instead, he analyzed in economic terms the means by which economic power could be gained. For instance, ownership of the means of production can result in monopoly or control over the sale of economic goods as well as their manufacture. This kind of ownership thus becomes a kind of economic power. Ownership can also lead to the accumulation of property. Further, ownership can also mean the ability to take advantage of education in order to enhance one's economic and social standing.

Weber was of the view that each of these aspects could, ideally, be ranked in terms of the power that each conferred, and that the class structure of a society could be determined. Weber

was more pessimistic than Marx concerning the probability of a proletarian triumph over the bourgeoisie.

Marx assumed that the arena of the market place could produce the necessary consensus, consciousness and organization for a social movement. Weber, on the other hand, contended that it could not, because the market produced temporary alliances that were dissolved once the immediate economic gain was attained. Classes could find a basis for common action; but that basis could not be simply economic. Weber was of the view that Marx's error lay in his assumption that economic forces would, more or less automatically, be translated into social forces.

B. Social Sphere:

The second sphere of power is social. Weber used the term status to mark off different strata in this sphere. All persons who enjoy in society's estimation similar honour or prestige and who follow similar life style generally belong to the same status group. Status is thus judged by standards that are accepted in the community. While class is a form of impersonal economic placement, status is tied to personal evaluations.

In addition to life style and patterns of taste and consumption, levels of education, kinship and occupation are also used as bases for evaluating the status of persons in the society. There is generally a correlation of these various types of ranking in order to ascertain the resultant status of the individual. Weber had thus, in contrast to Marx, a multi-dimensional approach to stratification.

It may justifiably be argued that part of the status evaluation depends upon economic criteria. Maintenance of life style obviously depends upon money. There are, however, advantages in keeping class and status distinct, since the distinction between them can be illuminating. For example, the *nouveaux riches* are those who have become wealthy only recently, but whose aspirations for high status are not immediately realized. On the other hand, there are the high status elite who may lack money or economic power, as in the case of faded

aristocrats or high caste Brahmins with very low incomes. In other words, the two dimensions of class and status really measure different facets of stratification.

C. Political Sphere:

Political power was the last of the three dimensions that Weber identified. He developed this aspect of stratified power least, and he treated it mainly as a residual category. This is so because political power may reflect social and economic power. In fact, there is a clear tendency for individuals to convert their power in one sphere into commensurate power in other spheres. Thus, men of wealth seek status and political power. Those in high status positions seek to exert political influence. Politicians too are interested in status and economic power.

There are, however, advantages in having an analytical separation of these three spheres. As an illustration, we may consider a case where the three spheres exist in tension. During the period of early capitalism, each of the three power spheres was located in a separate sector of the population. The descendants of the earlier feudal aristocracy managed to maintain their status power. In a society in transition when all other traditions were pushed aside, the tradition status appeared to remain, more or less, undisturbed. Economic power was concentrated in the new bourgeoisie who had acquired, in Marxian terms, ownership of the new means of production.

Political power was, however, less localized and more dispersed, being shared between the older aristocracy and the new claimants to power. As capitalism developed, the separation of these three spheres of power created tensions. For instance, business could not be conducted independently of government which became a major factor in the economic sphere. Therefore, the economic elites had to work more closely with the political elites. Moreover, there was a tendency among individuals to translate their position in one power hierarchy to a comparable position in another power hierarchy. Thus, the economic and political elites sought to realize a comparable standing in the

status hierarchy. In this way, a trend was established toward a merger of the three elite groups.

Functionalist Approach to Stratification

Although the ideas of Marx and Weber are the most fruitful sources of theory on social stratification, much of contemporary sociology emphasizes the functionalist approach to the subject. This approach is associated with the names of Emile Durkheim, Kingsley Davis, Talcott Parsons, and Robert K. Merton. Functionalists point to the complex nature of modern society and to the highly differentiated system of roles which must be performed. A society must, therefore, distribute its population in different positions of the social structure and motivate them to perform different roles.

The problem of motivation must be solved at two levels: first, to induce individuals to fill certain positions and, second, to induce them, once they fill those positions, to perform satisfactorily the duties attached to those positions. The problem of motivation arises because of two reasons. First, the duties attached to various positions are not all equally pleasant or equally hazardous, or equally important to the life of the community. If all the duties were similar in terms of these criteria, it would hardly make any difference as to who filled which position. But actually all duties are not equally important or equally pleasant.

Naturally, it matters very much as to who gets into which positions. Second, the vast variety of positions that must be filled differ in their requirement for skill, education, intelligence, commitment to work, and the like. Functionalist writers argue that in an un-stratified society—that is, one in which rewards are relatively equal for all tasks—those positions which involve hard and strenuous labour, greater anxiety, postponement of gratification and the like—will not be filled by people who are most competent for the jobs. Kingsley Davis points out that society has, at its disposal, three kinds of rewards to motivate individuals and place them at appropriate places. These are as follows –

- (i) Economic Incentives—the things that contribute to sustenance and comfort;
- (ii) Aesthetic Incentives—the things that contribute to humour and diversion;
- (iii) Symbolic Incentives—the things that contribute to self-respect and ego expansion.

These rewards are usually 'built into' the positions. Since the rewards and perquisites are unequal, the society needs must be stratified, because that is precisely what stratification means. We have so far discussed the need for hierarchical differentiation. But we have yet to explain how men evaluate different individuals in the stratification system. Talcott Parsons has pointed to three sets of criteria which are used as a basis of ranking.

According to Parsons, societies vary considerably in the degree to which their central value system emphasizes possessions, qualities or performance in locating people in the social hierarchy. He points out that, ideally speaking, a feudal social system stresses ascribed qualities, a capitalist society emphasizes possessions and a pure communist system would assign prestige according to performance. Parsons points out that no actual society approximates to these three ideal-type models. On the contrary, each society has included elements of all three. Societies vary in terms of variations in the emphasis placed on these three elements.

The functionalist writers have undoubtedly shed light on a very important aspect of social stratification. But we cannot explain all kinds of stratification in terms of their theories. To begin with, the stratification that emerges out of the relationship between the victor and the vanquished cannot obviously be explained in functional terms. In all historical periods and in all countries the victors have deprived the vanquished from all the good things of life and pushed them down to the basement of society.

Secondly, the stratification that results from racial or ethnic differences cannot also be explained by functionalist

theories. Can the discriminatory treatment meted out to the Negro in various walks of life be explained in functional terms? Their deprivations and comparatively low social status are to be attributed mainly to their colour and not necessarily to their lack of ability or skill. We have already seen that when the Aryans met the aboriginal population on coming to India who were in many ways different from them and conspicuously marked by dark skin colour, they were given a place in the basement of the Aryan social structure as a serf with few rights and many disabilities. Functional explanation is obviously irrelevant in such cases.

Thirdly, in many countries land ownership has been the basis of social stratification, particularly in agrarian societies. European feudalism was based, among other things, on land ownership. Similar was the case in respect of social stratification in Middle East—particularly Lebanon, Syria and Egypt—in which stratification was based for several centuries on land ownership. Such social divisions had obviously nothing to do with role allocations in terms of social requirements.

Fourthly, both Marx and Max Weber emphasized the role and importance of economic forces in the emergence and maintenance of a stratified society. Though Marx and Weber differed in details, both of them identified stratification as a manifestation of unequal power. And unequal power may be attributed, in many cases, to unequal distribution of economic resources among different sections. Though there are limitations to economic interpretation of social stratification, it throws into sharp focus an aspect of society which has been neglected in functional explanation.

Indian Social Stratification System

Every society is divided into various groups and these groups enjoy different social statuses and privileges. This division of society is called social stratification. The term social stratification refers to the division of a population into strata, one on the top of another, on the basis of possession of certain characteristics, like inborn qualities, material possessions and

performances. It involves the distribution of unequal rights and privileges among the members of society.

According to **Melvin M. Tumin**, Social stratification refers to “arrangement of any social group or society into hierarchy of positions that unequal with regard to power, property, social evaluation, and / or psychic gratification.

Social stratification is universal. All societies exhibit some system of hierarchy whereby its members are placed in positions that are higher or lower, superior or inferior, in relation to each other. The quote Sorokin, “Unstratified Society, with a real equality of its members, is a myth which has never been realized in the history of mankind”. Hence, the stratification system is a worldwide phenomenon.

Social Stratification in our society, commenced with the Chatur Varna system. Its origin remains unknown. It, however, gained prominence towards the end of the Rigvedic age. A person could be a Brahman, Kshatriya, Vaisha, or Sudra. To be of one or the other order depended on one's choosing the Varna. Apparently, Varna divided the society; but it did not block the chances of social mobility. The caste in contrast is acquired on the basis of birth. The advanced industrial societies of the west are characterized by the “open class” system.

The social structure of India, on the other hand, is dominated by the “closed class”, that is, the caste system. Any careful observer will find two types of class hierarchy in the Indian social scene; the ‘traditional caste hierarchy’ which is articulated in religious terms and the ‘modern hierarchy’ ‘which is emergent.

Caste is, or was until recently, almost universal in India. There are many castes among Muslims whose religion supposedly denies caste. Even among the Indian who have embraced Christianity caste distinctions still generally prevail. It is, however, the Hindu caste system that is unique among the systems of social stratification.

SOCIAL MOBILITY

Introduction

Mobility stands for shift, change and movement. The change may be of a place or from one position to another. Further, change is value free i.e. it cannot be said that change is for good or bad. When we prefix 'social' along with mobility it would imply that people or individual occupying a social position, move to another position or status.

In the social ladder this movement may be upward or downward or it may be inter-generational or intra-generational. In short, social mobility stands for change in the position of an individual or a group of individuals from one status to another. On mobility Sorokin was the first sociologist who wrote a book "Social and Cultural Mobility". He was of the opinion that there is no society which is closed and no society which is completely open. He further contended that no two societies are exactly same in the amount of movement allowed or discouraged. Further the speed of movement or change may differ from one period of time to another. The rate of change depends upon the level of modernization of a given society.

This movement is to be conceived as a process occurring over time, with individuals moving from one role and social class position to another because of what has happened to them in various kinds of social interaction. Mobility arises in social interaction, as each individual reacts to others in a changing series of social roles.

In this sense, mobility "provides the individual with more or less of the benefits which his economy and society have to

offer." A rickshaw puller's son becomes a lawyer; a clerk's son becomes a doctor. In each case, a change in role between father and son provides the latter with more of the good things of life. The roles of lawyer, doctor and engineer require initiative, training and self-sacrifice. Persons are motivated according to a complex variety of factors to work toward new roles, with their higher status and greater rewards. The good things of life are scarce and individuals must compete, conflict and cooperate with others to gain them.

We tend to assume that social mobility is positive rather than a negative value and that an open society is preferable to a closed one. It is, however, not the case. A closed society, in which there is little social mobility, shelters the individual from the frustrations of unsuccessful competition. It does not encourage expectations that cannot be fulfilled. Furthermore, it protects a person from the strain of adjusting to unfamiliar surroundings.

Meaning & Definition of Social Mobility

Social Mobility implies change from one social position to another. It refers to a movement of social group or individuals from one social position to another. Mobility is not migration as it refers to movement in geographical space. When individuals in a society continue to move up and down in the status scale, this movement is called as social mobility. Mobility is achieved through life chances.

Social mobility is basically a feature of an open system of stratification. In a closed system of stratification, the amount of mobility is very less and restricted. Mobility is not possible in a society which exhibits rigid character. Dimensions of social mobility are many. Scope of social mobility is limited. It is generally a short range movement. It involves change of social status. It is a movement from one social position to another in terms of economic benefits, power and prestige.

- **Barber:** Social Mobility refers to movement, either upward or downward between higher or lower social classes; or more precisely, movement between one relatively full time,

functionally significant social role and another that is evaluated as either higher or lower.

- **Goldhamer:** Social Mobility is the movement of individuals, family, groups from one social position to another.
- **Horton and Hunt:** Social Mobility refers to movement up or down in social status.
- **Lipset and Bendix:** Social Mobility refers to the process by which individuals move from one position to another in society Position which by general consent have been given specific hierarchical values when we study social mobility, we analyze the movement of individuals from position possessing a certain rank or lower in the social system.
- **Sorokin:** By Social Mobility we mean-any transition of an individual from one position to another in a constellation of social group and strata.
- **Headrick:** Social Mobility is the movement of persons from one social group to another social group.

All these definitions emphasize the changes in 'position' rather than giving less consideration to the changes in roles It is argued that both 'position' and 'role' are inseparable entities In fact, the position of an individual is determined by his role Therefore, mobility always correspond to the changes in position as well as in the roles of individuals.

Thus, social mobility is a much wider term and includes within it upward and downward changes in the economic, political or occupational status of either the individual or a whole group Despite the diversity of interests, mobility has been studied in a limited and traditional way.

Characteristics of Social Mobility

The characteristics of Social Mobility are as follows -

- Social Mobility is usually gradual rather than radical.
- Social Mobility involves change in social position.
- Social Mobility is natural but favoured by certain conditions.
- There is always social mobility in both directions, but the degree is subject to changes and there can be different trends for different strata.

- Social Mobility involves change in status.
- Upward mobility from the lower stratum has been greatly facilitated by high education and vocational training.
- Social Mobility depends on the value system of a given society.
- Social Mobility is achieved through life chances.
- Generally, the rate of mobility increases if a system is expanding and decreases if it remains stable or is shrinking. If there are more applicants than openings, social mobility will be accelerated.
- Social Mobility is closely related to Social Stratification.
- Social Mobility is inevitable because no society is immobile.
- There is less downward than upward mobility for following reasons: a) There can be no downward mobility from the lowest stratum, which is much more numerous than the top stratum. b) Downward mobility in agriculture occurs only in exceptional cases.
- The degree of competition depends on the class for which a person competes. Competition among workers is not very strong. Competition for upper - upper class positions is moderate because even ambitious and is not very strong. Competition for upper - upper class positions is moderate because even ambitious and gifted persons realize that their chances to succeed are very slim. The greatest struggle for positions occurs in the middle and lower -upper classes.

Types of Social Mobility

Various types of Social Mobility are stated below –

- **Horizontal Mobility:** Horizontal Mobility refers to change of occupation or job without status change. It refers to a movement from one social position to another social position of equal status. When a clerk of one department is appointed in another department or when a doctor joins in an industrial house as a salaried professional by leaving his private practice, there is no change in his social status, is an example of horizontal mobility.

- **Vertical Mobility:** Vertical Mobility refers to movement in any one or all of the three areas of social life i.e. class, occupation and power involving status change. It involves individual or group movement either upward or downward in social hierarchy depending upon the situation. It involves a movement which ensures enhancing or lowering of rank. A change in income, a promotion or demotions are examples of vertical mobility.
- **Upward Mobility:** When people move up in the social status scale it is called as upward mobility. Acquiring education, wealth and entering into an occupation is the major means of moving up. R.H. Turner has suggested two ideal-typical normative patterns of upward mobility such as contest and sponsored mobility. **(a) Contest Mobility:** It refers to mobility which occurs through open competition. It is a system in which elite status is the prize in a open contest and is taken by the aspirants on efforts. **(b) Sponsored Mobility:** It refers to upward shifts of status which occur due to the decision of the 'sponsor' or member of the elite group into which the individual is invited to join.
- **Downward Mobility:** When people move down in the social status scale it is called as downward mobility. Anthony Giddens opined that, although downward mobility is less common than upward mobility, it is still a widespread phenomenon.
- **Intra-generational Mobility:** Individuals' own moving up or down in the social scale in the course of their life time is usually called intra-generational mobility. This type of mobility takes place within one generation. It is measured by comparing the occupational status of an individual at two or more points of time. A clerk of a college becomes lecturer in that college is an example of intra-generational mobility. It is also popularly known as Career Mobility.
- **Inter-generational Mobility:** This type of mobility refers to mobility between two or more generations. It is measured by comparing the occupational status of sons with that of their father. It means changes of status within family over two or

more generation. In other words mobility across the generation is called intergenerational mobility. Son of a farmer becomes a civil servant is an example of this type of mobility.

- **Open System Mobility:** It refers to the free movement in the status scale. It does not recognize any formal fixation of status. Under this system an individual is free to improve his status and position. Here social mobility is encouraged. Example- American society.
- **Closed System Mobility:** Under this system, mobility is fixed by birth. Here chances of mobility are limited. One cannot change one's position. Example- caste system in Indian society.

Factors responsible for Social Mobility

The following factors facilitate Social Mobility –

1. **Motivation:** Each individual has a desire not only to have a better way of living but also wants to improve upon his social stand. In open system it is possible to achieve any status. This openness motivates people to work hard and improve upon the skills so that one can attain higher social status. Without such motivation and efforts on the part of the individual social mobility is impossible.
2. **Achievements and Failures:** Achievement here refers to extra ordinary, usually unexpected performance, which attracts the attention of a wider public to the abilities of a person. Not all achievements will result in social mobility. Achievements affect status only if they are remarkable. For example, a poor man who has acquired wealth or an unknown writer who has won a literary prize will improve his status. Failures and misdeeds have a similar effect on downward mobility. Fraudulent bankruptcy will remove a member of the upper classes from blue books; he will receive no dinner invitations from his peers and he will become ineligible as a marriage partner. If he is already married, his wife may divorce him. He will have to resign from his clubs and all positions he holds. But he will not become a member

of the lowest stratum, although it will be difficult for him to find new association.

3. **Education:** Education not only helps an individual to acquire knowledge but is also a passport for occupational position for higher prestige. To become a doctor one has to have education in science subjects. Similarly, to appear in a competitive examination of I.A.S., one has to be at least graduate. It is only after acquiring minimum formal education that individual can aspire to occupy higher positions. It is through education that in modern India the members of Scheduled Castes and Scheduled Tribes are not only able to change their traditional occupation but have also started occupying jobs of higher prestige. In the modern industrial society in which statuses can be achieved, education is basic requirement.
4. **Skills and Training:** Each society makes provision to impart skill and training to the younger generation. To acquire skill and training one has to spend a lot of time as well as money. Why these persons spend money and time? The reason being that society gives incentives to such persons. When they complete their training, they are entitled to high positions, which are far better than those positions which they might have taken without such training. Society not only assigns higher social status but also gives higher economic rewards and other privileges to those persons who have these training. Keeping in view these incentives people undergo these training with a hope to move up in the social ladder. In other words, skills and training facilitate in improvement of the position, this leading to social mobility.
5. **Migration:** Migration also facilitates social mobility. People migrate from one place to another either due to pull or push factors. A particular place may not have opportunities and facilities to improve upon. Hence, people are forced to migrate to other places to earn their livelihood. At new places, where they migrate, may have different openings and opportunities. These persons avail of these opportunities and

improve upon their social position. We can take the example of people belonging to the Scheduled Castes of Uttar Pradesh and Bihar, who migrate to the States of Punjab and Haryana to earn their livelihood. Here they become farm labourers. After acquiring an accumulating money they go back to their villages and buy land. They till their own land and become owner cultivators. Hence, from traditional work of Chamars or scavengers, they improve their status and become owner cultivators. Similar is the situation with regard to Asians who migrate to various European countries and the United State of America. The pull factors attract the people because they do not have those facilities at their place of residence and the new place attracts them by providing these facilities, so that after acquiring new skills and knowledge they could occupy better positions. People migrate from villages to cities because urban centres have institutions of higher status as well as opportunities for jobs. People come to urban areas to acquire education and skills and occupy higher positions than their parents and brothers who continue to live in villages. In this way we find that both push and pull factors lead to migration which subsequently facilitates social mobility.

6. **Industrialization:** Industrial Revolution ushered in a new social system in which people are given status according to their ability and training. No importance was given to their caste, race, religion and ethnicity. Industrialization, resulted in mass production at cheaper rate. This forced the artisans out of their work. In search of jobs they migrated to industrial towns. They acquired new vocational training and got jobs in industries. With experience and training they moved up in the social ladder. In the industrial society, the statuses are achieved, whereas in the traditional society like India, the statuses are ascribed according to birth. Hence industrialization facilitates greater social mobility.
7. **Urbanization:** In the cities there are more people, they have formal relations. People do not know each other intimately. Urban centres are marked by anonymity. People are close to their friends and relatives only. Urban settlements provide

secrecy to individual's caste and background. Individual's position is largely dependent upon his education, occupation and income rather than his background. If an individual has higher education, income and is engaged in occupation of higher prestige, he occupies high social status irrespective of his caste. Urbanization facilitates social mobility by removing those factors which hinder social mobility.

8. **Legislation:** The enactment of new laws can also facilitate social mobility. When Zamindari Abolition Act was passed, most of the tenant cultivators became owner cultivators which indicates improvement in their status i.e. from tenants to owner cultivators. Similarly, the legal provision for reservation of jobs and promotion for the Scheduled Castes and Scheduled Tribes has also helped in social mobility. Reservation with regard to admission in professional colleges, job reservation and promotions have a large number of individuals from Scheduled Castes and Scheduled Tribes to improve upon their status. When V.R Singh Government accepted the Mandal Commission report it provided job reservation for the other Backward Classes (OBCs) also. Similarly, the judicial system by passing certain judgments may also facilitate social mobility. Hindu Marriage Act in different ways has enhanced the status of women. Similarly, Hindu Succession Act has given equal rights to the daughter in the family property. Racial Anti-Discrimination Act of America has facilitated social mobility of persons of Black race as well as women. In this way we find that legal provisions also facilitate social mobility.
9. **Politicization:** With education and greater exposure to mass media of communication as well as greater contacts have made people aware about their rights. The political parties also educate the people about their rights. To achieve their rights people unite and force the authority in power to accept their demands. These persons may use agitations, strikes etc. as methods of attaining the desired goals. The political party to get votes provides a number of concessions. With the help of these new concessions and provisions, they improve upon

their social status. A few persons may become political leaders, Ministers, Cabinet Ministers or Chief Minister of a State. Many such examples can be found in the present day Indian polity. This has resulted into upward social mobility for them. Similarly, with greater political awareness with representatives in State assembly and Parliament they can (once the government to enact certain laws helping the lower segments of the society.

10. Modernization: The process of modernization involves use of scientific knowledge and modern technology. It also refers to rationality and secular way of life. With the improvement in technology, people engaged in occupations of low prestige like scavengers discard their traditional occupations and take up occupations which are not dirty and have no polluting effects. In this way, they change their position upward. Similarly, the level of development of a country also facilitates or hinders social mobility. The less developed and traditional societies continue with old system of stratification and with accretive statuses. Whereas the developed and modern societies paved the way for greater opportunities and competition, it is only in the developed countries that there is a greater possibility of achieved statuses. In other words, modernization facilitates social mobility. Aspirations for moving upward also results in frustration and different mental and psychological problems. An individual is given to understand that he can achieve any status. But in reality this does not happen, his social background, birth in a race, ethnicity, facilitate or hinder his chances of social mobility. Similarly, the nations which do not have avenues for social mobility also suffer from stagnation and lack of development. In short, social mobility has both positive and negative consequences.

Importance of Social Mobility

Social mobility is the movement of individuals, families, households, or other categories of people within or between social strata in a society. It is the opportunity for those from

underprivileged backgrounds to break the boundary of their social class. The importance of Social Mobility is as follows –

- **Increase in Social Prestige:** When upward vertical social mobility takes place, a person moves from a low social status to a high social status. Thus, social mobility leads to an increase in social prestige.
- **Development of Latent Talent:** Social mobility helps us develop our latent ability that will otherwise remain passive. If we remain confined to our current status, position, class or occupation, it is impossible to develop our latent ability. For example, if we remain confined to the occupation- farming – without moving to another occupation, say teaching, we cannot develop our latent ability to understand the subject matter that we teach and to teach it in an effective manner. We may have a latent ability to become a great leader. We can develop it through social mobility by moving from the farming field to political field. Thus, social mobility results in the development of our latent ability.
- **Modernization of Agriculture and Industrialization:** Modernizing agriculture and industrialization is impossible without people with relevant expertise. Without social mobility, the society cannot develop the manpower with relevant expertise required for the modernization of agriculture and industrialization. The labor force required for industries cannot be available in urban areas without social mobility. Thus, the importance of social mobility also lies in the fact that it at least facilitates modernization of agriculture and industrialization.
- **Social Change:** In a society where no social mobility takes place, no social change takes place. If the members residing in a society do not change their current social position, the society will not develop.
- **Economic Development:** When upward vertical social mobility becomes widespread, economic development takes place. In other words, when a large number of people move from low status as poor people to a new and high status as

rich people, it is an indication of the fact that economic development has taken place. If these poor people had not moved from their original class of poor people to a new class of rich people, it would have indicated that economic development is yet to take place at least at micro level.

- **End of Caste-based Discrimination:** Social mobility leads to the end of caste-based discrimination against so-called low caste people by so-called high caste people. Open social mobility ends the discriminatory and unfairly hierarchical caste system because it encourages the social mobility completely independent of social norms delimiting the area within which social mobility is to be taken place.

SOCIAL GROUP

Introduction

For general understanding we regard any collection of two or more individuals to be a group, sociologically, a group is a relatively small organization whose members identify and interact with each other in a personal manner. The small size of most groups (often no more than 15-20 people) enables all the members to know and interact many shared values and norms. As a result, the members of a group feel strong inter- personal bonds among themselves and with the group as a whole. There are countless kinds of groups in contemporary societies, including families, friendship cliques, work crews, teenage gangs, sport teams, juries, rap groups and committees of all sorts.

All of us are members of numerous social groups that influence or shape many of our daily activities. The family is an extremely important group in most of our lives, since bonds of love; commitment, marriage, and kinship link us closely to other family members. Even if we do not live with all the members of our family or interact with them on a daily basis, we commonly maintain these interpersonal ties through letters, telephone calls, and visits. Though there exists a wide variety of groups, etc. Categorizing groups as either primary or secondary is a convenient way of indicating the depth and inclusiveness of their social relationship.

Man's life is a group life to a large extent. If a person lives in society, he typically is also a member of a number of groups which may themselves be considered as existing in a society. A group is a number of people involved in a pattern of association

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

Meaning and Definition of Social Group

The word 'group' is commonly understood to mean a number of people congregated at the same time in the same place. In sociological terms a group is any number of people with similar norms, values and expectations who regularly and consciously interact. It is important to emphasize that members of a group share some sense of belonging. This characteristic distinguishes groups from mere aggregates of people.

A social group is a plurality of persons who have a common identity, at least some feeling of unity, certain common goals and shared norms, and fairly high level of interaction. Some examples are the family, peer group, your sociology class, a social club, or neighbourhood group. Members of the social group have regular channels of communication and social interaction. Members of a societal group may share a common identity and a sense of belonging but they may not know one another and may not be in a position to interact with one another. However, social groups have established means of contact and quality interaction.

- **Albion Small:** Social Group is any number of people, larger or smaller, between whom such relations are discovered that they must be thought of together.
- **Bogardus:** Social Group may be thought of as a number of persons, two or more, who have some common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities.
- **Eldredge and Merrill:** Social Group may be defined as two or more persons who were in communication over an

appreciable period of time and who act in accordance with a common function or purpose.

- **Emory. S. Bogardus:** Social Group is a number of persons, two or more, who have common objects of attention, who are stimulating to each other, who have common loyalty and participative in similar activities.
- **Harry M Johnson:** Social Group is a system of social interaction.
- **MacIver and Page:** Social Group is any collection of human beings who are brought into human relationships with one another.
- **Marshal James:** Social Group is two or more people between whom there is an established pattern of interaction.
- **Ogburn and Nimkoff:** Whenever two or more individuals come together and influence one another, they may be said to constitute a Social Group.
- **Sheriff and Sheriff:** A group is a social unit which consists of a number of individuals who stand in (more or less) definite status and role relationships to one another and which possess a set of values or norms of its own, regulating the behaviour of individual members at least in matters of consequence to the group.
- **Williams:** Social Group is a given aggregate of people, playing inter-related roles and recognized by themselves or others as a unit of interaction.

For a number of people to constitute a group, these conditions must be met: Members are aware of one another, respond to one another, and behave in such a way that they influence one another. Group members expect interaction to continue indefinitely, but many groups form and disperse within short periods of time.

- There should be recognition by each member that he or she is part of the group and recognition by the group that each person is a member. Group membership gives members a feeling of identity.

- A certain amount of agreement or consensus among the members about the rules of behaviour, values and goals they share should exist.
- The group should have structure, that is, members should be aware of their statuses, roles, rules of behaviour, duties and obligations, as well as the privileges that result from group membership.

In other words, what constitutes a group is a matter of degree; it depends on how much members interact with one another, how strongly they feel their “we-ness,” and to what extent group norms affect their behaviour.

Characteristics of Social Group

It is not easy to point out the various characteristics of social group. Even then, eminent sociologists state that a social group possesses certain characteristics. These characteristics are evident from its various definitions, for instance are reflected in a group like family. We should discuss them in detail. They are stated below –

- **Mutual Relations or Mutual Attachment:** The members of a social group must be mutually related to one another. A mere aggregate of individuals cannot constitute a social group unless reciprocal relationship exists among them. Therefore, mutual relations are considered essential for the formation of a social group. It is regarded as an important distinctive feature.
- **Sense of Unity:** The sense of unity is another important feature of a social group. Each social group requires for the development of a feeling or sense of belonging. The members of a social group develop loyalty or feeling or sympathy among themselves in all matters because of the sense of unity. Thus, they are united with one another in this group.
- **A sense of ‘we’ feeling:** The members of social group develop a sense of unity. They treat the members of their own group as friends and the persons belonging to other groups as outsiders. They co-operate with them who belong

to their groups in this sphere of the activity and all of them protect their interests unitedly.

- **One or More Common Interests:** The individuals who form a group should possess one or more than one interests and ideals. They constitute the group for the achievement of their common interests. The group is always formed on account of common interest alone.
- **Group Norms:** Each and every group has its own ideals and norms and the members are supposed to follow these. He who deviates from the existing group-norms is severely punished. These norms may be in the form of customs, folk ways, mores, traditions, laws etc. They may be written or unwritten. The group exercises some control over its members through the prevailing rules or norms.
- **Similarity of Behaviour:** The members of a group behave in a similar way because they have common interests, ideals and values or norms. In other words, the mode of behavior of the members in a group is more similar.
- **Social Rules or Norms:** Just as the state has laws to offer so, also a social group possesses certain rules or norms of its own. The members of the group follow the norms. He who deviates from the existing group norms is severely punished. The group exercises some control over its members through the prevailing rules or norms.

Classification of Social Group

Different sociologists have classified groups in different ways. Social groups are not only innumerable but also diverse. It is not possible to study all groups. A systematic study of groups needs a classification. Various thinkers have chosen many criteria or bases for the classification of social groups such as size, kind of contact, nature of interests, degree of organization and degree of permanence etc. Some of these bases have received more attention than others.

Primary Group

Meaning of Primary Group:

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

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

In the words of **C.H. Cooley** "By primary groups I mean those characterized by intimate face to face association and cooperation. They are primary, in several senses, but chiefly in that they are fundamental in framing the social nature and ideal, of the individual". Such groups in Cooley's phrase are "the nursery of human nature" where the essential Sentiments of group loyalty and concern for others could be learned. C.H. Cooley regards certain face-to-face associations or groups like the family, tribe, clan, play groups, the gossip groups, kinship groups, the community groups, etc, as primary groups. These groups are primary because they are always "first" from the point of view of time and importance. "It is the first and generally remains the chief focus of our social satisfactions".

Characteristics of Primary Group:

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

- **Closeness or Physical Proximity:** Physical proximity or presence provides an opportunity for the development of intimate and close relations. In order that relations of the people may be close, it is necessary that their contacts also should be close. Seeing and talking with each other makes exchange of ideas and thoughts easy. It is because the members of primary group meet and talk frequently that a good feeling and a sense of identify develop among them quickly. Prof. K. Davis remarked that physical proximity or face-to-face relation is not indispensable for establishing close contact or intimacy. For example, we may have face-to-face relations with our barbers or laundrymen; there may not be intimacy or primary group relationship with them. On the other hand, we may establish contact with our close friends through the correspondence of letter even though we may not have seen for many years. Relationships among primary group members are based on intimacy not on contractual obligations.
- **Smallness:** Primary groups are smaller in size. The smaller the size of the group, the greater will be the intimacy among its members. Relationship can be intimate and personal only in a small group. It is a fact that intimacy declines as the size of the group increases. The limited size of the group facilitates the participation of all its members in its common activity. Better understanding and fellow felling among the members can be possible only when the group is small in size.
- **Durability:** Primary group is relatively, a permanent group. Intimacy between the members becomes deeper because they meet frequently and are closely associated with one another. The longer the duration of the acquaintance, the greater the intimacy. All the members of the primary group try to fulfill the condition of continuity or durability of relationship.
- **Identity of Ends:** Members of a primary group have similar attitudes, desires and objectives. They all work together for the fulfillment of their common end. Every member tries to

promote the common welfare of his group. The experiences, pain and pleasure, success and failure, prosperity and adversity of an individual member are shared by all the members of the group. The interests of one are the same as the interests of other. Kingsley Davis has rightly remarked "the child's needs become the mother's ends". Such a complete and mutual identity of ends is seldom found.

- **Relationship is an end in itself:** The Primary relationship is regarded not as a means to an end but rather as an end itself. If the people make friends for specific purpose or means, we cannot regard their friendship as genuine. A genuine friendship or true love is not formed for a purpose. It is above the consideration of any selfish interest or interests. Friendship is a source of pleasure, it is intrinsically enjoyable. The primary relations are voluntary and spontaneous because they possess intrinsic value.
- **Relationship is Personal:** The primary relationship is a matter of persons. It exists because of them and it is sustained by them. It should be noted that this relationship comes to an end as soon as one of the partners disappears from the primary group. The personal relationship is non transferable and irreplaceable. One individual cannot be substituted by another individual in the same relationship, for example, no one can take the place of our dead friend. The vacuum created by his death cannot be filled in, nor can anybody establish and continue the same kind of relationship with us after his death. If the particular person in whom our interest is centered disappears, the relationship also disappears. Such are the relationships between friends, husband and wife.
- **Relationship is Inclusive:** In the primary group, we face our fellows as total human beings. A person comes to know his fellow in all the details of his life, as a whole being. A person in the primary group is not merely a legal entity, an economic cipher or a technological Cog. He is all of these rolled into one. He is the complete concrete person. It thus becomes clear that primary relationships are non-contractual, non-

economic, non-political and non-specialized; they are personal, spontaneous, sentimental and inclusive.

Importance of Primary Group:

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

A. Individual Point of View:

The primary group plays a commanding role in the development of human personality. It is fundamental in forming the social nature and ideal of the individual. It is regarded as a nursery of human nature. The development of "self" – the core of personality depends on close, intimate and personal contacts. It is in the primary group 'the family' that the individual in his formative stages identifies himself with others and takes over their attitudes. In the family the child acquires all his fundamental habits-those of his bodily care, of speech, of obedience or disobedience, of right or wrong, of sympathy, of love and affection. Similarly, in the primary group – the play group, the child learns to give and take with other children. The play group affords him early training in meeting his equals, learning to cooperate, to compete and to struggle. The primary groups, such as family or the play group, are preeminently the agencies of socialization. That is why the family is often said to be the foundation of society and the play group, the best school for the future citizen.

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

B. Societal Point of View:

Primary groups are important not only from the individual's point of view, they are equally important from

societal point of view. Primary group acts as an agency of social control. It not only provides security to the members but also control their behaviour and regulate their relations.

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

The attitude of kindness, sympathy, love, tolerance, mutual help and sacrifice which provide the cementing force to social structure are developed in the primary groups. From such experiences and attitudes spring the desire for democracy and freedom. The members are taught by the primary groups to work in the society according to their roles with efficiency. In this way, primary groups run the society smoothly and maintain its solidarity. "It is the first and generally remains the chief focus of our social satisfactions."

Secondary Group

Meaning of Secondary Group:

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

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

According to **C.H. Cooley**, Secondary groups are wholly lacking in intimacy of association and usually in most of the other primary and quasi-primary characteristics. As **Ogburn and Nimkoff** said, the groups which provide experience lacking in intimacy are called secondary groups.

Characteristics of Secondary Group:

The characteristics of secondary group are as follows –

- **Large in Size:** Secondary groups are relatively large in size. These groups comprise a very large number of persons. For example, a political party, a trade union, international associations, such as Rotary Club, Lions Club, the Red cross Society which consists of thousands of members scattered all over the world.
- **Formality:** The relations of members in a secondary group are of a formal type. It does not exercise primary influence over its members. Secondary groups exert influence on the members indirectly. They are controlled by formal rules and regulations. Informal means of social control are less effective in regulating the relation of members. Formal social controls such as law, legislation, police, court etc. are very much important for the members. Moral control is only secondary. A formal authority is set up with designated powers in secondary groups. Here man is a legal and not a human entity.
- **Impersonality:** Secondary relations are impersonal in nature. In the large scale organization, there are contacts and they may be face-to-face, but they are, as says K. Davis, of “the touch and go variety.” Here contacts are chiefly indirect. The two persons may never see each other. Relations among them are impersonal, because members are not very much interested in other members as ‘persons’. They are more concerned with their self-centered goals than with other persons. There is no sentiment attaching to the contacts. It is not required that the parties know each other. For example, in the large scale factory organization, the members are known to each other as the boss, the foreman, skilled

workers, ordinary workers etc. The secondary relations are viewed as a means to an end and not an end in itself.

- **Indirect Cooperation:** Indirect cooperation is another characteristic of secondary groups. In it, members do different things interdependently. All contribute to the same result, but not in the same process. They do unlike things together. In the large scale organization where division of labour is complex, the members have not only different functions but different powers, different degrees of participation, different rights and obligations.
- **Voluntary Membership:** The membership of most of the secondary groups is not compulsory but voluntary. Individuals are at liberty to join or to go away from the groups. It is not essential to become the member of Rotary International or Red Cross Society. However, there are some secondary groups like nation or the State whose membership is almost involuntary.
- **Status depends upon Role:** In secondary groups the status or position of every member depends on his role. The determination of his status is not influenced by ascription or by his birth or personal qualities but by the achievement or the role he plays. For example, the status of the President in a trade union depends upon the role he plays in the union and not upon his birth.

Importance of Secondary Group:

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

In place of cottage industry we have now grant corporations employing thousands of people. Population has moved from the village to the city. The changing trends of

modern society have swept away primary groups. Man now depends more on secondary groups for his needs. The child was formerly born in the warm atmosphere of the family, now he is born in the cold atmosphere of the hospital. The followings are the importance of secondary groups –

- **Efficiency:** The secondary group helps its member to improve their efficiency in their specific field of activity and in consequences, they become experts. The emphasis is on getting the job done. Sentiment, emotion is subordinated to achievement. A formal authority is set up with the responsibility of managing the organization efficiently. The secondary relationships are instrumental in accomplishing certain specific tasks. In this sense, they may be regarded as functional in character.
- **Wider Outlook:** The secondary group broadens the outlook of its members. It accommodates a large number of individuals and localities which widens the outlook of its members. It is more universal in its judgement than the primary group.
- **Wider Opportunities:** The secondary groups have opened channel, of opportunities. A large number of professions and occupations are opening the way for specialized careers. Secondary groups provide a greater chance to develop individual talents. The talented individual can now rises from an unknown background to the highest position in business, industry, civil and technical services. The functions of secondary groups are essential for our society if we wish to enjoy our current life styles. The people are becoming more and more dependent on these groups. The tremendous advances in material comfort and in life expectancy in modern world would be impossible without the rise or goal-directed secondary groups.

Primary Group	Secondary Group
A primary group is small in size as well as area. The membership is limited to a small area. It is not spread over the whole world.	In a secondary group, the membership is widespread. It may contain thousands of members scattered in different parts of the world as is the case with a corporation.
Primary groups are based on close contacts. People in these groups do not merely know one another and interact frequently. But they know one another well and have strong emotional ties.	Secondary groups do not give its members feeling of close proximity that primary groups give. In primary group, one is concerned with the other person as a person, but as a functionary who is fitting a role.
Primary groups exist for a longer period. Relationships in primary group are permanent in nature.	Secondary groups, on the other hand are based on temporary relationship.
In a primary group, on the other hand, the members directly cooperate with each other participating in the same process. They sit together, discuss together play together.	In a secondary group, the cooperation with the fellow members is direct. The members cooperate only to achieve the objective of the group.
The primary group is based on a informal structure. The members participate in the same process. The spontaneous adjustment in the working of the group. No formal and detail rules are drafted.	Every secondary group is regulated by a set of formal rules. A formal authority is set up with designated powers and a clear cut division of labour in which the function of each is specified in relation to the function of all the rest fellows.
In primary groups, the position or status of a person is fixed according to his birth, age and sex.	In secondary groups, the position of a person is determined by his roles.
Primary group is concerned with the total aspects personality of a person and it develops his whole personality.	Secondary group, on the other hand, is concerned with a particular aspect of personality and it develops only that aspect.

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

In-group and Out-group

William Graham Sumner, an American Sociologist in his book "Folkways" made distinction between in-group and out-group from the individual point of view and it is based on preferential bonds (ethnocentrism) among the members of the groups. According to Sumner, "The groups with which the individual identifies himself are his in-groups, his family or tribe or sex or college or occupation or religion, by virtue of his awareness of likeness or consciousness of kind". The individual belongs to a number of groups which are his in-groups; all other groups to which he does not belong are his out-groups.

In-groupness produces among the members the sense of belonging together which is the core of the group life. In-group attitudes contain some element of sympathy and a sense of attachment to the other members of the group. It embodies the collective pronoun 'we'. The members of the in-group display cooperation, goodwill, mutual help and respect for one another's rights. They possess a sense of solidarity, a feeling of brotherhood and readiness to sacrifice themselves for the sake of the group. W.G. Sumner also said that ethnocentrism is a characteristic of the in-group. Ethnocentrism is that view of things in which one's own group is the centre of everything and others are scaled and rated with reference to it. It is an assumption that the values, the ways of life and the attitude of one's own group are superior to those of others.

An out-group, on the other hand, is defined by an individual with reference to his in-group. He uses the word 'they' or 'other' with reference to his out-group. Toward the members of out-group we feel a sense of indifference, avoidance, disgust,

hostility, competition or outright conflict. The relationship of an individual to his out-group is marked by a sense of remoteness or detachment and sometimes even of hostility.

It is obvious that in-groups and out-group are not actual groups except in so far as people create them in their use of the pronouns 'we' and 'they' and develop a kind of attitude towards these groups. The distinction is nevertheless an important formal distinction because it enables us to construct two significant sociological principles. But the distinction between 'we' and 'they' is a matter of situational definition.

The individual belongs not to one group but to many groups, the membership of which are overlapping. As a member of a family, he is 'we' with the other members of that family, but when he meets in a club to which the other members of the family do not belong, these members become for him 'they' for limited purposes. Mencius, the Chinese sage, said many years ago, "Brothers who may quarrel within the walls of their home, will bind themselves together to drive away any intruder". Likewise, a wife serving in a women's college becomes a member of the out-group for a husband serving in a men's college, though husband and wife in the family are members of the in-group. Thus, the distinction between in-group and out-group are not only overlapping, they are often confusing and contradictory. In short, an individual's group identification changes in circumstances.

Reference Group

The term 'Reference Group' was coined by **Herbert Hyman** to apply to the group against which an individual evaluates his or own situation or conduct. He distinguished between membership group to which people actually belong and a reference group which is used as a basis for comparison.

A reference group may or may not be a membership group. The term reference was introduced into the literature on small group by Muzaffar Sheriff in his book "An Outline of Social Psychology". The concept was subsequently elaborated by R.K. Merton and Turner. Strictly speaking, a reference group is one to

which we do not actually belong but with which we identify ourselves or to which we would like to belong. We may actually belong to a group, yet we accept the norms of another group to which we refer but to which we do not actually belong. L Merton writes, individual in the society choose not only reference group but also reference individual. Reference individual has often been described as "role model". The person who identifies himself with a reference individual will seek to approximate the behaviour and value of that individual in his several roles.

According to **Sherif**, Reference group is one to which the individual refers and with which he identifies himself, either consciously or sub-consciously. The central aspect of the reference group is psychological identification.

According to **Shibutani**, Reference group is that group whose outlook is used by the act or as the frame of reference in the organization of his perceptual field.

An individual or a group regards some other group as worthy of imitating, such group is called reference and the behaviour it involves is called the reference group behaviour. It accepts the reference group as model or the ideal to imitate or to follow. Reference groups, therefore, can be numerous- some may begin imitating, other may be potential imitators and some others may be aspiring to imitate. The importance of the reference group concept is highlighted by R. Moerton in his theory of "relative deprivation" and "reference group". He argues that we orient our behaviour in terms of both membership and non-membership, i.e. reference groups.

When our membership group does not match our reference group, we may experience a feeling of relative deprivation- discontent which arises from experiencing the gap between what we have (the circumstances of our membership group) and what we believe we should have (the circumstances of our reference group). Feelings of relative deprivation provide fertile soil for collective behaviour and social movements.

Reference groups serve as models for our behaviour. We assume perspectives of these groups and mould our behaviour

accordingly. We adopt value judgements of these groups. Depending on what groups we select to compare ourselves with, we either feel deprived or privileged, satisfied or discontented, fortunate or unfortunate.

Importance of Social Group

Man is the creation of group life. German sociologist, George Samuel holds that, "Dyad, one is able to achieve or special level of intimacy that cannot be duplicated in large groups marital relationships between wife and husband is the best example of a Dyad," Groups play an important part in human life. An individual's bringing up, care, personality building, education, social, economic and psychological needs fulfillment, sense of security, love, satisfaction of emotions and culture transmission-all of these are possible through group life which tells its importance. How an individual is affected by groups? How do groups create facilities for individuals? How does an individual benefit from these. The detail of these is given below –

- **Enhancement in Individual's Capacity:** In social life, many jobs cannot be done by an individual and he needs the help of others. The bringing up of children and their care cannot be done by an individual alone for whom family came into existence and this increased the individual's capacity. In agriculture, no man can do the job alone because some of heavy jobs of carrying stones is not possible for an individual where two or more persons can do this job easily. That is why, family is given importance in the society. Because this group provides manpower for agriculture and is also helpful in fighting being strong physically.
- **Fulfillment of Basic Needs:** A lonely person is helpless and this obliged him to lead a group life. A man not only is a living creature or has biological needs for his satisfaction but also he has social and psychological needs. Therefore, needs can be divided into three kinds - (a) Biological Needs: Hunger, thirst, sleep and sexual satisfaction, (b) Sociological Needs: Desire for wealth, honour and social status and (c) Psychogenic or Psychological Needs: Love, friendship and ego

passions. The completion of all of these needs is not possible individually and only group life plays an important role for these achievements. The primary group of family does play its part in providing love, sexual satisfaction, food etc. Primary, secondary and reference groups play their parts for behaviour, tendency correction and building of personality. In-group provides recognition and self-bring. Thus, all groups play their parts according to the expectations of the society to complete the basic needs of an individual.

- **Personality Development:** A man is a clot of blood at the time of his birth. It is group life that teaches him language and tells him the ways of living. He begins his life from the primary group where he is brought up. He learns family ways and then interacts with other groups which include friends, neighbors. Their ways affect his habits and life style and his personality. Afterwards, school, college, office affects him by contact with secondary groups. His personality is improved by discipline and rules. His way of living becomes mature. Reference Group helps him to compare his personality with those of others to make it better. Formal and Informal Group interaction gives a chance to express his personal abilities and their promotion and all of these help him to become the best of all the creatures.
- **Transmission of Culture:** Groups play a part in transmitting culture from one race to another race. Primary group as family, friends and neighbors make the individual learn norms of life, customs, traditions, values and habits. Similarly, language, dress transmits knowledge; experience through formal and informal education to a new race. In- group and Informal Group transmit recreation, games and stories of wars to a new race which are adopted by the new race to harmonies with the culture and also to guarantee the security of the culture.
- **Social Control:** The most important function is social action in the group dynamics. Primary group is an informal manner that manages for social control. Good manners and informal

sanctions make the character of an individual according to the expectation of the society and traditions. Values and customs create materiality in the expected character and there is a harmony between the trends and behaviour of the society. Secondary Group makes the individual abide by the rules and regulations. Formal Group produces some prestige in interaction through status degree. Formal Group also helps in adopting sanctions for achieve of specific objectives. In this way, discipline finds a way in life. Deviation in manners is decreased which in turn, decreases mutual dispersion and social stability is promoted.

- **Possibility of Achievement of Collective Aims:** In social life, some human needs are such which cannot be got by individual efforts. For example, construction of houses, festivals of grief and happiness, building of places of worships are collective aims and their achievement is only possible through different groups. Recreation is a collective aim and it needs the participation of primary and secondary group. Similarly, protecting society from crimes is a collective aim. This can be achieved by formal and secondary groups with the help of primary group. In the modern and urban life, the collective aims—electricity, water supply, roads, dams, law and order are not possible without the secondary and formal groups like Highways authority, police and administration. This shows that the collection aims are only to be achieved through social groups.

PEACE EDUCATION FOR SOCIAL TRANSFORMATION

Introduction

The concepts of peace education are deeply rooted in the global recognition of peace. Peace education is diversified both in terms of its concepts and practices. The earliest written records containing guidelines on how to achieve peace come from some of the world's great religions, spiritual traditions and prophets such as Jesus Christ, Buddha, Lao Tse, Baha'ullah, Mohammed and others. Peace Education also has its roots in the enlightenment era with great philosophers Immanuel Kant and Jean-Jacques Rousseau, whose work helped in ushering in a new era, leading humanity out of the Dark Ages.

The concept of peace education, including its role and relevance have evolved with time. The themes that are included or covered as part of peace education are also very diverse, in terms of the underlying philosophies, theoretical approaches and goals. Peace education is so broad and includes a variety of issues, from international security and cooperation to school-based violence, conflict between the developed and the underdeveloped nations, issues relating to human rights, sustainable development, environmental protection and a host of others.

Following the end of the World War I (1914-1918), and World War II (1939-1945), as well as the strategy for balance of fear between the West and East resulting from the cold war division after World War II, there was even greater need for

international understanding and cooperation, along with the need to include peace education ideals into the educational system. The peace movement at that time, focused on the prevention of the threats of nuclear war, stopping the arms race and creating the conditions for disarmament. UNESCO was founded in 1946 by the United Nations with responsibilities for the planning, development, introduction and implementation of educational interventions in line with international politics of security and peace. Through UNESCO, the important role of education in peace building, and the development of the framework for peace, was reinforced by the United Nations. Contemporary sociopolitical environment, terrorism, other vices militating against our collective social existence, including the widening gap between the developed and underdeveloped nations, have resulted in new and additional challenges in the understanding of peace and the development of peace education programs.

Peace

Meaning of Peace

The present world is passing through great unrest. There is no doubt about this. Except a few handful of continuous Sadhus observing strict vows and rules of conduct, almost all the other people are found to pass their lives in a very difficult situation and unrest. There may be causes for such universal unrest but the present unrest in the world is due to destructive war and extremist activities. In such a situation peace seems to be far away in the life of individual today. Peace is the name applied to that happiness, contentment or gladness whereby there is a peculiar vibration in the soul or awakening thereof leading to consciousness about the real character of the soul. In worldly terminology, peace is also the name applied to the temporary mental or bodily happiness which results from the acquisition of some desired material objects. But the temporary peace is the cause of discontent and cannot be real peace. It is therefore the peace of soul, which is desirable for every seeker of peace.

Peace is a global concept and every individual has to be filled with peace for both physical and mental health. It is also a value to be cherished from birth till death. The dictionary meaning of peace is "A State of Quiet, Freedom from Contention, Ease of Mind or Conscience, Tranquillity, Quiet, Stillness and Silence". The meaning is quite comprehensive and each of the individual meanings given deserves detailed discussion and explanation. Peace does not mean an absence of war or conflict alone. It has something to do with the mind and attitude of people. In the deepest sense, peace is a sense of good will towards others, wishing them the best in life. There is love and concern for others, not only as human beings, but as brothers and sisters whose happiness and welfare directly affects a person.

Thus, peace is a dynamic concept because it is related to human beings who have recurrent needs, which are contextual, full of variety and urgency. Democracy, freedom, and equality for all are not enough social justice and inequalities have to be understood and attended to. Human rights and responsibilities need to be respected. In a peaceful society, people would work together to resolve conflicts, develop morally, treat each other with justice, satisfy the basic needs and respect each other. In essence, people would live in unity.

Definition of Peace

Peace Education has been defined in many ways. There is no universally accepted definition as such. Some of the most popular and good definitions are given below.

- **Albert Einstein:** Peace is not merely the presence of justice, of law, of order, in short, of Government.
- **Declaration and Programme of Action on a Culture of Peace General Assembly Resolution:** Peace is not only the absence of conflict, but also requires a positive, dynamic, participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation.
- **Johan Galtung:** Peace is the absence of physical and structural violence.

- **Molly Fernandes:** Peace is a value to be acquired and acquisition of values involves interaction between intellectual and emotional development of the child. The process of thinking: knowledge, understanding, application, analysis, synthesis and evaluation must be co-ordinated with the effective component. In the subconscious minds of the students are impulses, attitudes and values that give direction and quality to action.
- **Theresa M. Bey and Gwendolyn U. Turner:** Peace is the behaviour that encourages harmony in the way people talk, listen, and interact with each other and discourages actions to hurt, harm or destroy each other.
- **Trostles:** Peace is a state of wellbeing that is characterized by trust, compassion and justice. In this state, we can be encouraged to explore as well as celebrate our diversity, and search for the good in each other without the concern for personal pain and sacrifice. It provides us a chance to look at ourselves and others as part of the human family, part of whole world.

Different Approaches of Peace

There are different approaches to peace and perceived by the different eminent personalities. The most of the researchers and educationists suggested the ways and means for attaining peace spin around five approaches. They are as follows –

- **Power Politics:** Peace through coercive power. The first peace paradigm, power politics is the traditionally dominant frame work in the field of international relations. Advocates of this paradigm, who refer to it as “political realism”, contend that there are no universal values that can be held by all actors in the international system
- **World Order:** Peace through the power of law. Peace through the power of law. The second approach to peace explored by the class is the world order paradigm. This paradigm which views the “order” created by practices that sustained cooperation among states and other significant

actors, such as non-governmental (activist) organizations and intergovernmental organizations, is both possible necessary. Peace can be actively sought through policies and efforts that build consensus, reduce injustice, create opportunity and provide multilateral frameworks for responding to common challenges.

- **Conflict Resolution:** Peace through the power of communication. The third paradigm, conflict resolution, offers a highly pragmatic approach to peace through the development and refinement of skills for analyzing conflicts and responding to them with effective strategies of communication and negotiation. According to this paradigm, conflict is natural at all levels of human interaction and organization, from the interpersonal to the interethnic and international. To manage and resolve conflicts effectively, we must become aware of our attitudes towards conflict and our attitudes towards conflict and our habitual conflict management styles.
- **Non-violence:** Peace through will power. One of the most common misconceptions about the fourth approach to peace and non-violence is that it is a paradigm that enjoins passivity. As Gandhi, Martin Luther King and many others have underscored, nonviolence is action animated by principle and informed by the proposition that means and ends are inseparable. According to the non-violence paradigm, genuine power derives from will power and human solidarity rather than from violence, which undermines community and sows the seeds of its own destruction.
- **Transformation:** Peace through the power of live. The final approach to peace making focuses on the centrality of education, cultural change, and spirituality in all genuine attempts to make peace a reality in daily life. From the stand point of the transformation paradigm, pace making is not only an effort to end war, remove structural violence, or establish the presence of external value conditions. It is also a

profoundly internal process, in which the transformation of the individual becomes a metaphor for an instrument of broader changes.

Classification of Peace

The various types of Peace are stated below –

- A. Negative Peace:** According to **Woolman (1985)** Peace is the mere absence of war. The emphasis is on control of violence. Negative peace is the nonexistence of violent behaviour. A ceasefire is an example of an action for negative peace. To generate negative peace, we have to go for ways to reduce and eradicate violence.
- B. Positive Peace:** According to **Galtung (1972)** Positive peace is the absence of structural violence. Positive peace is the presence of social justice, and the absence of structural violence. It is characterized by the presence of harmonious social relations.
- C. Cold and Hot Peace:** In cold war, there is mutual antagonism without actual engagement. In hot war there is a condition of mutual hostility and active physical engagement.
- D. Inner Peace:** Inner peace involves peaceful mind and lack of fear. Peace of mind is generally associated with bliss and happiness. Traditional Indian culture explained structure of human mind and various characteristics of it. Vedanta stated that we all have three attributes of our mental makeup, in widely varying proportions. 'Tamas', characterized by dullness, ignorance, delusion and lack of any worthwhile goal. 'Rajas', manifested as driving ambitions, hyperactivity, lack of balance, moderation, greed, envy and anger and 'Sattva', denoted by balance, moderation, compassion, gratitude, objectivity and harmony. Each of these qualities is necessary in its exact place for living in this world. If an individual having all the attributes in a balanced proportion, that person is a mature and integrated individual. For example a person completely lacking 'tamas', may not be able to rest at all. A person lacking 'rajas', would not find any motivation to do duties. An individual missing 'sattva' will not have minimum

personal qualities and values to live in this world. Mind management and autosuggestion for inner peace can be based on the concept these 'trigunas' to maintain a balanced personality useful for the society. It includes cleansing our mind and directing it in a desired direction. Whatever we suggest to our mind when it is receptive and calm it accepts and sends it to our sub conscious mind, which in turn make our character.

E. Outer Peace: Outer peace has different dimensions or levels of peace such as social level, national level and international level. Peace in the family, peace in the society, peace in the nation, peace between nations and peace with this universe is the need of the hour. The concern for equality and social justice plays a significant role in maintaining outer peace.

Factors responsible for disturbing Peace

Unemployment

Unemployment is a situation where in the person willing to work fails to find a job that earns them living. Unemployment means lack of employment. In simple way, unemployment means the state of being unemployed. Unemployment is a serious problem of India. It is becoming more and more serious day by day. India has the population of about 1.20 billion. Many of the Indians are jobless. The problem of unemployment is rising fast. Every able bodied man and woman must get employment. If not, the problem of unemployment will create difficulties for the development of the country. Many age-old businesses that are not able to cope-up with the changing demand and economic scenario are either closed down or heavy retrenchment takes place in them. When there is slump in business, many people find themselves without jobs.

Definition of Unemployment:

Different persons have been defined unemployment in different ways. The important definitions of unemployment are as follows:

- **Fairchild:** Unemployment is forced and involuntary separation from remunerative work on the part of the normal wages and normal conditions."

- **Gillin and Gillin:** Unemployment is a condition in which a person able and willing to work normally, dependent upon his earning to provide the necessities of life for himself and family is unable to obtain gainful employment."
- **Harris and Levenly:** Unemployment as a condition of one who is able to work but unable to find it". Therefore, an unemployed person is one who has potentialities and willingness to earn or work, but unable to find a remunerative work.
- **Karl Pibrain:** Unemployment is a condition of the labour market in which the supply of labour power is greater than the number of available openings."
- **Rudolf Gyan D. Mellow:** Unemployment as a condition in which an individual is not in a state of remunerative occupation despite his desire to do so".
- **Sergeant Florence:** Unemployment has been defined as the idleness of persons able to work."

Causes of Unemployment in India:

It is obvious that the unemployment situation is grim indeed. It has, therefore, to be tackled with appropriate measures and on an urgent basis. However, before we discussed the ways and means of removing unemployment, it is necessary that we understand the causes that given rise to it. The major causes which have been responsible for the wide spread unemployment can be spelt out as under.

- **Population Explosion:** The most fundamental cause of large scale unemployment in India is the high rate of population growth since the early 1950s and the consequent increase in its labour force. It was estimated that with the 2.5 per cent annual rate of population growth, nearly 4 million persons are added to the labour force every year. To provide gainful employment to such a big number is really a difficult task.
- **Underdevelopment:** Indian economy continues to be underdeveloped even as a vast quantity of unutilized and underutilized natural resources is prevailing in the country. The scale and volume of economic activities are still small.

The non-agricultural sector especially modern industrial sector which could generate huge number of employment, is growing very slowly. During the pre-independence period also, Indian economy experienced a slow growth. British destroyed the indigenous small scale and cottage industries instead of expanding and modernising them. During the post-independence period also, the performance of the industrial sector has also been found far below the plan targets and needs.

- **Lack of Education:** A majority of those without employment in many economies are those who lack education. Going to school equips one with relevant skills and training required in the job place. There are several causes of lack of education. In many cases, people from poor backgrounds lack money to finance their education and therefore drop out of school. Areas with widespread poverty have high unemployment rates because of this. Cultural practices like early marriages also cause girls to drop out of school and start families. It explains why regions where this practice is prevalent, have so many women without jobs or reasonable sources of income.
- **Inadequate Employment Planning:** In the first phase economic planning in India, employment opportunities could not be increased adequately and little has been done to utilise the Nurksian variety of labour surplus existing in the rural areas. Moreover, weak manpower planning is also another serious gap in Indian planning.
- **Slow Rate of Growth:** In India the rate of growth of the economy is very poor and even the actual growth rate lies far below the targeted rate. Thus the increased employment opportunities created under the successive plans could not keep pace with the additions to the labour force taking place in the country every year leading to a huge and larger backlog of unemployment at the end of each plan.
- **Backwardness of the Agriculture:** Heavy pressure of population on land and the primitive methods of agricultural

operations are responsible for colossal rural unemployment and underemployment in the country.

- **Insufficient Industrial Development:** Industrial development in the country is not at all sufficient. Rather the prospects of industrial development have never been completely realised. Due to dearth of capital, lack of proper technology, scarcity of industrial raw materials, shortage of electricity and lack of labour intensive investment industrial sector could not gain its momentum and also could not generate sufficient employment opportunities in the country.
- **Prevailing Education System:** The prevailing education system in India is full of defects as it fails to make any provision for imparting technical and vocational education. Huge number of matriculates, undergraduates and graduates are coming out every year leading to an increasing gap between job opportunities and job seekers among the educated middle class.
- **Lack of skilled and technical training:** The current business environment is such that there is high demand for skilled and techno-savvy employees. This has been necessitated by the incorporation of technology in many business processes. Technologies have been introduced in almost every sphere of the job environment. There is, therefore, a growing demand for skilled and specialized workers. Lack of skilled and technical training will thus make it difficult for an individual to find gainful employment.
- **Defective Education:** The day-to-day education is very defective and is confirmed within the class room only. Its main aim is to acquire certificated only. The present educational system is not job oriented, it is degree oriented. It is defective on the ground that is more general than the vocational. Thus, the people who have getting general education are unable to do any work. They are to be called as good for nothing in the ground that they cannot have any job here, they can find the ways of self employment. It leads to unemployment as well as underemployment.

- **Lack of Transport and Communication:** In India particularly in rural areas, there are no adequate facilities of transport and communication. Owing to this, the village people who are not engaged in agricultural work are remained unemployed. It is because they are unable to start any business for their livelihood and they are confined only within the limited boundary of the village. It is noted that the modern means of transport and communication are the only way to trade and commerce.

Effects of Unemployment in India:

1. **Economic Stress:** Unemployment, underemployment, and underpayment cause economic stress because one is unable to meet financial obligations. An individual is condemned to a life of poverty with poor living standards. Resources are stretched thin, and even the little financial needs become difficult to meet.
2. **Mental Stress:** Financial success is a key ingredient for peace of mind. When one is always worried about where the next meal will come from or where to get the cash to pay for basic needs such as clothing and education, stress sets in. Depression can also occur when the self-esteem of a person is damaged. An individual who has gone through school, earned a degree and spent a lot of money in the process can become so frustrated with life when he or she is unable to get employment. Depression can lead one to drugs and alcohol abuse as a coping mechanism.
3. **Decreased Demand for Consumables:** Consumerism is fuelled by the purchasing power of the middle class. It leads into increased sales in the retail sector and fuels its growth and that of the country's economy. When people have jobs and are well paid, their purchasing power also improves. Lack of jobs, underpayment and underemployment cause a decrease in the purchasing power of citizens.
4. **Societal Unrest:** Many people, especially youths, engage in criminal activities when they don't have jobs. Idleness forces them to find something to occupy themselves with. As

mentioned before, areas with high rates of unemployment have very high crime rates. Economic stress also causes societal unrest as citizens become frustrated with their situations and try to find ways to attain better lives. This can be perpetrated through civil unrest to get the elected leaders to act and remedy the situation.

5. **Unable to repay Loans and due Expenses:** Defaulting on loan repayments was one of the reasons why the U.S economy went into recession in 2007. The banking sector suffered losses and this affected several sectors of the economy. Defaulting on repayment can also cause people to lose their property through foreclosure and repossession. It can set an individual back financially and trigger a chain of severe effects such as bankruptcy and loss of business.

Solutions to the Unemployment in India:

- The very first solution for the unemployment is to control the rising population of our country. Government should motivate people to have small families. Indian government has started initiatives to control the population but still the population is rising.
- The quality of Indian education should be improved. The current education system is not up to the level. Government should keep a strict watch on the education system and try to implement new ways to generate skilled labour force. Government should select a committee to look after the schools and universities. The syllabus taught is of no use to the industries so the education should be as per the current requirements of the industries. Before completing the education a practical knowledge should be given.
- Also today's youth should join the institute or select the course where proper training is given and the course is as per the current industries requirements. Take the course as per our interest and which will bright our future.
- Government should encourage and develop the agriculture based industries in rural areas so that the rural candidates don't migrate to the urban areas. More employment should

be generated in rural areas for the seasonal unemployment people.

- Rapid Industrialization should be created.
- Development of the rural areas will stop the migration of the rural people to the urban cities and this will not put more pressure on the urban city jobs.
- Government should allow more foreign companies to open their unit in India, so that more employment opportunities will be available.
- The government should open Technical and Vocational colleges and manual labour should be made compulsory. Big factories should be attached to these colleges. More stress is to be given to practical side.
- Investment in heavy and basic industries and consumer goods industries should be increased to provide more employment with more production.
- Cottage and small scale industries should be developed. Subsidies and other incentives should be given to private sector.
- Modernization and mechanization of agriculture should be done. Wastelands should be utilized.
- Rural works programs should be increased means of transport and communication should be developed.
- Government should take initiatives to encourage self-employment. Young entrepreneurs should be assisted with hassle free loans.

Terrorism

Throughout history, power has more often than not been wielded through terror—that is, by inciting fear. All despotic societies have been founded on fear, as have so-called totalitarian regimes in the modern era. Submission to the established order and to force has been most of humankind's sole avenue to security and, ultimately, to freedom. Without reaching all the way back to prehistory—itself ruled by terrifying insecurity vis-a-vis nature, wild beasts, and other men—the use of terror to govern began at the very birth of organized society as a means of dissuasion or punishment.

"Terrorism" comes from the French word '*terrorisme*', and originally referred specifically to state terrorism as practiced by the French government during the 1793– 1794 Reign of terror. The French word '*terrorisme*' in turn derives from the Latin verb '*terre*' meaning "I frighten". The first Mesopotamian Empire that of Sargon of Akkad, was founded on terror. The same was later true of antiquity's first military empire, the Assyrian, whose brutal methods of reprisal were intended to crush the spirit and break the will.

Announced with warlike violence, terror remains suspended like a sword in times of peace over the heads of all who dare to rebel. In the despotic societies that make up the major portion of history's fabric, it has served as the tool of enslavement and guarantor of mass obedience. State terror, whether implicit or overt, has haunted the centuries as war's bogeyman, the specter of mass murder. Once unleashed, it can set an example to constrain behavior without the necessity of fighting. The Mongols and Tamerlane used terror in this way to reduce cities without having to resort to siege.

Terrorism has no precise definition. It is the incarnation of an organised violence and an act of brutality leading to massive killing of innocent human beings. One traditional definition of terrorism is, "the use of violence or threat to use of violence inducing fear, for attaining certain political goals". An act of violence and a method of intimidation or coercing a Government or community by a person or group of persons to achieve a political objective amounts to terrorism. Precisely speaking, terrorism is an organised violence coupled with some specific demands, mostly irrational.

- **Alexander:** Terrorism is the deliberate employment of violence or the threat to use violence by sub-national groups and sovereign states to attain strategic and political objectives. Terrorists seek to create overwhelming fear in a target population larger than the civilian or military victims attacked or threatened. Acts of individual and collective terrorism committed in modern times have introduced a new

breed of extralegal 'warfare' in terms of threats, technology, targets and impact.

- **Black's Law Dictionary:** Terrorism is the use or threat of violence to intimidate or cause panic, especially as a means of affecting political conduct.

Objectives of Terrorism:

The goals of terrorists may vary from movement to movement but the main objectives of terrorism are the same in all terrorist movements. These are as follows –

- To cause the regime to react and also to overreact. Reaction is required to compel the government/community to concede the demand of the terrorists. Overreaction or indiscriminate reaction is required to demonstrate the repression by the regime so that the people are alienated and their sympathy is achieved.
- To mobilize mass support and urge potential sympathizers to greater militancy, or increase the involvement of more people. In a foreign territory, the objective of terrorist activity is to influence people rather than win friends. The chief objective in these places is a show of strength and to demonstrate the incapacity of the regime to protect people and maintain order;
- To eliminate opponents and informers and remove threat to the movement and also ensure obedience of the followers;
- To give publicity or magnify their cause and strength

According to **Baljit Singh (Alexander and Finger, 1977)**, the overall objectives of terrorism are:

- To gain popular support,
- To disrupt and destroy the military and psychological strength of the regime, and
- To break internal stability and check growth. If the premise is accepted that political terror primarily aims at the psyche rather than at military hardware, the killing of selected important but unpopular public officials and politicians may boost the terrorists' morale, create sympathy among the

people and provoke the regime to adopt repressive measures that further alienate the people.

Jay Mallin (1971) has suggested five basic short-term objectives of political terrorism:

- Morale building within the ranks,
- Advertising the movement,
- Disorientation and psychological isolation of the people,
- Elimination of opposing forces
- Provocation of the government.

Characteristics of Terrorism:

The main characteristics of terrorism are as follows –

- It is against the state or community,
- It has a political purpose,
- It is illegal and unlawful,
- it aims at intimidating and creating impact of fear and panic not only for the victim but also for the people at large, caused for the purpose of coercing or subduing,
- It is accompanied by a feeling of impotence and helplessness on the part of the masses,
- It stops rational thinking,
- It leads to reaction of fight or flight,
- It contains arbitrariness in violence as victims' selection is random or indiscriminate.

Paul Wilkinson, one of the authorities on terrorism, spelled out five major characteristics of terrorism, such as –

- (a) It is premeditated and aims to create a climate of extreme fear or terror.
- (b) It is directed at a wider audience or target than the immediate victim of violence.
- (c) It inherently involves attacks on random and symbolic targets including civilians.

- (d) The acts of violence committed are seen by the society in which they occur as extra normal, in literal sense that they breach social norms, thus causing a sense of outrage.
- (e) Terrorism is used to influence political behaviour in some way-for example, to force opponents into conceding some or all of the perpetrators demands to provoke an over-reaction, to serve as catalyst for more general conflict or to publicize a political cause.

Types of Terrorism:

Three types of terrorism have been identified by Chalmers Johnson and those are:

- A. Nuclear Terrorism:** It relates to the secret use of Nuclear weapons by the terrorists. Its use was confirmed when the Al-Qaeda documents and manuals were found in the city of Kabul in Afghanistan by the North-Alliance army. These documents contained research studies into the use of nuclear weapons and materials including U- 235. This also included use of radioactive materials to incite panic acid terror among the civilians.
- B. Cyber Terrorism:** It is a 21st century threat. The goal of a cyber attack is to disable the enemy's defence system, scramble its logistics, and in fact the software's. 'Hacking' is the most commonly and easily used method to deface governmental Websites by hackers. Security experts feel that this method is virtually untraceable as there is no trail from sender to recipient. These terrorists exploit hi-tech graphic tools and the Internet to send and receive coded messages.
- C. Gene-terrorism:** A Gene-terrorist, by twisting bacterial and viral DNA can create an agent, for more devastating than the bugs in the Anthrax attack. There have been instances, where Micro-biologists have created new intestinal bugs, which are much more fatal for the human life. Their use by the terrorists can lead to massive death. Social Terrorists or Mafia-terrorists have become a menace all over India. They comprise drugs-borons, under-world Arms dealers, and threaten the social fabric of our country.

Causes of Terrorism:

The causes of terrorism have been under much debate. There is evidence for and against every reason on this list however, more often than not, it is a combination of several that lead to terrorism. Below are the most common causes cited by leaders in the counterterrorism field.

- **Ethno-nationalism:** The desire of a population to break away from a government or ruling power and create a state of their own can cause the formation of terrorist groups. In the 20th century this was seen often times with regions or states attempting to gain independence from their colonial era masters. However, as Bruce Hoffman points out in Inside Terrorism, ethno-nationalist terrorism had been around decades before even the First World War. Today Hamas is one of the most active ethno-nationalist driven groups carrying out suicide bombings and attacks against the state of Israel with the goal of creating a Palestinian state. Chechen terrorist organizations are also ethno-nationalists for their attacks against the government and people of Russia in the attempt to form their own state. Within many countries around the globe minority groups exist wishing to garner some form of independence, if not their own state altogether. Therefore ethno-nationalism will continue to be a significant source of terrorism. It is important to recognize this and counter it with more politically inclusive processes that can mitigate the grievances of minority groups, though some will inevitably continue to employ terrorism until they achieve their desired independent nation.
- **Alienation /Discrimination:** Several authors on terrorism have pointed to a sense of alienation felt by diasporas, particularly those living in Europe as a driver of terrorism. Many times these groups face discrimination in the countries they reside, leading to further feelings of isolation. They commonly move from poorer countries, particularly Muslim states in the case of Europe, to wealthier ones to go to school or find work. As Marc Sageman discusses in his book

Understanding Terror Networks, once in these countries they begin to feel alienated. The new host nation is substantially different than their own culture, and is usually much less community oriented. This causes alienated individuals to seek out communities with cultures like their home countries or others like themselves. These groups may become jaded towards society around them as they don't fit in and feel excluded. Growing sentiments of discrimination can lead groups to look to more conservative, and eventually, extremist ideologies.

- **Religion:** Perhaps the most commonly held belief today is that terrorism is caused by religion. Though it is not the main cause for terrorism, religion does play a significant role in driving some forms of it. As Hoffman points out in Inside Terrorism, from the Thugs of ancient India that killed to terrorize in the name of the god Kali to the Jewish Zealots who cut the throats of Romans in public to combat their occupation of Israel, religion (in conjunction with political/ethno-nationalist drivers) has long been a factor of terrorism.
- **Socio-Economic Status:** Terrorists may also be driven by a sense of relative depravation and lack of upward mobility within society. Globalization and the modern media have given the 'have nots' an acute awareness of their situation compared to the 'haves'. As Omer Taspinar states in Fighting Radicalism, Not "Terrorism," "Globalization creates an acute awareness about opportunities available elsewhere. This leads to frustration, victimization, and humiliation among growing cohorts of urbanized, undereducated, and unemployed Muslim youth who are able to make comparisons across countries." Seeing the economic differences between themselves and the Western world can infuriate some in underdeveloped countries, increasing tension and hostilities. This allows terrorist organizations to gain attention and entry to societies that have felt wronged by these perceived social injustices.

- **Political Grievances:** A lack of political inclusiveness in states or grievances against a certain political order may cause individuals to join or create terrorist groups. Left and right wing terrorists often seek to change a political system. As well, many in nations with authoritarian regimes lack avenues for dissent. Frustrated expressions of political will can turn to violence as an alternative to exclusive political systems. While somewhat similar to ethno nationalist/separatist causes, these political grievances are not born from the desire to create a new state but to change the order within the current one.

Exploitation

Exploitation occurs when one social group is able to take for itself what is produced by another group. The concept is central to the idea of social oppression, especially from a Marxist perspective, and can also include noneconomic forms, such as the sexual exploitation of women by men under patriarchy. Exploitation leads to Human trafficking.

Human trafficking is the trade of humans for the purpose of forced labour, sexual slavery, or commercial sexual exploitation for the trafficker or others. This may encompass providing a spouse in the context of forced marriage, or the extraction of organs or tissues, including for surrogacy and ova removal. Human trafficking can occur within a country or transnationally. Human trafficking is a crime against the person because of the violation of the victim's rights of movement through coercion and because of their commercial exploitation. Human trafficking is the trade in people, especially women and children, and does not necessarily involve the movement of the person from one place to another.

Human exploitation is the unethical, selfish use of human beings for the satisfaction of personal desires and/or profitable advantage. There are six areas we focus on, including labor trafficking, sex trafficking, media exploitation, pornography, bullying and exploitation of natural resources.

Types of Exploitation:

There are many forms of exploitation into which people can be trafficked and held in slavery. These crimes are happening in every corner of the world and can include any person, regardless of age, socio-economic background or location. As a result, each case can look very different. Below are some of the most commonly reported forms of human trafficking and modern slavery.

- A. Sexual Exploitation:** This is when someone is deceived, coerced or forced to take part in sexual activity. Places where someone could be sexually exploited are Prostitution, Brothels – massage/sauna, Escort agencies, Pole/lap dancing, Forced marriage, Stripping on a web cam, Phone sex lines, Internet chat rooms, Pornography, Mail order brides and Sex tourism.
- B. Labour Exploitation:** This refers to situations where people are coerced to work for little or no remuneration, often under threat of punishment. There are a number of means through which a person can be coerced, including Use of violence or intimidation, Accumulated debt, Retention of identity papers and Threat of exposure to immigration authorities. All types of labour, within every industry, are susceptible to labour exploitation. Some common sectors and industries that are identified as vulnerable include Manufacturing, Factory work, Hospitality, Construction, Agriculture, Fishing, Car washes and Nail bars.
- C. Domestic Servitude:** A domestic worker or helper is a person who works within their employer's home, performing a variety of tasks. This arrangement becomes exploitative when there are restrictions on the domestic worker's movement, and they are forced to work long hours for little pay. They may also suffer physical and sexual abuse. Places where someone can be in domestic servitude are in a private home, in a community such as a commune.
- D. Forced Marriage:** This is when a person is put under pressure to marry someone. They may be threatened with

physical or sexual violence or placed under emotional or psychological distress to achieve these aims. Situations where we may find forced marriage used to gain access into a country and to gain access to benefits.

- E. Forced Criminality:** This is when somebody is forced to carry out criminal activity through coercion or deception. Forced criminality can take many forms, including Drug trade, e.g. cannabis cultivation, drug distribution, Begging, Pick-pocketing and Bag snatching
- F. Child soldiers:** These are children and young people, ranging from as young as four up to 18, who are used for any military purpose. It affects both males and females. Children may be used for frontline combat – which means they are made to commit acts of violence – or within auxiliary roles, such as informants or kitchen hands. Often, the children are also sexually abused. This type of practice is most prevalent in parts of Africa and Asia.
- G. Organ Harvesting:** The trafficking in organs involves removing a part of the body, commonly the kidneys and liver, to sell often as an illegal trade. Organs can be taken in a number of ways:
 - Trade – a victim formally or informally agrees to sell an organ, but are then cheated because they are not paid for the organ, or are paid less than the promised price
 - Ailments – a vulnerable person is treated for an ailment, which may or may not exist, and the organs are removed without the victim's knowledge
 - Extortion – a victim may be kidnapped from their family and organs removed without consent.

Suppression of Individuality

Liberty is the state of being free within society from oppressive restrictions imposed by authority on one's way of life, behaviour, or political views. What happens when liberty is suppressed, whether by a bureaucracy or personal relationship?

Solid societies are founded on the basis of rules that respect individual freedom of choice while being mindful and respectful of diversity of opinion and thought. Relationships thrive when two people can disagree yet respect either others opinions without contempt or fear of being unaccepted. Experiences make individuals, each possessing their own thoughts, feelings, beliefs and views.

The human experience shapes the will and choices. The degree of conformity is formed through decision or circumstance. So many today strive to escape conformity and rebel. Ironically, rebellion has lead to a different kind of conformity—that of dependency, group-think, over regulation, name calling and lack of critical thinking skills.

Our Nation was founded by a group of rebels seeking to escape suppression of thought and action. Strong, courageous and resourceful, these individuals chose to revel in a society that relished independence and rejected tyranny. History has demonstrated that tyranny gains a foothold when society welcomes centralized power and individuals become victims instead of participants and when poor life decisions are rewarded without consequences.

Tyranny whether implemented by a strong centralized government consisting of a few powerful people or an out of balance business/personal partnership results in an unhappy individual seeking to find meaning elsewhere.

Eventually chronic repression leads to helplessness, depression, anxiety and defeat. The loss of liberty is the heart of much unhappiness because someone surrenders his or her freedom to another. They compromise too much of what makes them who they are. In doing so, their free will dies like a flame quenched with water until their internal light is no longer--no longer an individual but an extension of another. Change is scary, but loss of self is worse.

The Nation was founded on the expression of individual liberty, the freedom to pursue not guarantee happiness; for happiness is created by free will and mindful choices Today, we

have become a Nation where “rights” are clouded with “free choice,” with many choosing to surrender to the power of a faceless bureaucrat, controlling partner, unloving spouse or corporation, instead of nurturing the power of their individuality. Some individuals who have firsthand experience with the iron fist of communism or socialism seek asylum in the United States. They often value the freedom to make their own choices, to create, to express, and to live unencumbered with the understanding that with free will comes responsibility.

Complexes

Complex is a core pattern of emotions, memories, perceptions, and wishes in the personal unconscious organized around a common theme, such as power or status. Primarily a psychoanalytic term, it is found extensively in the works of Carl Jung and Sigmund Freud. An example of a complex would be as follows: if one had a leg amputated when one was a child, this would influence one's life in profound ways, even if he or she overcame the physical handicap. A person may have many thoughts, emotions, memories, feelings of inferiority, triumphs, bitterness, and determinations centering on that one aspect of his or her life. If these thoughts were troubling and pervasive, Jung might say he or she had a complex about the leg.

Types of Psychological Complexes:

- **Oedipus/Electra Complex:** A deep affection for the parent of the opposite sex. This derives from Greek mythology and is also one of Sigmund Freud's most controversial ideas. Greek hero Oedipus falls in love with his mother and has to kill his father in order to completely possess her. In the Electra Complex, the daughter briefly desires her father but then blames the mother. In both cases, an unhealthy attachment to a person's parents can lead to stunted emotional growth, a lack of responsibility and affect future relationships. For men, they might always be seeking a woman that reminds them of their mother. Otherwise, if the mother-son relationship was not healthy, they may treat women particularly poorly. For women, no man will ever live up to her father and she could

spend her life rejecting perfectly suitable candidates for her affections.

- **Madonna/Whore Complex:** Men who see women as either as a Madonna or a whore. Typified by men who are unable to maintain a proper loving and sexual relationship with their partners. This psychological complex develops in men and they can only view women in two extremes, one as a Madonna-type virgin and the other as a whore. Men who have this complex want a woman that can admire and find sexually attractive. But if he admires a woman, the moment he starts to view her in a sexual way he feels disgusted with her.
- **God Complex:** Where a person views themselves as having God-like powers, answerable to no one. We often hear about top surgeons or consultants at the very peak of their game having a God Complex. This type of individual will believe that the normal rules of society do not apply to him or her and could take risks because of this.
- **Persecution Complex:** An irrational fear we are being ill-treated. This is a kind of delusion whereby the afflicted person believes they are in danger or danger is going to occur as someone is persecuting them. They will feel isolated, think that no one believes them and start to display paranoid behaviours. The person may feel that an individual is targeting them or a whole group. With this complex, we are going to find it extremely difficult to trust people.
- **Martyr Complex:** This person needs sympathy and attention by suffering. The martyr will always put others first, to the detriment of their own health and wellbeing. This is in order to receive the much-required attention and care they have to have. If they don't get what they desire, they can resort to self-harming or deep depressions. It can also be a way passive-aggressive behaviour.
- **Inferiority Complex:** Feeling that we are not good enough in life. We all have off days where we don't feel as if we are achieving everything we should be. Those people who continually feel like this, however, suffer from an inferiority

complex. This person will think that they are not successful compared to others and may try to overachieve to compensate for these unhealthy feelings. They cannot accept compliments and tend to not care for their own needs, believing that they are not worth the effort.

- **Superiority Complex:** A person that believes they are better than everyone else. The opposite of an inferiority complex, this person believes that they are superior to everything and everyone. They think they are better than others, in their peer groups and superiors, and if they do deign to spend time with us it will only be for strategic reasons.
- **Guilt Complex:** A person that always blames things that go wrong on themselves. This person is naturally self-critical in the first place, but they will accept blame, even if it is not due, for any given situation or circumstance. They are unable to be unbiased when it comes to judging themselves and will always err on the side that they have made a mistake.
- **Don Juan Complex:** A man that views women as a source of pleasure. The typical womanizer that charms the ladies, beds them and then leaves them is characteristic of this psychological complex. This kind of man will not settle down, until he is in his dotage, and will change partners at the same rate some people change bed sheets. He does not feel anything towards his female conquests and these men typically stay a bachelor for all their lives.
- **Hero Complex:** This person wants to be center of attention and will typically create situations where he/she has to rescue someone. We may have heard of fire fighters having this complex, as individuals try and get recognition for doing a dangerous job by starting a fire in the first place and then going into to rescue someone. Anyone with this complex will typically brag and even exaggerate their performance, in order to get attention. As well as fire fighters, civil servants, nurses and doctors can be prone to this psychological complex, and there can be fatal consequences.

Peace Education

Concept of Peace Education

A very important goal of peace education is to create a society where citizens will be productive, share their concerns freely and enjoy human rights. In other words, peace education focuses on creating the conditions for peace. Throughout human history, human beings have taught themselves different ways of addressing conflicts and preventing violence. Peace education is that process of teaching and learning about the threats of violence and the strategies for peace. Peace education can be conducted informally within communities as well as formally in our institutions of learning such as universities, research institutes and colleges. Peace education can be situated within the larger spectrum of peace and conflict studies, which includes peace studies, peace research and peace education and peace activism. This is well articulated in the works and writings of renowned educators such as John Dewey (1916), Johan Galtung (1975), Betty Reardon (1988) and Jenkins (2007), as well as several other peace activists and leaders such as Mahatma Ghandhi and the Rev. Martin Luther King Jr, His Holiness the Dalai Lama, and Archbishop Desmond Tutu, among others.

There are several definitions and conceptions of peace education. However, these various definitions and conceptions share a common understanding of the goal of peace education, which is to counter a culture of war by creating and promoting an alternative culture of peace. The United Nations defines this culture of peace as "a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations". In this context therefore, peace education challenges the basic assumption that violence is an innate human condition, while seeking to transform the pedagogy, content and educational structures to enable them deal with violence in its various forms.

Peace education can be defined simply as "the process of teaching people about the threats of violence and strategies for

peace," whether this teaching happens inside or outside a classroom (Harris, 2008). With this broad definition, peace education's history is arguably as old as human history, as cultures throughout the world have learned--and then taught the next generation--how to live peacefully with others. For example, diverse religious and philosophical traditions have been a rich and influential source of peace learning, even though people have also promoted violence in the names of these traditions. Ian Harris classified peace education under five main headings, namely; Environment Education, Human Rights Education, International Education, Development Education and Conflict Resolution Education

Peace education is also defined by Ian Harries and John Synott as a series of "teaching encounters" that draw from people:

- their desire for peace,
- nonviolent alternatives for managing conflict, and
- skills for critical analysis of structural arrangements that produce and legitimize injustice and inequality.

In this sense, peace education is primarily a means of preventing different forms of violence and armed conflicts, ensuring that lives are saved and limited resources and freed up for other social needs.

According to UNICEF peace education is "the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level". Education for non-violence and peace includes training, skills and information directed towards cultivating a culture of peace based on human rights principles. This education not only provides knowledge about a culture of peace, but also imparts the skills and attitudes necessary to defuse and recognize potential

conflicts, and those needed to actively promote and establish a culture of peace and non-violence

Peace education is a values-oriented domain that seeks to instill and inculcate the skills, knowledge, attitudes and characteristics which are the foundations for establishing a culture of peace (UNESCO, 1995). In this sense, peace education becomes, in the words of Kevin Kester (2012), a reflexive educational and community approach to social change, while education itself is a social investment, and not merely a personal means to a vocation. As Betty Reardon (1999) states, the focus of peace education is the development of learning that will inspire and capacitate humankind to renounce the institution of war and replace it with the norms of a peaceful society. This is also clearly articulated in the Universal Declaration of Human Rights. Peace education creates the conditions for intercultural understanding and global citizenship by cultivating respect for self, for others and the natural environment (Reardon, 1988). The ultimate goal of peace education is building a world in which all human beings, will live in harmony, with acceptance of diversity and respect for the environment.

Documented evidence by anthropologists, including Banta (1993), shows that, instead of killing one another over disputes, indigenous communities, from earliest times, devised traditional conflict resolution mechanisms, passed down from generation to generation, to help promote peace within communities. The modern peace movement against war is reported to have started in the 19th century following the Napoleonic wars. Politicians and progressive intellectuals in Great Britain, France and Belgium established societies for the study of the threats to war as well as to propagate arguments against arms build-up. Another 19th century wave of peace movements was associated with social political groups and workingmen's associations. Towards the end of the 19th century, peace societies were formed by university professors to educate the public about the dangers of war. At the beginning of the 20th century, several peace movements were formed in America and Europe to lobby their governments.

Historical Development of Peace Education

The understanding of the concept of peace has changed throughout history, and so has its role and importance in the educational system from the very beginnings of the institutionalized socialization of Children. The end of World War I (1914-1918) brought powerful support for the need international cooperation and understanding and helped instill a desire to include peace education ideas in educational systems. The League of National and Number of non- governmental organizations worked together on these ideas, especially through the International Institute of Intellectual cooperation, an organization that was the predecessor of the United Nations Educational, Scientific and cultural organization (UNESCO). The world war-II (1939- 1945) ended with millions of victims and the frightening use of atomic weapons against Japan, at Hiroshima and Nagasaki. In 1946 UNESCO was founded as an Umbrella institution of United Nations, and it was charged with planning, developing, and implementing general changes in education according to the international politics of peace and security. With the witness of the horrors of the first and second world wars there was a reawakening to the need of developing the humanistic side of education at least among a few educationists. In this context Maria Montessori's loud and tireless reiteration on the need for educating for peace should be mentioned here with respect and appreciation. At the beginning of the 21st Century today we are only rediscovering her vision of peace Education which she tried to tell the world in the 1930s. Her vision of education provides a meaningful sound basis for peace Education.

Meaning of Peace Education

The highest form of objective for any education is inculcating peace and it is an essential value to be cherished by every individual. The father and mother is the first teacher to their children and peace is nurtured in the family. The peace nurtured at home again enhanced at school. Peace is a broad concept with practical and spiritual connotations. It can imply a

state of inner calm or end of conflict. "Peace is what we think it is (or wants it to be). Peace has been understood to mean the absence of conflict or violence and conversely as the presence of states of mind and of society such as harmony, accord, security and understanding. Peace education is a planning strategy of eliminating the conflicts and violence caused by in justice, inequality and human rights, violations, and implementing the ways and means of reducing the same through appropriate teaching and learning tactics by means of producing responsible global citizen to attain and spread the peace in the world. Therefore peace education is a goal of education.

Peace education in the Learning the way of peace (UNESCO) refers to "the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, intergroup, national or international level.

Definition of Peace Education

There is no universally accepted definition for Peace Education. There is good number of definitions available on the basis of different perceptions and approaches. Some of the definitions given by eminent educationists are given below:

- **Betty Reardon:** Peace Education is the attempt to promote the development of an authentic planetary consciousness that will enable us to function as global citizens and to transforms the present human condition by changing the social structures and patterns of thought that have created it.
- **Fran Schmidt and Alice Friedman:** Peace Education is skill building. It empowers children to a creative and non-destructive ways to settle conflict and to live in harmony with themselves, others and their world. Peace building is the task of every human being and challenge of the human family.

- **Freire:** Peace education is a mechanism for the transformation from a culture of violence to a culture of peace through a process of “conscientisation”
- **Hague Appeal for Peace:** Peace Education as a Participatory Holistic process that includes teaching for and about democracy and human rights, non-violence, social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices, international law and human security.
- **Jenkins:** Peace Education is overtly value oriented and peace educators make explicit at the outset of the educational process that its intentions are “to educate for the formation of values consisted with peace and norms that uphold it.
- **John Dewey:** Peace education is grounded in active citizenship, preparing learners for assiduous participation in a democracy, through problem – posing and problem – solving education, and a commitment to transformative action in our societies.”
- **Michael Wessels:** Peace Education broadly defined, is the cornerstone of a culture of peace.
- **R.D. Liang:** Peace Education is an attempt to respond to problems of conflict and violence on scales ranging from global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures.
- **UNICEF:** Peace Education as the process of promoting the knowledge, skills, attitude and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflicts and violence, both overt and structural, to resolve conflict peacefully, and to create the conditions conducive to peace whether at interpersonal, intergroup, national or international level.
- **Webster:** Peace is a state of quiet or tranquility, freedom from disturbance or agitation, calm repose”. From the above definition it can be agreed that in the absence of elements such as tolerance, understanding, empathy, cooperation and

respect for the difference in others, there cannot be peace. Any strategy or educational system helps to enhance the above said entities among the individuals could be known as peace education.

The basic concepts embedded in the above definitions are that Peace Education is a remedial measure to protect children from falling into the ways of violence in society. Learning for peace really deals with learning the skills, attitudes and values in order to create and sustain peace. Furthermore, peace education helps to deal with conflicts without the recourse of violence, learning to think creatively and learning to apply the methods of active non-violence. It also reveals that peace education aims at the total development of the child and inculcates higher human and social values in the minds of the child. In essence, it attempts to develop a set of behavioural skills necessary for peaceful living and peace building from which the whole of humanity will be benefited.

Aims of Peace Education

The aim of Peace Education is perhaps best summarized in the Hague Appeal for peace which states that a culture of its peace will be achieved when citizen of the world –

- Understand global problems
- Have the skills to resolve Conflict – Constructively
- Know and live by international standards of Human rights, gender and racial equality.
- Appreciate cultural diversity
- Respect the integrity of the earth

Declaration of the session of the international conference on education held at Geneva in 1994 has listed the following aims of peace education.

- To develop sense of universal values in every individual.
- To prepare citizens to cope with difficult and uncertain situations and fitting them for personal autonomy and responsibility.

- To educate the individual and develop the ability to recognize and accept the values which exist in the diversity of individuals.
- To strengthen peace, friendship and solidarity between individuals and people.
- To develop the ability of non-violent conflict – resolution among the individuals.
- To cultivate the ability to make informed choices, basing their judgments and actions not only on the analysis of present situations and the vision of a preferred future among the individuals
- To teach the citizens to respect the cultural heritage, protect the environment and social harmony.
- To cultivate citizens in the line of solidarity feeling and feeling of equity at the national and international levels in the perspectives of a balanced and long-term development.

Objectives of Peace Education

Peace and Education are in separable aspects of civilization. No civilization is truly progressive without education and no education system is truly civilizing unless it is based on the universal principles of peace. Peace education can be taught in formal and informal school setting with following objectives.

- To foster changes in order to make the world a better and more humane place.
- To develop values and skills to assist the students in striving for the fullness of life.
- To help students develop a rich vision of peace to work for a visible global society.
- To create constructive behaviour for dealing with problems so as to minimize and eliminate conflict.
- To explore peace both as a state of being and as an active process for the promotion of positive human relations.

Therefore, the peace education is actually a call for an inclusive approach to mutual coexistence and to a holistic way of

living. Peace education applies to the contents of all curricular, at every level in the education system. Peace education should be extended to all learners, including refugee and migrant children, children from all social sectors and disabled with the objective of promoting equal opportunities through education.

- To assist students in developing the personal and social skills necessary to live in harmony with others and to behave in positive and caring ways that respect the basic human rights.
- To encourage attitudes that lead to a preference for constructive and nonviolent resolution of conflict.
- To help students understand some of the complex processes leading to violence and conflict at the individual, group, national and global levels, and be aware of some of the ways in which these conflicts may be resolved.
- To develop human learning communities in which students and teachers are encouraged to work together cooperatively to understand and find resolutions to significant problems.

Nature of Peace Education

Peace education encompasses the key concepts of education and peace. While it is possible to define education as a process of systematic institutionalized transmission of knowledge and skills, as well as of basic values and norms that are accepted in a certain society, the concept of peace is less clearly defined. Many writers make an important distinction between positive and negative peace. Negative peace is defined as the absence of large-scale physical violence—the absence of the condition of war.

Positive peace involves the development of a society in which, except for the absence of direct violence, there is no structural violence or social injustice. Accordingly, peace education could be defined as an interdisciplinary area of education whose goal is institutionalized and non-institutionalized teaching about peace and for peace. Peace education aims to help students acquire skills for nonviolent conflict resolution and to reinforce these skills for active and

responsible action in the society for the promotion of the values of peace.

Therefore, unlike the concept of conflict resolution, which can be considered to be retroactive—trying to solve a conflict after it has already occurred—peace education, has a more proactive approach. Its aim is to prevent a conflict in advance or rather to educate individuals and a society for a peaceful existence on the basis of nonviolence, tolerance, equality, respect for differences, and social justice.

The nature of Peace Education is as follows –

- Educating for Social Justice
- Teaching for cheering Human values
- Creating Human rights awareness
- Educating for living in harmony with the earth
- Learning to dismantle culture of violence

Scope of Peace Education

Peace education is concerned with helping learners to develop an awareness of the processes and skills that are necessary for achieving understanding tolerance and good will in the world today. Peace education brings together multiple traditions of pedagogy, theories of education and international initiatives for the advancement of human development through learning. The practice of peace education is an opportunity to promote the total welfare of students, advocate for their justice and equitable treatment of youth and promote individual and social responsibility for both educators and learners.

Scope of Peace Education Peace education can be considered at different levels: 1) Individual or self-development level, 2) School or community level, 3) National level, and 4) Global level.

There are many important self-development needs in children that are not sufficiently addressed to in the process of schooling. One of the important felt needs is building an effective, integrated personality in the child with positive self-esteem. To live peacefully, an individual has to have many skills, like those

related to affirmation, positive thinking, empathetic listening and communication, assertive behaviour, decision-making and critical thinking, etc. School should help children to develop such skills so that they are empowered as individuals in the society.

At the school level, the predominant need is to have a peaceful climate, i.e. a peace culture. In such a culture, children will naturally absorb the spirit of peace. There is a popular saying that peace has to be caught rather than be taught. Initiating a peaceful culture in school should start from within the staff, by developing attitudes and behaviour of appreciation, co-operation, belongingness, trust and spirit of learning. By way of developing a friendly and mutually respectful teacher-pupil relationship, a peace culture will bloom naturally in the school. To ensure it, the school has to introduce a living system of peace values, norms and practices into the daily life of the school.

It would be necessary to change the teacher-centred classroom approach to child-centred learning. When there is active and participative learning in the classroom using interesting teaching and learning methods in a friendly and lively atmosphere marked by creative expressions of potentials and self-discipline, peace will emerge naturally. Teachers have to identify effective strategies and practices that could transform the school into a place of harmony.

At the national level, a school has to focus on the citizenship education needs of the nation or the country. This aspect of citizenship education is an integral part of peace education. Education is entrusted to produce good and productive citizens to the nation. In this regard, learning and understanding the current socio-political and economic problems and issues is also important. Students as future citizens need to develop healthy and realistic perspectives to view problems in the society. The Fundamental Duties (Article 51A) enshrined in the Indian Constitution exhorts, among others, all Indian citizens to:

- a) To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious,

linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;

- b) To value and preserve the rich heritage of our composite culture;
- c) To protect and improve the natural environment including forests, lakes, reserves, wildlife and to have compassion for living creatures;
- d) To safeguard public property and abjure violence.

Besides calling upon all to abjure violence, the fundamental duties, as can be seen, is in tune with UNESCO's concept of peace. To that extent, abjuring violence and maintaining peace is a Constitutional directive and exhortation.

Coming to the global level needs, it is important to recall the fact that the ultimate purpose of education is to produce a world citizen. No country can live in isolation any more. Children have to develop a sensible worldview. The need here is to broaden the world vision.

With this objective in mind, the school can select current issues; generate discussions and debates on world issues to raise the global awareness in the students. Some such issues are stated below –

- Commonality and diversity of human cultures
- Population
- Destruction of the ecosystem/pollution
- Gender Issue
- Racism
- World poverty
- Problem of war/terrorism
- Trading relationship
- World cultures
- Animal rights/animals threatened by extinction

Principles of Peace Education

Peace is an ideal for all people and all communities around the world. Peace education encompasses two main aspects, namely creating a culture of peace for a more just society, as well as the educational process, which focuses on a set of attitudes, knowledge and skills transmitted to learn for the purpose of mitigating or reducing violence in society. Peace Education is a process and an approach. Peace Education is not a subject, it is an approach to education that is developed through the integration of three important principles: (1) Building qualitative social relations (2) Dialogue and Reflections (3) Collective Actions. The principles are distinct yet interrelated. For example, while reflections support the development of sensitivity, which deepens interconnectedness and ultimately supports collective action; at the same time, participation and collective action encourage dialogue and relational experiences which in turn help strengthen and reinforce ethical reflections. As such, the principles can be understood as mutually supportive.

Peace Education Principle 1: Building qualitative social relations

Important points:

- Peace Education fosters positive relationships between people of diverse backgrounds. It nurtures empathy and respect for one another as key aspects of being in a globally interdependent world
- Peace Education deepens the sense of care, responsibility through reflections and collective actions.
- Peace Education fosters relations through shared values and dialogue

Peace Education Principle 2: Dialogue and Reflections

Important points:

- Peace Education nurtures the capacity of individuals to think and reflect critically, and become consciously aware of their contexts and realities through dialogue

- Reflections and dialogue deepen one's sensitivity to ethical concerns and serves as the basis to strengthen and develop ethical relations.
- Peace Education is underscored by dialogue, mutual understanding and respect.

Peace Education Principle 3: Collective Actions

Important points:

- Peace Education fosters the personal transformation and enhances the capacity of learners to contribute to the transformation of their communities together by nurturing the practical application of values and collective action.
- Peace Education empowers individuals to act collectively for the common good, while offering opportunities for collective action in their communities.
- Peace Education connects and engages individuals with their communities, thereby fostering a nurturing and transformative environment.

Role of Schools in Promoting Peace Education

The basic concepts embedded in the definitions of peace education are that peace education is a remedial measure to protect children from falling into the web of violence prevalent in the society. It aims at the total development of the child. It tries to inculcate higher human and social values in the mind of the child. In essence, it attempts to develop a set of behavioural skills necessary for peaceful living and peace-building from which the whole humanity will be benefited.

In fact, two out of the four pillars of education suggested by the Delor's report, namely learning to live together and learning to be, are related to peaceful living. So, it is essential to integrate peaceful attitudes, values, and skills into the teaching and learning process in school and to make it a part of the total curriculum.

Certain countries and institutes have it in the form of subjects such as Values Education, (Malaysia and Philippines), Citizenship Education (U.S.A.), Education for Mutual

Understanding (Ireland) and Developmental Education (UNICEF). Apart from such subjects, it can be integrated into the formal curriculum and co-curriculum of schools.

Through applying peace education and creating a peace culture, it has been observed that schools can have the following benefits:

- Develop a more humanistic management approach.
- Improve human relations between teacher-student, teacher-teacher, student-student, etc.
- Help develop good attitudes in the students and teachers, e.g. co-operation, mutual respect.
- Help healthy emotional development in students.
- Facilitate socialization through participation in interactive and cooperative learning activities.
- Improve students' discipline and moral behaviour.
- Develop the creativity both in students and teachers.
- Improve the standard of teaching and learning.

Role of Teachers in Promoting Peace Education

Teachers have to promote desirable changes, which contribute to a better society. Teachers have to integrate peace education principles into their teaching, perhaps by being a role model of nonviolence for the students, by treating all students in the same way with compassion in the classroom. In the entire scheme of Vedanta, the teacher undoubtedly has the pivotal role. Without the appropriate teacher, this wisdom and teaching methodology are likely to remain sterile even for an eligible student as 'guru' is the remover of darkness. Peace educators must internalize the concepts of peace when they teach their students. Peace education is inherently a process of lifelong learning, and we are all students that are perpetually seeking greater knowledge and understanding. The characteristics of an effective peace educator include:

The teacher is the social engineer and has to serve the society enthusiastically.

- The teacher is a lifelong learner.
- The teacher is a transformer of culture.
- Relationship of the teacher with students and faculty must nurture peace via the creation of a community.
- The teacher should encourage fruitful criticism, which helps students to grow.
- The teacher knows individual differences and responds effectively to their differences with a caring attitude.
- The teacher creates an environment in which the students are free to inquire by creating questions that address issues.
- The teacher is constantly reflective about own teaching methodologies.
- The teacher knows and uses the skills for communication and conflict resolution to build a community.
- The teacher makes use of cooperative learning and social constructivism in teaching and the teacher is able to elicit discussion from the students.
- The teacher motivates and inspires students and positive in promoting hope.
- The teacher is compassionate, and objective.

In the changing scenario, many nations try to upgrade the quality of pre-service and in-service teacher education programmes. Teaching strategies should include cooperative learning strategies, group discussions, and brain storming by considering respect for opinions of student teachers. Diverse features of peace education can be included in teacher education curriculum, which in turn can be translated to school level.

Peace education camps can be organized for youth in bringing together young people of different religious groups for recreational and community service activities. Training for community leaders and workshops for parents can be organized. Educating the young generation for peace education is the

responsibility of every individual, family, society, religious organizations, schools and universities and all agencies should collaborate efforts for maintaining peaceful coexistence. The teacher must understand that multicultural, multiethnic, and multi-religious problems in society are not to be dealt with in isolation in bits and pieces of a good peace education program but, being interconnected with all other problems of peace and violence, are addressed in the whole program. For example, developing qualities such as compassion and service to others can help reduce racial, religious, or other prejudices, but students of all backgrounds must take part in the program.

The teacher must be cognizant and wholly supportive of the basic nature and aims of peace education. According to Dale Hudson "...education that actualizes (people's) potentialities in helping them learn how to make peace with themselves and with others, to live in harmony and unity with self, humankind and nature." The principles upon which this statement rests include:

1. The cardinal prerequisite for world peace is the unity of humankind.
2. World order can be founded only on the consciousness of the oneness of humankind. It follows that, in this view, the teacher of peace education in an apparently diverse society must keep certain basic aims in mind: the achievement of a unified, peaceful society both globally and within the nation, where world citizenship is fostered and "unity in diversity" is recognized and practiced.

The teacher should constantly keep in mind that the attainment of any aim is conditioned upon knowledge, volition, and action. Unless these three are forthcoming, nothing will be accomplished. The power needed to accomplish a peaceful world is the unification of humankind. To this end, the teacher must use his will-power. In the words of Radhakrishnan, we should "... will peace with our whole body and soul, our feelings and instincts, our flesh and its affections." Then we should act intelligently to reduce intercultural, interethnic, and inter-religious violence,

bringing a greater degree of unity and harmony in society. To accomplish this, the teacher should develop qualities such as tolerance, respect of and appreciation of others, being fair and open-minded, and being able and willing to consider other points of view looking beyond his or her own self-interest. In other words, the teacher must be sincerely attempting to be free of prejudice. When a teacher becomes deeply and regularly involved in teaching peace education, it gives him an opportunity to take a long, deep look at his or her values and beliefs. In order to be a model for the students, the teacher has the opportunity of transformation and could modify his inner self. This modification would help the students to understand who is a peaceful person and a peacemaker. Thus, the teacher will have a powerful, positive influence on hundreds and thousands of children and youth. Teachers must cope with prejudices, conflicts, and violence in an increasingly diverse society by starting with themselves. Firstly, the teacher must develop his own emotional intelligence. People with high EQ know and manage their own emotional life well and understand and deal effectively with the feelings of others. They are skillful in relationships.

Recommendations for Peace Education

In the light of the need, goals, and objectives for an integrated approach to education for peace, the following suggestions are made:

- Set up peace clubs and peace libraries in schools. Make supplementary reading materials available that promote peace values and skills.
- Create a pool of films—documentaries and feature films—that promote the values of justice and peace and screen them in schools.
- Co-opt the media as a stakeholder in education for peace. Newspapers can be persuaded to run peace columns, similar to the current columns on religion. The electronic media can be persuaded to broadcast peace programmes tailored to the needs of education for peace in schools. In these, there needs

to be a special focus on motivating and enabling teachers to be peace educators.

- Make provisions in schools to enable students to celebrate: (a) the cultural and religious diversity of India, (b) Human Rights Day, (c) Day for the Differently-abled, (d) Girl Child Day, (e) Women's day, and (f) Environment Day.
- Organize programmes to promote and attitude of respect and responsibility towards women, in view of the alarming increase in crimes against women, which is a major symptom of social illness.
- Organize district-level peace festivals for school students, the two-fold purpose of celebrating peace and removing barriers of various kinds.
- Facilitate short-term exchanges between students from various streams to help students overcome prejudices, regional, caste, and class barriers.
- Encourage and enable students to serve as volunteers in peace projects run by local NGOs. To that end, it is desirable that schools enter into partnerships with NGOs working in the area of peace for a more effective implementation of education for peace. It might be necessary to produce a directory of such NGOs.
- Organize workshops in education for peace for teachers, principals and parents.
- Set up state-level agencies to: (a) monitor the implementation of education for peace, especially in respect of textbook writing, teacher education, classroom transaction, and school setting; and (b) to promote appropriate research in education for peace in order to review and reform the curriculum in the light of unfolding data and experiences.
- Narrow the appalling disparities between the various systems of schooling so that education does not propagate inequality or aggravate social divides.

- Affirmative action to made amends for the gross educational neglect of rural and tribal areas. This involves both setting up an adequate number of schools as well as improving the existing ones.
- A nationwide campaign to eradicate corruption in the employment of teachers to be launched forthwith. Corruption is a form of violence. Subjecting teachers to corruption destroys their motivation to be peace educators.
- Curriculum design needs to be informed by a holistic approach to education for peace.
- Syllabi and textbooks need to be reorganized to reflect the concerns of education for peace.
- Raise awareness concerning the need to improve the institutional culture of schools. Initiate a programme of personal and social ethics emphasizing respect and concern for all members of the school family, especially the less privileged.
- Education for peace should be a strong component of any future educational review or reform of policy. It should feature strongly in every discussion and orientation/training programme organized for education administrators.
- Establish and strengthen teacher-parent links. Parents and teachers should collaborate in the process of promoting a peaceful approach to problems and conflicts arising in school.
- Strong inputs (history, goals, aims, benefits) on education for peace need to be a part of pre-service and in-service teacher education programmes.
- Textbooks writers to be sensitized to the need for reorientation, and visuals and vocabulary of textbooks' presentation to be closely examined.
- Teacher education programmes at all levels to be reformed and radically re-organized in the light of the avowed goals of education and the specific requirements of education for peace.

- The school atmosphere must be kept free from violence of every kind. This includes, among other things, violence disguised as discipline. A serious view needs to be taken on the persistence of corporal punishment. It must be eradicated.
- Students must be enabled to participate in maintaining and improving discipline.
- An adequate and effective mechanism to address the grievances of teachers, say in the form of Teachers' Tribunals needs to be set up in each state and union territory. In large states it might be necessary to set up several of them to ensure easy accessibility.
- Prepare a handbook comprising guidelines for an integrated approach to education for peace to be followed by every teacher, teacher-educator, and textbook writer in respect of all subjects taught in schools and teacher education institutions.

Peace Values and Peace Skills

A. Peace Values:

➤ Peace Values for Personality Formation:

- Love and Truth
- Purity—both physical and mental (think, speak, and do what is right)
- Beauty and harmony—appreciating the unity in diversity of people and nature
- A spirit of appreciation (gratitude)
- A sense of responsibility
- Ahimsa
- Humility—the willingness to be corrected and the courage to accept one's mistakes
- A spirit of service
- Leadership—initiatives make peace or to improve a given situation

- Positive thinking and optimism
- Discipline—self-control, concentration, hard work, and growth
- ‘Other-orientation’—the skills to cope with ‘otherness’ and the ability to think for others
- Growth—both for the self and for the neighbour.

➤ **Peace Values and Shared Spirituality:**

- Aspiring to inner-peace, by developing inner resources
- Freedom of thought, conscience, and belief
- Freedom of religious practice
- Mutual respect for the religious observances of others
- Equality of treatment of all religion by the state. The students must be enabled to develop a rational and critical approach to religion: to shift from competitive religiosity to shared spirituality; and from blind faith to responsible questioning.

➤ **Peace Values, vis-à-vis, Indian History and Culture:**

- Positive and negative understanding of peace
- Integrative vision (*vasudhaiva kutumbakam*)
- Diversity, plurality, and co-existence, with a special emphasis on subaltern customs and cultures
- Teachings on peace (ahimsa, truth and hospitality)
- Gandhiji’s idea and practice of peace
- Peace movements (especially the Freedom Movement)

➤ **Peace Values, Human Rights, and Democracy:**

- Dignity
- Equality
- Justice
- Protection of the Rights of all peoples
- Participation
- Freedom of speech and expression
- Freedom of belief

➤ **Peace Values and Lifestyle:**

- Sensitivity to, and appreciation of, nature
- Respect for life in all its forms
- Simplicity—live simply so that others may simply live
- Responsibility—a sense of living in a community
- Consumption and the integrity of creation
- Gandhiji's idea of the Earth's resources being to meet the needs of all, not the greed of a few

➤ **Peace Values and National Unity:**

- India—unity in religious, cultural, and linguistic diversity
- Human dignity
- Equality
- Social justice
- Protection of the rights of all peoples
- Participation
- Freedom of speech and expression

➤ **Violence: What It Is and What It Does:**

- a) Modes of Violence:** (i) Verbal, (ii) Psychological, (iii) Physical, (iv) Structural and (v) Vulgarity in popular culture
- b) Frontiers of Violence:** (i) Caste, (ii) Gender, (iii) Discrimination, (iv) Corruption, (v) Communalism, (vi) Advertisements, (vii) Poverty
- c) Perils of violence**
- d) Media and violence**
- e) Peaceful resolution of conflicts**
- f) Reconciliation after conflicts**

➤ **Peace Values and Globalization:**

- Peace in the global context
- Peace movements and initiatives
- Ecological concerns—caring for nature and sustainable development

- Liberalization, Globalization and Privatization—their implications for peace
- Globalization and democracy
- Peace, development and social justice
- Peace and sexuality and Generation gap
- Drug and alcohol abuse, HIV/AIDS and Terrorism

B. Peace Skills:

It is expected that students will develop the skills (and attitudes) necessary to be proactive and effective peacemakers. These can be summarized under three heads: thinking skills, communication skills, and personal skills.

a) Thinking Skills:

- **Critical Thinking:** The ability to distinguish between fact, opinion, and belief; to recognize bias and prejudice; to identify issues and problems as well as the assumptions in an argument; and to reason correctly.
- **Information Handling:** To be able to form a hypothesis and test it; to know where to look for answers and how to select and reject information; to effectively weigh up evidence; to hypothesize eventual outcomes and consequences in order to be able to choose the most appropriate action.
- **Creative Thinking:** To seek novel solutions and answers; to think laterally and approach problems from multiple perspectives.
- **Reflection:** To stand back from a problem and identify its component parts; to effectively monitor thought processes and produce appropriate strategies for dealing with any particular problem.
- **Dialectical Thinking:** Thinking about more than one point of view; understanding both points of view; being able to construct an argument from either point of view based on knowledge of the other.

b) Communication Skills:

- **Presentation:** To be able to clearly and coherently explain ideas.
- **Active Listening:** To listen carefully, understand, and acknowledge the views of others.
- **Negotiation:** To recognize the role and limitations of compromise as a tool for the cessation of conflict; to carry on a productive dialogue towards the resolution of a dispute.
- **Non-Verbal Communication:** Recognizing the meaning and significance of body language.

c) Personal Skills:

- **Cooperation:** To work effectively with others towards a common goal.
- **Adaptability:** To be willing to change opinions in the light of evidence and reason.
- **Self-Discipline:** The ability to conduct oneself appropriately and manage time effectively.
- **Responsibility:** The ability to take on and complete tasks in an appropriate manner; being willing to assume a share of the responsibility.
- **Respect:** Listening sensitively to others; making decisions based on fairness and equality; recognizing that others' beliefs, views, and ideas may differ from one's own.

Development of Peace Education

In the past, peace education had been an integral part of education at all times and in all cultures, every culture regarded peace as a noble ideal to attain. However with the advent of western secularism at the beginning of the 20th century through the guise of a positivist scientific outlook to education, moral and human values including peace were slowly discouraged away from school curricula. Under the ideal of value-free positivist and reductionist knowledge the whole education was viewed narrowly as teaching facts of various subjects.

However, in spite of such materialistic views, the thinking of such humanists like Rousseau, Henry Thoreau, Tolstoy and Maria Montessori kept the sense of education alive. With the witness of the horrors of the First and Second World Wars there was a reawakening to the need of developing the humanistic side of education at least among a few educationists. In this context Maria Montessori's loud and tireless reiteration on the need for educating for peace should be mentioned here with respect and appreciation. Today, we are only rediscovering her vision of peace education which she tried to tell the world in the 1930s. According to her those who want war prepare young people for war; but those, who want peace, have neglected young, children and adolescents and as a result they are unable to organize them for peace. Her vision of education provides a meaningful sound basis for peace education. She looked at education as a tool for building World Peace. To her peace is the guiding principle of man and nature. Any attempt to deviate from the principle will only bring about destruction. However, it has never been investigated seriously so far. Peace should be studied as a science identifying its direct and indirect complex factors.

As far as peace education in Indian context is concerned peace education is not a new concept. Ancient Indian education system (in ashrams) promoted peace culture and all ancient Indian educators (Rishis in the ashrams) were peace educators.

A Bird Eye View of Peace Education in Ancient Indian Education World

India has a long and vivacious history of promoting peace, international understanding, tolerance and self restraint which are evident in the Vedas, Puranas and Upanishads. The ancient Indian Rishis visualized the Earth as a Global village. They visualized it as "vasudaiva kutumbakam" i.e., the whole world is a family.

Swami Vivekananda, the illustrious apostle of Sri Rama Krishna whose great mission was to preach mankind their divinity and to manifest it in every moment of life, Swami Vivekananda said that the ultimate aim of education is to

establish internal peace and security by strengthening the spiritual foundations of different nations. He preached tolerance in religion and education which essentially lead to peace. He preached the universal brotherhood of mankind.

Srimanta Shanker Dev of Assam (1449 AD-1568 AD) not only propagated the new “Vaishanavism” in Assam but consolidated the foundation of the Assamese culture, music, literature and unified the people of diverse caste and community. He preached the principle of equality, compassion, love and brotherhood and boldly asserted in the Kirtan Ghosa the need of giving everyone equal status and dignity in the society.

Swami Chinmayananda was an ascetic of modern India who worked for over four decades spreading the vedantic message of peace and happiness to the classes and masses around the globe.

The thoughts and actions for promoting peace by outstanding personalities like Mahatma Gandhi, Md. Iqbal, and Rabindra Nath Tagore captivated the world's attention. Living spiritual leaders of India like Sri Sri Ravi Shankar of Art of Living are the apostle of peace and harmony.

Acharya Mahapragya made efforts for spreading peace in the society and tried to unite people of various castes and religions. His “Ahinsa Yatra” was also an effort in this direction. His view on anekant also reflects the importance of peace education globally.

APJ Abdul Kalam, former president of India linked Nation's prosperity with peace. He referred the message received from a Buddhist Monk in a statement and said that, 'If you want peace, remove 'I' and 'Me'. When you remove 'I' and 'Me', you remove ego. When you remove ego, you remove hatred. When you remove hatred, you have peace.'

Views Related to Peace Education in the Reports of Different Commissions and Committees Formed After Independence

Peace education as a slogan and in the form of a resolution was introduced in India in the document of National Curriculum Framework 2005 of NCERT. Many committees have

gone into the question of how to foster healthy and positive value orientation. These include committee on Moral and Religious Instruction (1959-1960) and the committee on Emotional Integration (1961). These committees and many of our educational thinkers have laid stress on getting familiar with the teaching of great persons of all religions. In fact, Dr. Radhakrishnan was a great believer in introducing moral education in our educational institutes. He suggested many recommendations in this regard in the report of University Education Commission (1948-1949). The main recommendations were compulsory Morning Prayer and introducing moral education in the first degree course.

In the report of the Secondary Education Commission (1952-1953) and Indian Education Commission (1964-1966) we find some peace values in the forms of aims of education namely education for total development of personality and education for social and moral values. The National Policy on Education (1986) has sections on value education for instance it states that (In our country with its multiple diversities), education should foster universal and eternal values towards integrating people by preserving unity in diversity tolerance is to be fostered in students. Children must be made conscious of the environment and how to care for it, so as to utilize the advantages without destroying the asset. In this way we find some traces of peace education in the form of peace values for creating culture of peace in our institutions.

Peace Education in the National Curriculum Framework for School Education (NCF-SE)

Comparative study of all religions should be included in curriculum. For this NCF 2000 formed an integrated approach. This also emphasized that value education and teaching of all religions should be included in the syllabus of different subjects.

Peace Education and National Curriculum Framework (NCF)

For the first time special emphasis is being presented in the National Curriculum Framework (NCF) 2005 on peace education. We live in an age of unprecedented levels of violence,

with constant threats posed by intolerance, fanaticism, dispute and discordance. Ethical action, peace and welfare are facing new challenges. War and violence occur due to unresolved conflicts, though conflicts may not always lead to violence and war.

Violence is one of the many possible responses to conflict. Non-violent conflict-resolution skills could be nurtured and applied constructively to resolve disputes between the individuals, groups and nations. The space for peace education within the framework of National School Curriculum document is compellingly clear in the light of escalating trends of, and taste for, violence globally, nationally and locally.

Education is a significant dimension of the long-term process of building up peace – tolerance, justice, intercultural understanding and civic responsibility. However, education as practiced in schools often promotes forms of violence, both real and symbolic. Under these circumstances, the need to reorient education and therefore the school curriculum takes priority. As a value, it cuts across all other curricular areas, and coincides with and complements the values emphasized therein. It is, therefore, a concern cutting across the curriculum and is the concern of all teachers.

Education for peace seeks to nurture ethical development, inculcating the values, attitudes and skills required for living in harmony with oneself and with others, including nature. It embodies the joy of living and personality development with the qualities of love, hope and courage. It encompasses respect for human rights, justice, tolerance, cooperation, social responsibility, and respect for cultural diversity, in addition to a firm commitment to democracy and non-violent conflict resolution.

Social justice is an important aspect of peace education. The concern for equality and social justice, which refers to practicing non-exploitation towards the have-nots, the poor and the underprivileged and creating a non-violent social system, is the hallmark of education for peace. Similarly, human rights are central to the concept of peace. Peace cannot prevail if the rights

of individuals are violated. Basic to human rights are the values of non-discrimination and equality, which contribute to building a culture of peace in society. These issues are interrelated. Peace education is thus a host of overlapping values.

Peace education must be a concern that permeates the entire school life-curriculum, co-curriculum, classroom environment, school management, teacher – pupil relationship, teaching learning processes and the entire range of school activities. Hence, it is important to examine the curriculum and examination system from the point of view of how they may contribute to children's sense of inadequacy, frustration, impatience and insecurity. Also, the need to consciously counter the negative influence of the increasing violence around them, and its representation in the media, on the minds of children, and in its place promotes a reflective engagement with more meaningful aspect of living an ethical and peaceful life. Education in the true sense should empower individuals to clarify their values; to enable them to take conscious and deliberate decisions, taking into considerations the consequences of their actions; to choose the way of peace rather than violence; to enable them to be makers of peace rather than consumers of peace.

Position Paper - National Focus Group on Education for Peace (NCERT)

An expert committee was formed to consider in detail a programme for peace education based on NCF2005. The position paper says – Teacher education programmes need to prepare teachers as peace makers and peace builders through pre-service and in-service programmes. The following suggestions have been formulated for modifying teacher education programmes to that end.

- A separate compulsory paper on 'Education for Peace' to be included in the foundation course of pre-service teacher education programmes.
- If this is not possible, peace concerns, attitudes and values may be incorporated into foundation papers.

- Student teachers may be given hands on practice, through internship, school experience programmes, and community work, etc., in the use of various conflict resolution techniques and textbook analysis and positive interpretation of content, etc.
- Cooperative learning techniques may form essential components of internship programme of pre-service teacher education programmes. A few lessons utilizing these techniques may be made compulsory for all candidates.
- Regular in-service teacher training programmes, on content and pedagogy, of teachers and teacher educators may be organized separately on a regular basis.

Peace Education and National Curriculum Framework for Teacher Education (NCTE)

However, the teacher education curriculum framework of 1978, 1988 and 1998 emphasized the role of teachers as catalysts in the process of promoting social sensitivity, tolerance, cooperation, democratic and secular values, national integration, international understanding, etc. through inclusion of relevant themes in the 'Foundation Course' and 'School Experience' programmes. However, the existing realities and growing faith in violence among the teachers themselves in the form of corporal punishment given to students, caste and/or gender discrimination, religious prejudice, etc. indicate that teacher education programmes have not succeeded in equipping would be teachers with humane qualities essential for promoting a culture of peace in schools. Therefore, barring a few exceptions, teachers have ceased to be role models for vis a vis the students. Hence, it is essential to reconsider teacher education programme in order to equip teachers both through pre-service and in-service education for peace education.

Peace Education and National Curriculum Framework for Teacher Education (NCFTE)

National curriculum framework (2009) for teacher education published by NCTE New Delhi in dosed the proposal on peace education in the framework of national curriculum

framework of 2005 of NCERT. The NCF for teacher education 2009 says “peace provides an integrating principle for the value orientation of education. Education for peace is education for life, not merely training for livelihood. For equipping individuals with the values, skills and attitudes, they need to be wholesome persons who live in harmony with themselves and others and are responsible citizens is the goal of education for peace”. The NCF of teacher education (2009) further says “Peace education promotes peace values – democratic way of life, equality, justice, liberty, fraternity, secularism and zeal for social reconstruction.

In this way what we need today is an education for developing peace culture that is capable of saving mankind from the present predicament. Such an education involves the spiritual development of man and the enhancement of his value as an individual and prepares the young people to understand the time in which they live. At school we must construct an environment in which children can be actively engaged in learning.

Barriers of Peace Education

Psychological Barriers of Peace Education

Psychological or Emotional Barriers refers to the psychological state i.e. Opinions, attitudes, status consciousness, emotions, etc. of a person that deeply affects the ability to communicate. One of the fundamental questions that pre-occupies students of conflict resolution as well as practitioners of the international community is how to overcome the psychological barriers that are a major obstacle to peace making and building in societies involved in serious and violent conflicts. These conflicts are over real goods such as territories, natural resources, self-determination, and/or basic values and the real issues of goals contradictions have to be addressed in conflict resolution. But, no doubt it would be much easier to resolve them, had they not been accompanied by an intense socio-psychological repertoire, which becomes an investment in conflict and evolves into a foundation of culture of conflict. It is rigid and resistant to change, fuels its continuation, inhibits de-escalation of the conflict and thus serves as the major barrier to

its peaceful resolution. One of the basic challenges for societies involved in intractable conflict which aspire to embark on the road of peace is to overcome these barriers and begin to construct a new repertoire that facilitates the process of peace making and prepares the society members to live in peace.

If the needed change was simple, many of the conflicts could have been resolved and the involved societies could establish new amiable and peaceful relations. However the contents do not easily change when pro peace alternative arguments are provided. It is extremely difficult to change the repertoire that is central, held with great confidence, fulfils many functions for the individual and the collective during the conflict and has been continuously supported by the channels of communication and the institutions. The reason for the above described difficulty is the combination of the specific contents regarding the conflict (as described above) and the rigid and closed structure of the socio-psychological repertoire; that is, of its beliefs and attitudes, fuelled by emotions. The rigid and closed structural characteristics of the socio-psychological repertoire constitute the foundations of the barriers because they are directly responsible for the freezing state of the contents, preventing even an entertainment of alternative information that suggests peaceful resolution of the conflict. The state of freezing is reflected in continuous reliance on the held repertoire of the conflict, the reluctance to search for alternative information and resistance to persuasive arguments which contradict held positions. In this situation the handling of information is characterized by top-down processing: It is affected more by what fits the contents of the held socio-psychological repertoire and less by the evidence of incongruent information which even when absorbed is processed selectively and in biased and distorting manner. This state is underlined by specific closure needs which mean that society members tend "to freeze on their prior knowledge if such knowledge was congruent with their needs". The specific closure needs are elevated by the perceived benefits of being in closure and/or costs of changing the held beliefs. That is to say, harsh and prolonged conflicts with the

evolved repertoire tend to "close minds" and facilitate tunnel vision, thus precluding the consideration of alternative approaches to continuation of the conflict.

Cultural Barriers of Peace Education

Cultural barriers are when people of different cultures are unable to understand each other's customs, resulting in inconveniences and difficulties. Cultural barriers are challenges to cross-cultural communication within an organization. When people from different cultures who might speak different languages, have different cultural beliefs or use different gestures and symbols to communicate, their cultural differences might become barriers to workplace success. This happens because of a lack of cultural awareness, knowledge, and communication.

Culture is all socially transmitted behaviour, arts, architectures, languages, signs, symbols, ideas, beliefs, norms, traditions, rituals, etc. which is learnt and shared in a particular social group of the same nationality, ethnicity, religion, etc.

Culture is handed down from one generation to another. It gives people their way of seeing the world and interpreting life. A single culture has many sub-cultures. Cultural diversity makes communication difficult as the mindset of people of different cultures are different, the language, signs and symbols are also different. Different cultures have different meaning of words, behaviours and gestures. Culture also gives rise to prejudices, ethnocentrism, manners and opinions. It forms the way people think and behave. When people belonging to different cultures communicate, these factors can become barriers. The way we communicate is affected by the culture we were brought up in. The opposite is also true. Culture is, to a large extent, determined by the way we communicate. Cultural differences causes behaviour and personality differences like body language, thinking, communication, manners, norms, etc. which leads to miscommunication. For example, in some cultures eye contact is important whereas in some it is rude and disrespectful. Culture also sets specific norms which dictates behaviour as they have guidelines for accepted behaviour. It explains what is right and

wrong. Every action is influenced by culture like ambitions, careers, interests, values, etc. Beliefs are also another cause for cultural barrier.

For instance, mostly, people who believe in god can cope with their lows of life easily than atheists but atheists are more hard-working at all times which relates to their behaviour and communication. Appropriate amount of emotion that must be displayed is also different in different cultures. Roles are defined by culture. Good communication only occurs between people with different cultures if both accept their differences with open mind.

Political Barriers of Peace Education

A political barrier is any situation that causes political problems between two or more nations. This includes institutions such as forms of state, nature of government power, policies, etc. The nature of these institutions affects social change. There is nothing more frustrating than feeling like hard work has gone down the drain due to circumstances beyond our control. This, perhaps, is what people who work tirelessly towards building peace must feel like when their efforts are brought to a stand-still, and even an end, by an outbreak of violence and war. Peace-building, particularly at the grassroots level, has to deal with this uncertain reality that looms over head, namely, that politics determines the conditions in which peace-building efforts take place and, thus, contributes to the success or failure of an initiative.

Violence in School, Home and Society

Violence is defined as the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development, or deprivation.

Gender violence includes rape, sexual assault, relationship violence in heterosexual and same sex partnerships, sexual harassment, stalking, prostitution and sex trafficking. The term "gender violence" reflects the idea that violence often

serves to maintain structural gender inequalities, and includes all types of violence against men, women, children, adolescents, gay, transgender people and gender non-conforming. This type of violence in some way influences or is influenced by gender relations. To adequately address this violence, we have to address cultural issues that encourage violence as part of masculinity. Various forms of gender violence are as follows –

- Physical Violence -leading to injury
- Sexual Violence -robbing women of their dignity not only by indecent behaviour but also raping
- Verbal Violence - use of abusive and derogatory language, against a women or her dignity
- Social Violence - demeaning, disparaging and humiliating a woman
- Emotional Violence - deprivation of love and affection, concern, sympathy and care
- Intellectual Violence - denial of rights to take part in decision making
- Other forms of violence include not providing women educational opportunities, denial of reproductive rights, denial of access to health facilities or committing atrocities like forcing women to enter into professions like trafficking and prostitution.

School Violence

School violence is a subset of youth violence. Violence is the intentional use of physical force or power, against another person, group, or community, with the behaviour likely to cause physical or psychological harm. School violence is any activity that can create a disturbance in an educational system. It's not just school shootings. It includes verbal and physical altercations. It is also bullying through electronic means or social media, threats, weapon use, or gang activity. School violence can also be defined as a physical or verbal altercation on the way to school, on the way home from school, or at a school-sponsored event that can cause physical or psychological harm to another

individual, school, or community. School violence has occurred at the grade school and high school level.

Examples of violent behaviour include -

- Bullying
- Fighting (e.g., punching, slapping, kicking)
- Weapon use
- Electronic aggression
- Gang violence

Home or Family or Domestic Violence

Domestic violence or Family violence is when someone uses abusive behaviour to control and/or harm a member of their family, or someone with whom they have an intimate relationship. Family violence includes many different forms of physical and emotional abuse, as well as neglect carried out by family members or intimate partners. It may include a single act of violence, or a number of acts that form a pattern of abuse. Family violence can have serious-and sometimes fatal consequences for victims and for those who see or hear the violence.

Family violence is the willful intimidation, physical assault, battery, sexual assault, and/or other abusive behaviour as part of a systematic pattern of power and control perpetrated by one intimate partner against another. It includes physical violence, sexual violence, psychological violence, and emotional abuse. The frequency and severity of family violence can vary dramatically; however, the one constant component of family violence is one partner's consistent efforts to maintain power and control over the other.

Family violence is an epidemic affecting individuals in every community, regardless of age, economic status, sexual orientation, gender, race, religion, or nationality. It is often accompanied by emotionally abusive and controlling behaviour that is only a fraction of a systematic pattern of dominance and control. Family violence can result in physical injury, psychological trauma, and in severe cases, even death. The

devastating physical, emotional, and psychological consequences of domestic violence can cross generations and last a lifetime. Family violence is not just physical violence. A person can be the victim of one or more forms of violence or abuse including:

- Physical abuse
- Sexual abuse
- Emotional abuse
- Financial abuse
- Neglect

WORKPLACE VIOLENCE

Workplace violence is violence or the threat of violence against workers. It can occur at or outside the workplace and can range from threats and verbal abuse to physical assaults and homicide, one of the leading causes of job-related deaths. However it manifests itself, workplace violence is a growing concern for employers and employees nationwide. The best protection employers can offer is to establish a zero-tolerance policy toward workplace violence against or by their employees.

The employer should establish a workplace violence prevention program or incorporate the information into an existing accident prevention program, employee handbook, or manual of standard operating procedures. It is critical to ensure that all employees know the policy and understand that all claims of workplace violence will be investigated and remedied promptly. In addition, employers can offer additional protections such as the following:

- Provide safety education for employees so they know what conduct is not acceptable, what to do if they witness or are subjected to workplace violence, and how to protect them.
- Secure the workplace. Where appropriate to the business, install video surveillance, extra lighting, and alarm systems and minimize access by outsiders through identification badges, electronic keys, and guards.
- Equipping field staff with cellular phones and hand-held alarms or noise devices, and require them to prepare a daily

work plan and keep a contact person informed of their location throughout the day. Keep employer-provided vehicles properly maintained.

- Providing drop safes to limit the amount of cash on hand. Keep a minimal amount of cash in registers during evenings and late-night hours.

Role of Peace Education in Present Context

Men are living a critical junction in human history. No man is at peace today. Increasing fanaticism, race superiority, intolerance are dominating all the societies today and as a result human beings are feeling more and more insecure. Looking at the world today, any sensible person feels disheartened and horrified to see the kind of violent acts committed by man against man and nature. Women and children are insecure and fear to move around alone. It is really sad to realise that we live in an era of unprecedented violence, in the form of terrorism, where crime is just an operation and exploration amidst a seemingly out world development enjoyed by a few. The majority of mankind lives in stark poverty, struggling for survival. Disorder and confusion in the society can be found anywhere.

Not only are the adults, even children in the present society exposed to a vast amount of violence, both in the media and in their own lives. It has been said that in television alone, children will see over 8,000 murders and 10,000 other acts of violence by the time they finish school. Therefore, introducing Peace Education in the schools and colleges is all the more necessary and urgent. Peace, as we all know is not merely the absence of war and conflicts alone. It has something to do with the minds and attitudes of people.

In the deepest sense, peace is a sense of good will towards others, wishing them the best in life. There is love and concern for others, not only as human beings, but as brothers and sisters whose happiness and welfare directly affects a person. It is also the promotion of a sense of belonging in that, the sufferings and sorrows of others are shared with concern and

steps are taken for redress of those sufferings. In short, peace wants the complete well being of a person in relation to others.

But in today's society, such considerations are hardly seen in the lives of the people. Our life and lifestyles appear to be heading towards concern for the individual only. There is no consideration for the other person as a human being. The attitude one can see is that 'if it is okay for me, it is right and good'. No one is concerned with the lives of others. Even in business and trading practices, many people are involved in selling drugs, guns, explosives and other destructive substances knowing that these are things that will ruin the lives of other people. Not to speak of concern our respect for the consideration of other lives have become so little that human lives are reduced to having no value or meaning. There is no concern whatsoever for human life as human beings.

Under such circumstances need for peace education is all the more necessary and urgent. It has been said that "If violence begins in the minds of people, so should the foundation of peace be laid in the hearts of human beings" (UNESCO). We need to begin building counter-forces against violence in our minds. This is to ensure that our attitudes are structured towards reaffirming the images of peace. This is a great responsibility of our educational systems and possesses a challenge for future curriculum development. Education plays an important role in the process of peace building because it reflects and transmits our social values and norms from one generation to another. But peace is not a subject which should be learnt and memorised for use at certain time only. It is to be practiced in life at all times. Peace should be instilled in the minds of children right from the formative period. Therefore, the curriculum at elementary stage should be developed in such a way so that students can develop different skills and knowledge of promoting peace.

Researchers in education report that the pedagogical climate conducive for developing positive social behaviour among students should have the characteristics of openness, room for experimentation, healthy human inter-personal

relations between the teachers and the student, co-operation and fearlessness among students and integrative type of teachers, high in the qualities of empathy and regard for individual students. Educational researches further point out that enforcement of discipline by fear and punishment kills the children's initiative. Encouragement of unhealthy competitions among students through rigorous tests, grades, ranks, gold stars, prizes and honour's lists provoke envy and rivalry. Education for peace assumes peace in education. The climate should be conducive to peace. The learning process itself should be peaceful and not painful. Theories, slogans, rallies or pious programmes cannot usher in peace. Peace can be fostered by self-integration and self-imposed discipline. Instruction, example and influence are three examples of teaching.

Values and attitudes can hardly be taught; they should be practiced and shown by the behaviour of teachers and atmosphere of the school in general should be peaceful. Schools shouldn't instil sense of fear. There should be no fear of teachers, fear of competition, fear of marks or fear of failure. There should be concern for the development of children's emotions, feelings and sensitivities. Teachers should be restrained so that they do not show negative behaviour such as criticism, re-proof, and justification of authority or direct imposition. They should be encouraged to enhance their positive verbal and non-verbal behaviour such as accepting, praising, encouraging and identifying with children.

Students have to be nurtured in qualities of tolerance, trust, co-operation and solidarity. Knowledge insight and skills should be directed towards development of empathy towards children. School experiences should gear the children towards shaping of a democratic attitude and readiness for regular co-operation. Curricular and co-curricular activities should be used as vehicles for developing these values and attitudes. Respect for all living and non-living things, appreciation for the beauty of flowers, kindness to birds and animals, consideration for others and awareness of responsibility as a citizen have to be instilled among the students. According to Mahatma Gandhi, "If we are to

teach real peace in this world and if we are to wage real war against war, we shall have to begin with education of children". Gandhiji's deep conviction that, once we are able to train and educate individuals in a non-violent spirit, can remove all disastrous consequences of nuclear warfare.

Thus, Peace Education should be fundamental principle of education right from the elementary stage. The need of peace education is felt all over the world today. In India, peace education has already been incorporated in the higher education curriculum. Therefore, it is felt that even in the elementary stage, peace education should be included in the curriculum so that we can foster peace in the minds of the children right from the formative years.

Importance of Peace Education

In the last two decades, the world has witnessed some of the most terrifying forms of violence, affecting the lives, wellbeing and dignity of large numbers of people in several countries and regions. These conflicts have also resulted in unjust distribution of resources and inequalities. The importance of peace education, whether in formal school settings or out of school cannot be over-stated. Peace education provides the essential life skills needed to engage in constructive dialogue, appreciate diversity of cultures and contribute meaningfully to social wellbeing. Some of the essential life skills include positive communication, critical thinking and conflict resolution. Peace education also fosters a culture of tolerance and understanding. These skills help individuals and communities to either prevent or resolve conflicts and to create the social conditions for peaceful co-existence. This is why at the heart of peace education are social justice and nonviolence.

Peace education is also critical to creating a culture that reduces the need for peacemaking and peacekeeping. This can be achieved through the development of comprehensive programs that educates individuals and communities important ways to engage and interact with others and avoid aggressions that are unnecessary. Peace education also challenges the assumption

that violence is an innate human condition, by helping individuals to non-violently resolve conflicts. Peace education helps individuals to become responsive and responsible, capable of solidarity and empathy, willing to embrace diversity, and committed to taking appropriate actions to promote and advance peace.

Peace education is very important for everyone, but most importantly, for young people, who are still trying to find their identities and values. When we educate young people to become peaceful citizens, they become positive role models to their peers, creating ripple effects in their communities and to the world around them. Peace education can be delivered, both in formal and informal settings, to people of all ages and race, in peace times, conflict times and post -conflict situations.

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