

**Al-Ameen Law College**  
**Bengaluru**  
**First semester 5 Year B.A. LL.B**

**UNIT 1**

Q No. 1. (a) Define the Subject matter of Sociology.  
Marks 10

**Subject Matter of Sociology**

Ever since the beginning of sociology, sociologists have shown a great concern in man and in the dynamics of society. It is quite natural that sociologists have developed different approaches from time to time in their attempts to enrich its study. The main concern of sociology is sociological analysis. It means the sociology seeks to provide an analysis of human society and culture with a sociological perspective.

**Auguste Comte who invented the word sociology, did not specify in detail the sub-fields of sociology, but he did propose to divide the sociology into two major groupings:**

**1. Social Statics:**

Study of social structure, functions, social system, social relationships etc.

**2. Social Dynamics:**

Study of social change, development, transformation and revolutions etc.

This basic sub-division in the subject matter of sociology still persists in some or the other forms and guises in the history of its field. Comte believed that this new science could produce knowledge of society based on scientific evidence. He argued that sociology should contribute to the welfare of the humanity by using science to understand and to control human behaviour.

**Emile Durkheim (1858-1917):**

**Another pioneer French sociologist, Emile Durkheim grouped the subject matter of sociology as under:**

**1. Social Morphology:**

Study of social forms and structures.

**2. Social Physiology:**

Study of social processes.

**3. General Sociology:**

Study of social problems etc.

Durkheim has had a more lasting impact on modern sociology than those of Comte. For Durkheim, sociology must study social facts, aspects of social life that shape our actions as individuals.

**Inkeles has divided the subject matter into/our major areas:**

**1. Sociological Analysis:**

Study of human culture and society.

2. Primary Units of Social Life: Study of social acts and social relationships, individual personality, social groups, communities, associations and populations.

**3. Basic Social Institutions:**

Study of family and kinship; economic, political, legal, religious, educational and scientific institutions; recreational, welfare, aesthetic and expressive activities.

**4. Fundamental Social Processes:**

Study of differentiation and stratification, cooperation, accommodation, assimilation, social conflict, socialisation and indoctrination, communication; social values, social control and deviation; social integration and social change.

**Conclusion**

The application of sociological perspective to different fields of human relationships has given birth to many branches of sociology. Of these the most important branches are rural sociology, urban sociology, sociology of crime, sociology of education, political sociology, sociology of religion, industrial sociology, historical sociology, sociology of art etc. From time to time new fields of enquiry in sociology are emerging out and there is no doubt that this trend in sociology will continue.

OR

**Discuss the scope of Sociology.**

**Ans Scope of Sociology**

Every science has its own areas of study or fields of enquiry. It becomes difficult for anyone to study a science systematically unless its boundaries are demarcated and scope determined precisely. Unfortunately, there is no consensus on the part of sociologists with regard to the scope of sociology. It is difficult to determine just where its boundaries begin and end, where sociology becomes social psychology and where social psychology becomes sociology, or where economic theory becomes sociological doctrine or biological theory becomes sociological theory something, which is impossible to decide".

However, there are two main schools of thought regarding the scope of sociology: (1) The specialistic or formalistic school and (2) The synthetic school.

**(1) The specialistic or Formalistic school**

This school of thought is led by the German sociologist George Simmel. The other main advocates of this school are Vierkandt, Max Weber, Small, Von Wiese and Tonnies.

Simmel and others are of opinion that Sociology is a pure and an Independent science. As a pure science, it has a limited scope. Sociology should confine itself to the study of the certain aspects of human relationship only. Further, it should study only the 'forms' of social relationships but not their contents. Social relationship such as competition, division of labour, etc. are expressed in different fields of social life such as economic, religious, political etc. Sociology should disentangle the forms of social relationships and study them in abstraction. Sociology as a specific social science describes, classifies and analyses the forms of social relationships.

**Criticism:** The views of Formalistic school are widely criticized. Some critical remarks may be cited here.

1. They have unreasonably narrowed the field of sociology. Sociology should study not only the general forms of social relationships but also their concrete contents.
2. The distinction between forms of social relations and their contents is not workable. Social forms cannot be abstracted from the content at all, since social forms keep on changing when the contents change. Sorokin writes, "we may fill a glass with wine, water or sugar without changing its form, but I cannot conceive of a social institution whose form would not change when its members change"
3. Sociology is not the only science that studies the forms of social relationship. Other sciences also do that. The study international law, for example, includes social relations like conflict, war, opposition, agreement, contract etc. Political science, economics also study social relationship.
4. The establishment of pure sociology is impractical no sociologist has been also to develop a pure sociology so far. no science can be studied in complete isolation from the other science. In fact, today more emphasis is laid on inter-disciplinary approach.

## **(2) The Synthetic school;**

The synthetic school of thought conceives of sociology as a synthesis of the social sciences, not a pure or special social science. Durkheim, Hob House, Ginsberg and Sorokin have been the chief exponents of this school.

The views of Emile Durkheim; Durkheim, one of the stalwarts of this school of thought, says that sociology has three main divisions or fields of inquiry. They are as follows: social morphology, social physiology and general sociology.

1. Social morphology: social morphology studies the territorial basis of the people and also the problems of population such as volume and density, local distribution etc.
2. Social physiology: social physiology has different branches such as sociology of religion, of morals, of law, of economic life and language etc.
3. General sociology: general sociology can be regarded as the philosophical part of sociology. It deals with the general character of the social facts. Its function is the formation of general social laws.

The main argument of this school is that all parts of social life are intimately inter-related. Hence the study of one aspect is not sufficient to understand the entire phenomenon. Hence sociology should study social life as a whole. From these two schools of thought we can conclude that any how sociology has special subject matter: social relationship. But sociology is related with all social sciences. Sociology is related with Economics, but considers social relationship in economic aspects. Sociology is related with History, but considers social relationship in historic aspects

**(b) Explain the Functionalist perspective.**

Marks 06

**Ans** Theories in sociology provide us with different perspectives with which to view our social world. A perspective is simply a way of looking at the world. A theory is a set of interrelated propositions or principles designed to answer a question or explain a particular phenomenon; it provides us with a perspective. Sociological theories help us to explain and predict the social world in which we live.

Sociology includes three major theoretical perspectives: the functionalist perspective, the conflict perspective, and the symbolic interactionist perspective (sometimes called the interactionist perspective, or simply the micro view). Each perspective offers a variety of explanations about the social world and human behaviour.

**Functionalist Perspective**

The functionalist perspective is based largely on the works of Herbert Spencer, Emile Durkheim, Talcott Parsons, and Robert Merton. According to functionalism, society is a system of interconnected parts that work together in harmony to maintain a state of balance and social equilibrium for the whole. For example, each of the social institutions contributes important functions for society: Family provides a context for reproducing, nurturing, and socializing children; education offers a way to transmit a society's skills, knowledge, and culture to its youth; politics provides a means of governing members of society; economics provides for the production, distribution, and consumption of goods and services; and religion provides moral guidance and an outlet for worship of a higher power.

The functionalist perspective emphasizes the interconnectedness of society by focusing on how each part influences and is influenced by other parts. For example, the increase in singleparent and dual-earner families has contributed to the number of children who are failing in school because parents have become less available to supervise their children's homework. As a result of changes in technology, colleges are offering more technical programs, and many adults are returning to school to learn new skills that are required in the workplace. The increasing number of women in the workforce has contributed to the formulation of policies against sexual harassment and job discrimination

Functionalists use the terms functional and dysfunctional to describe the effects of social elements on society. Elements of society are functional if they contribute to social stability and dysfunctional if they disrupt social stability. Some aspects of society can be both functional and dysfunctional. For example, crime is dysfunctional in that it is associated with physical violence, loss of property, and fear. But according to Durkheim and other

functionalists, crime is also functional for society because it leads to heightened awareness of shared moral bonds and increased social cohesion.

Sociologists have identified two types of functions: manifest and latent (Merton 1968). Manifest functions are consequences that are intended and commonly recognized. Latent functions are consequences that are unintended and often hidden. For example, the manifest function of education is to transmit knowledge and skills to society's youth. But public elementary schools also serve as babysitters for employed parents, and colleges offer a place for young adults to meet potential mates. The baby-sitting and mate-selection functions are not the intended or commonly recognized functions of education; hence they are latent functions.

Or

### **Explain the relationship between Sociology and Law.**

**Ans** Sociology and Law are two interwoven topics. Society is directly related to Sociology and in this matter, every society follows certain laws. Therefore, Laws are the essential part of the society. Sociology helps law to better understand society for smoother regulation and formation of laws. Similarly, the law is important to regulate a society. Norms, customs, traditions all these come under the law if the law did not exist then the society would not be less than a jungle. A human need certain rules and regulation to keep them on track and hence laws were made. These laws are made and established by society itself or governments are elected to formulate laws. From the formation to the execution till its impact on society everything comes under the umbrella of Sociology.

Laws are produced to and put into action through different societal processes. Every social institution such as family, polity, crime, corporation also individuals all these requirements and comprise of different laws.

In Sociology, we would say that law is a Social Control over Society. To have harmonious society one needs to build laws. Social control is basically a component utilized by the administration which manages the exercises of all people inside any general public, with the law being an immaculate illustration. When something is orally people tend to ignore and take it lightly. So therefore now people have to build Judiciary system and law enforcement agencies. When something goes wrong these agencies look after that issue and hence people keep in mind what consequences they can face if they go against the law and act as an example for others. This is also related to Politics but it is also as important for Sociology. The different institution may likewise be utilized as types of social control, for example, the training framework i.e. Schools and colleges, religion or media, contingent upon how and to the degree which they are utilized. For example, every one of them has the ability to show individuals an arrangement of good standards and principles, which is likewise a type of social control.

Law is a societal phenomenon. Often law and sociology are seen as two different trains or domains and different groups of information. However, law and Sociology has similar subject matters such as both evolve around social relationships, principles, social controls, commitments and desires coming from specific social status and connections between or among people and society.

## UNIT 2

**Q No. 2. (a) Explain the Role and status**

Marks.10

**Ans Meaning of Role:**

The position or the situation that a person occupies in society is called status. As a result of that status and position he is expected to discharge certain functions. These functions are known as roles. In life, we have a great variety of roles – father, mother, businessman, shop assistant, consumer, bus-driver, teacher, voter, and politician and so on. These roles are an integral part of group behaviour.

“According to Linton. The term role is used to designate the sum total of the cultural pattern associated with a particular status

Ogburn and Nimkoff say, “a set of socially expected and approved behavior patterns, consisting of both duties and privileges associated with a particular position in a group.”

Characteristics of the Role:

**1. Action Aspect of Status:**

The role is in fact the action aspect of status. It involves various types of actions that a person has to perform in accordance with the expectations of the society.

**2. Changing Concept of Role:**

Social roles as already stated, are in accordance with the social values, ideals, patterns etc. These ideals, values and objects change and so the concept of the role also changes.

**3. Limited Field of Operation:**

Every role has a limited area of operation and the role has to be confined within that. For example an officer has a role to play in the office but when he reaches his family, that role ceases.

**4. Roles are not Performed 100% for the Fulfillment of the Expectations:**

It is not possible for anyone to perform his role fully in accordance with the expectations of the society. There is bound to be some distinctions. For example one may not be able to perform his role to the full satisfaction of the children.

Status:

**Meaning of Status:**

Recognitions of the position of an individual in the social system and the authority he holds in consequence is the basis of status system. Status is position that one holds in a given

system. It means the location of the individual within the group – his place in the social network of reciprocal obligations and privileges, duties and rights.

According to Lundberg, it is the, “comparative amount of prestige, deference or respect accorded to persons who has been assigned different roles in group or community.”

According to Davis, “status is a position in the general institutional system, recognized and supported by the entire society spontaneously evolved rather than deliberately created, rooted in the folkways and mores.”

#### *Characteristics of Status:*

1. The status is determined by the cultural situation of the particular society,
2. The status is determined only in relevance of the other members of the society,
3. Every individual has to play certain role in accordance with the status,
4. Status is only a part of the society as a whole,
5. As a result of status the society is divided into various groups,
6. Every status carries with it some prestige,
7. According to status people may be divided into various categories. These categories or statuses are not imposed from above. Some of these statuses are earned or achieved while others are ascribed.

#### **Ascribed status and achieved status:**

A status may be divided into two types: ascribed status and achieved or earned status.

#### **Ascribed Status:**

The status which is given to an individual on the basis of the situation in the society or by other members of the society is called ascribed status. Such a status may be given by birth or by placement in a social group. For example, a person may enjoy a particular status because of the sex or age of birth in a rich family. An infant gets a family status which includes family name and prestige, share in social standing and the right of heritage.

#### **Achieved Status:**

The status or the position that a person has earned out of his own personal efforts is called achieved status. This status is given by the ability, capacity and the efforts of the individuals. Some persons achieve a particular status because of the facilities available to them but some have to achieve that status as against the odds and difficulties.

Or

**What is society explain its features.**

**Ans** The term 'Society' is the most fundamental one in sociology. It is derived from the Latin word 'socius', which means 'companionship'. Companionship means sociability. It is this element of sociability which defines the true essence of society. It indicates that man always lives in the company of other people. 'Man is a social animal', said Aristotle centuries ago. Man needs society for his living, working and enjoying life.

1. Society "is a web of social relationship" Maclver
2. "The term society refers not to group of people, but to the complex pattern of the norms of interaction, that arise among and between them". Lapiere
3. "A society is a collection of individuals united by certain relations or modes of behavior which marks them off from others who do not enter into the relations or who differ from them in behavior" Ginsberg

### **Characteristics of Society**

1. Society depends on Likeness. The principal of likeness is essential for society. Likeness refers to the similarities. Society exists among those who have the similarities with regards to their needs, goals, outlook and values etc.
2. Society rests on Difference too. If men are exactly alike, their social relationships would be very much limited. There would be little give and take, or little reciprocity, if there would be no differences.
3. Co operation: Society is based on co operation. It is the essential part of our social life. Co operation arises when men realize that they have common interests. It refers to the mutual working together for the attainment of a common goal.
4. Interdependence. Social relationships are characterised by interdependence. One depends upon the other for the satisfaction of one's needs.
5. Society is Dynamic: Change is ever present in society. No society can ever remain constant for any length of time. Changes may take place slowly and gradually or suddenly.
6. Culture: Each society is unique because it has its own way of life, called culture. Culture is not society, but an element of society. Human society constitutes interacting people; while culture is patterning of their behavior. According to Tylor, "culture includes knowledge, law, morals, custom any other capabilities and habits acquired by man as a member of society".
7. Mutual interaction and mutual awareness: Society is composed of people. Without people there can be no society, social relationships and no social life at all. Individuals are in continuous interaction with other individuals of society. Society is understood as a network of social relationships. But all relations are social relations. Social relationships exist only when the members are aware of each other. Social interaction is made possible because of mutual awareness.
8. Social control: Society has its own ways and means of controlling the behavior of its members. Along with co operation, competition and conflict also exist in society. Hence, the behavior and activities of people are to be regulated by informal and formal means of social control.

## **(b) Community**

Marks.06

**Ans** The term has been used in the sociological literature to refer directly to types of population settlements, such as rural community or urban community, to supposedly ideal-typical ways of life in such places; and to social networks whose members share common characteristics apart from or in addition to common location

### **Definitions:**

1. Community is “social group with some degree of ‘we feeling’ and living in a given area”. Bogardus  
2. Community is “the smallest territorial group that can embrace all aspects of social life”. Kingsley Davies  
3. Community is “an area of social living marked by some degree of social coherence”. Maclver

**The main elements of Community:** 1) Locality and 2) We feeling or Community sentiment.

A community is a territorial group. It always occupies some geographic area. Locality alone can not make a group, a community. Sometimes people residing in the same area may not have any contacts and communications. A community is essentially an area of common living with a feeling of belonging. Community sentiment means a feeling of belonging together.

**Some of the important characteristics or elements of community are as follows**

#### **(1) A group of people:**

A group of people is the most fundamental or essential characteristic or element of community. This group may be small or large but community always refers to a group of people. Because without a group of people we can't think of a community, when a group of people live together and share a common life and binded by a strong sense of community consciousness at that moment a community is formed. Hence a group of people is the first pre-requisites of community.

#### **(2) A definite locality:**

It is the next important characteristic of a community. Because community is a territorial group. A group of people alone can't form a community. A group of people forms a community only when they reside in a definite territory. The territory need not be fixed forever. A group of people like nomadic people may change their habitations. But majority community are settled and a strong bond of unity and solidarity is derived from their living in a definite locality.

#### **(3) Community Sentiment:**

It is another important characteristic or element of community. Because without community sentiment a community can't be formed only with a group of people and a definite locality. Community sentiment refers to a strong sense of awe feeling among the members or a feeling of belonging together. It refers to a sentiment of common living that exists among the members of a locality. Because of common living within an area for a long time a sentiment of common living is created among the members of that area. With this the members emotionally identify themselves. This emotional identification of the members distinguishes them from the members of other community.

**(4) Naturality:**

Communities are naturally organised. It is neither a product of human will nor created by an act of government. It grows spontaneously. Individuals become the member by birth.

**(5) Permanence :**

Community is always a permanent group. It refers to a permanent living of individuals within a definite territory. It is not temporary like that of a crowd or association.

**(6) Similarity:**

The members of a community are similar in a number of ways. As they live within a definite locality they lead a common life and share some common ends. Among the members similarity in language, culture, customs, and traditions and in many other things is observed. Similarities in these respects are responsible for the development of community sentiment.

**(7) Wider Ends:**

A community has wider ends. Members of a community associate not for the fulfillment of a particular end but for a variety of ends. These are natural for a community.

**(8) Total organised social life:**

A community is marked by total organised social life. It means a community includes all aspects of social life. Hence a community is a society in miniature.

**(9) A Particular Name :**

Every community has a particular name by which it is known to the world. Members of a community are also identified by that name. For example people living in Odisha is known as odia.

**(10) No Legal Status:**

A community has no legal status because it is not a legal person. It has no rights and duties in the eyes of law. It is not created by the law of the land.

**(11) Size of Community:**

A community is classified on the basis of its size. It may be big or small. Village is an example of a small community whereas a nation or even the world is an example of a big community. Both the type of community are essential for human life.

**(12) Concrete Nature:**

A community is concrete in nature. As it refers to a group of people living in a particular locality we can see its existence. Hence it is concrete.

Or

**Social system**

Origin of the concept of 'social system' Herbert Spencer, who was highly influenced by the views of Charles Darwin has given an organic analogy in which society compared with the human organism. As A. R. Radcliffe – Brown has pointed out it was Montesquieu who

formulated and used the concept of “social system” for the first time towards the middle of the 18th century. The theory of Montesquieu states that “all the features of social life are united into a coherent whole.”

### Meaning of social system

Human society is a network of human interactions and interrelations. The interaction of individuals take place under such conditions that such a process of interactions may be called a system. System refers to the orderly arrangement of parts. Social system refers to the orderly arrangement of parts or components of society namely; human interactions. Individual in their process interaction influence each other. Their interrelationship and interaction assume a definite pattern which is called ‘social system’ As David Popenoe has pointed out “social system can refer to any kind of social grouping, from a group of two friends to a large complex society”. The chief exponent of the most modern theory of ‘social system’ has been Talcott Parsons.

Definitions of Social System W. F. Ogburn “A social system may be defined as a plurality of individuals interacting with each other according to shared cultural norms and meanings”.

Characteristics of Social system 1. Social system consists of two or more individuals among whom we find an established pattern of interaction. 2. Individuals in their actions take account of how the others are likely to act or behave. 3. Individuals in the system behave in accordance with shared cultural norms and values. 4. Individuals in the system act together in pursuit of common goals or rewards. 5. “Social system” as a concept may represent the entire society or a number of sub-systems. 6. A social system has its own boundary with the help of which it can be distinguished from other social systems. 7. The term “social system” denotes a sociological concept that has been evolved to study society.

### ELEMENTS OF SOCIAL SYSTEM

The social system is constituted by the actions of individuals. It involves participation of an actor in a process of interactive relationships. There are three elements of social system:(i) the social system act or action (ii) the actor, and (iii)the status-role.

(i). The act. Social act or action is a process in the social system that motivates the individual individuals.

(ii) The actor. The actor is also a significant unit of social system. It is he who hold a status and performs a role.

(iii). The role and Status. The social system involves the participation of actor in a process of interactive relationship. This participation has two aspects : (i) the role aspect, and ( ii)the status aspects. Role denotes the functional significance of the actor for the social system. States denotes the place of the actor in the social system.

### UNIT 3

**Q No. 3. (a) Define Marriage. And explain features and forms of marriage.**

Marriage is another important social institution. Marriage and family are two aspects of the same social reality i.e. the bio-psychic and social instincts of man. Marriage is one of the most ancient, important, universal and indispensable social institution which has been in existence since the inception of human civilization.

The institutionalized form of sex relations is called marriage. It is closely associated with the institution of family and women to family. But the term marriage or vivaha is a combination of two terms i.e. 'Vi' and 'Vaha' which means the ceremony of carrying away the bride to the house of bridegroom. In some society it is considered as a religious sacrament whereas in other society it is a social contract.

#### **Definition of Marriage:**

Different scholars and sociologists have tried to define it. They differ from each other.

(1) According to Encyclopedia Britannica, "Marriage is a physical, legal and moral union between man and woman in complete community life for the establishment of a family."

(2) According to Malinowski, "Marriage is a contract for the production and maintenance of children."

(3) Edward Westermarck in his famous book 'History of human marriage' defined, "Marriage is a relation of one or more men to one or more women which is recognized by customs or law and involves certain rights and duties both in case of parties entering into the union and in the case of children born of it."

(4) According to H.M. Johnson, "Marriage is a stable relationship in which a man and a woman are socially permitted without loss of standing in community to have children."

#### **Characteristics of Marriage:**

Marriage may have the following characteristics.

(1) Marriage is a universal social institution. It is found in almost all societies and at all stages of development.

(2) Marriage is a permanent bond between husband and wife. It is designed to fulfill the social, psychological, biological and religious aims.

(3) Marriage is a specific relationship between two individuals of opposite sex and based on mutual rights and obligations. Relationship is enduring.

(4) Marriage requires social approval. The relationship between men and women must have social approval. Without which marriage is not valid.

(5) Marriage establishes family. Family helps in providing facilities for the procreation and upbringing of children.

(6) Marriage creates mutual obligations between husband and wife. The couple fulfill their mutual obligations on the basis of customs or rules.

(7) Marriage is always associated with some civil and religious ceremony. This social and religious ceremony provides validity to marriage. Though modern marriage performed in courts still it requires certain religious or customary practices.

(8) Marriage regulates sex relationship according to prescribed customs and laws.

(9) Marriage has certain symbols like ring, vermilion, special cloths, special sign before the house etc.

### Types of Marriage:

As a universal social institution marriage is found to exist in all societies and at all stages of development. Types or forms of marriage varies from society to society. Types or forms of marriage in different communities, societies and cultural groups differ according to their customs, practices and systems of thought. In some societies marriage is a religious sacrament whereas in others it is a social contract. However, there are several types of marriage which is classified on different basis.

#### **(1) Monogamy:**

Monogamy is an ideal, widespread and rational type of marriage. It is found in all civilized societies. Monogamy refers to a marriage of one man with one woman at a time. This type of marriage is normally unbreakable in nature. It continue till death. Today the principle of monogamy i.e. one husband and one wife is practised and emphasised throughout the world.

#### **(2) Polygamy:**

Polygamy is a type of marriage in which there is plurality of partners. It allows a man to marry more than one woman or a woman to marry more than one man at a time. Polygamy is of three types such as polygamy, polyandry and endogamy or group marriage.

##### **(i) Polygamy:**

Polygamy is a type of marriage in which a man marries more than one wife at a time. In this type of marriage each wife has her separate household and the husband visits them in turn. It was a preferred form of marriage in ancient Indian society. But now it was not in practice among majority of population.

But it is now found among few tribal's such as Naga, Gond and Baiga. Economic and political cause was mainly responsible for polygamy. Besides man's taste for variety, enforced celibacy, Barrenness of women more women population etc. are some of the cause of polygamy. Polygamy is further divided into two types such as Sororal polygyny and non-sororal polygyny.

##### **(a) Sorroral Polygamy:**

Sorroral polygamy is often called as surrogate. The term surrogate comes from the Latin word 'soror' which means sister. Accordingly it refers to a marriage practice in which a man marries the sisters of his wife at a time or after the death of his wife.

**(b) Non-sororal Polygamy:**

It is just opposite of the sororal polygamy, when a man marries several women at a time who are not necessarily sister to each other it is known as non-sororal polygamy.

**(ii) Polyandry:**

Polyandry is a very rare type of marriage in present day. In this type of marriage a woman marries several men at a time. In the words of K.M. Kapadia, "Polyandry is a form of union in which a woman has more than one husband at a time or in which brothers share a wife or wives in common. At present it is found among some of the tribes like toda, khasi and nayars. Polyandry is divided into two types such as fraternal polyandry and non-fraternal polyandry.

**(a) Fraternal Polyandry:**

When several brothers share a common wife it is called as fraternal polyandry. Draupadi's marriage to Pandabs is fine example of fraternal polyandry. The determination of father is associated with some rituals. At present time this type of marriage is practised by some tribals like toda and khasi.

**(b) Non-fraternal Polyandry:**

It is just opposite of fraternal polyandry. In this type of marriage husbands of a woman is not necessarily brother to each other. This type of marriage is found among the Nayars of Kerala, Wife goes to spend some time with each of her husband. So long as a woman lives with one of her husbands, the others have no claim on her. This mainly happens due to scarcity of women.

**(iii) Endogamy or Group Marriage:**

Endogamy is otherwise known as group marriage. In this type of marriage a group of men marry a group of women at a time. Every woman is the wife of every man belonging to the particular groups. Sociologist, like Dr. Rivers call it as a kind of sexual communism. This type of marriage is found among some tribes of New Guinea and Africa,

Or

**Define Religion. and functions of Religion**

Religion is an almost universal institution in human society. It is found in all societies, past and present. All the preliterate societies known to us have religion. Religion goes back to the beginning of the culture itself. It is a very ancient institution. There is no primitive society without religion.

Meaning

Religion is concerned with the shared beliefs and practices of human beings. It is the human response to those elements in the life and environment of mankind which are beyond their ordinary comprehension. Religion is pre-eminently social and is found in nearly all societies. Majumdar and Madan explain that the word religion has its origin in the Latin word Rel (I) igio. This is derived from two root words.

The first root is Leg, meaning “together, count or observe”. The second root is Lig, meaning ‘to bind’. The first root refers to belief in and practice of “signs of Divine Communication”. The second root refers to the carrying out those activities which link human beings with the supernatural powers. Thus, we find that the word religion basically represents beliefs and practices which are generally the main characteristics of all religions.

According to James G. Frazer considered religion as a belief in “Powers superior to man which are believed to direct and control the course of nature and of human life”.

As Christopher Dawson writes, “Whenever and wherever man has a sense of dependence on external powers which are conceived as mysterious and higher than man’s own, there is religion, and the feelings of awe and self-abasement with which man is filled in the presence of such powers is essentially a religious emotion, the root of worship and prayer.”

Arnold W. Green defines religion as “a system of beliefs and symbolic practices and objects, governed by faith rather than by knowledge, which relates man to an unseen supernatural realm beyond the known and beyond the controllable.”

According to Maclver and Page, “Religion, as we understand the term, implies a relationship not merely between man and man but also between man and some higher power.”

#### **Role or Functions of Religion:**

Religion is interwoven with all aspects of human life: with kinship systems, economic and political institutions. Prior to the advent of what may be called as “the age of reason”, religion has been the chief supporter of the spiritual and moral values of life.

##### ***1. Religion Helps in the Struggle for Societal Survival:***

Religion may be said to help in the struggle for societal survival. Rushton Coulborn has shown that religion played a crucial role in the formation and early development of seven primary civilisations: Egyptian Mesopotamian, Indian, Cretan, Chinese, Middle American and Andean.

Religion in each of these societies gave its members the courage needed for survival in an unfavourable environment, by giving explanations to certain aspects of the human conditions which could not be explained in a rational manner. In present societies religion also performs this role.

##### ***2. Religion Promotes Social Integration:***

Religion acts as a unifying force and hence, promotes social integration in several ways. Religion plays an important part in crystallising, symbolising and reinforcing common values and norms. It thus provides support for social standards, socially accepted behaviour. Common faith, values and norms etc. are significant in unifying people.

As the individuals perform rituals collectively their devotion to group ends is enhanced. Through a ritual individual expresses common beliefs and sentiments. It thus helps him to identify himself more with his fellows, and to distinguish himself more from members of other groups, communities or nations.

By distinguishing between holy and unholy things, religion creates sacred symbol for the values and this symbol becomes the rallying point for all persons who share the same values. The cow as a sacred symbol of the Hindus, for example, is a rallying point which gives cohesion to Hindu society.

### ***3. Religion helps to knit the Social Values of a Society into a Cohesive Whole:***

It is the ultimate source of social cohesion. The primary requirement of society is the common possession of social values by which individuals control the actions of self and others and through which society is perpetuated. These social values emanate from religious faith. Religion is the foundation upon which these values rest.

Children should obey their parents, should not tell a lie or cheat, women should be faithful to men; people should be honest and virtuous are some of the social values which maintain social cohesion. It is religion that asks man to renounce unsocial activities and requires him to accept limitations upon his wants and desires. All the religions have preached love and non-violence. They have emphasized sacrifice and forbearance.

### ***4. Religions Acts as an Agent of Social Control:***

It is one of the means of informal means of social control. Religion not only defines moral expectations for members of the religious group but usually enforces them. It supports certain types of social conduct by placing the powerful sanctions of the supernatural behind them.

It makes certain forms of social behaviour as offences not only against society but also against God. Hence, any violation of the acceptable norm is punishable not only by God but by society. Hinduism gives sanction to the caste system which regulates social relations of various classes in India.

### ***5. Religion Promotes Social Welfare:***

Religion encourages people to render services to the needy and poor and promote their welfare. It develops philanthropic attitude of people. Help and assistance are rendered to poor and destitute persons due to religion inspiration. It is believed that one can obtain the cherished goal of religion by way of giving alms and assistance to the helpless and needy persons. In this way religion promotes the welfare of individuals, groups and community.

### ***6. Priestly Function:***

The priesthood often was dedicated to art and culture. The priests laid the foundations of medicine. Magic supplied the roots of observation and experimentation from which science developed. It also inculcated the habit of charity among the people who opened many charitable institutions like hospitals, rest houses, temples to help the needy and the poor.

### ***7. It Rationalizes and Makes bearable Individual Suffering in the known World:***

Religion serves to soothe the man in times of his suffering and disappointment. In this world man often suffers disappointment even in the midst of all hopes and achievements. The things for which he strives are in some measure always denied to him. When human hopes are blighted, when all that was planned and striven for has been swept away, man naturally wants something to console and compensate him.

When a son dies man seeks to assuage his grief in ritualistic exchanges of condolence. On God he puts faith and entertains the belief that some unseen power moves in mysterious ways to make even his loss meaningful. Faith in God compensates him and sustains his interest in life and makes it bearable. In this way religion helps man to bear his frustrations and encourages him to accept his lot on earth.

**8. Religion Enhances Self-importance:**

It expands one's self to infinite proportions. Man unites himself with the infinite and feels ennobled. Through unity with the infinite the self is made majestic and triumphant. Man considers himself the noblest work of God with whom he shall be united and his self thus becomes grand and luminous.

**(b) State**

**Meaning:**

According to the Oxford Dictionary of Sociology (1994), 'The state is a distinct set of institutions that has the authority to make rules which govern society.' These institutions, according to Miliband (1969), are the government, the administration (the civil service), the judiciary and parliamentary assemblies. State power lies in these institutions.

Max Weber defined it as 'the social institution that holds a monopoly over the use of force'. It has a 'monopoly' of legitimate violence 'within a specific territory'. Hence, the state includes such institutions as the armed forces, civil service or bureaucracy, police, judiciary and local and national councils of elected representatives, such as parliament.

Defining state, Anthony Giddens (1997) writes: 'A state exists where there is a political apparatus of government (institutions like a parliament, civil services officials, etc.) ruling over a given territory, whose authority is backed by a legal system and by the capacity to use military force to implement its policies.'

**According to Giddens (1997), their main characteristics, viz., sovereignty, citizenship and nationalism, are discussed as under:**

***Sovereignty:***

All nation-states are sovereign states. The notion of 'sovereignty' refers to the authority of a government over a clearly defined territory with clear cut borders, within which it is the supreme power.

***Citizenship:***

In modern societies most people living within the borders of the political system are citizens, having common rights and duties and knowing themselves to be part of a nation. Almost everyone in the world today is a member of a definite political order.

***Nationalism:***

Each community acquires a distinctive character through its association with nationalism. Nationalism can be defined as 'a set of symbols and beliefs providing the sense of being part of a single political community'. Thus, individuals feel a sense of pride and belonging in

being Indian, British, American, Russian or French. It is the main expression of feelings of identity with a distinct sovereign community.

Nationalistic loyalties do not always fit with the physical borders marking the territories of states in the world today. While the relation between the nation-state and nationalism is a complicated one, the two have come into being as part of the same process.

*Functions of the State:*

**Lean Mayher (1971) stated the following basic functions of the state:**

1. Limiting internal power struggles to maintain internal peace.
2. Bringing power to bear on other societies in defence of national interest or in expanding and building empire.
3. Controlling the members of society so as to bind them to the pursuit of collective goals.
4. Recognizing and implementing the interests and demands of various groups.

OR

## **Education**

### **Meaning**

The term education is derived from the Latin word 'educate' which means to 'educate', to 'bring up' or to 'draw out' the latent powers of child. Confirming to this meaning Durkheim defined education as "the action exercised by the older generations upon those who are not yet ready for social life.

He conceives of education as "the socialisation of the younger generation". Hence, education may be broadly regarded as the way in which people learn to take part in the life of society in which they live. Education is the social process by which individual learns the things necessary to fit him to the social life of his society.

According to Samuel Koenig, Education may also be defined as the process whereby the social heritage of a group is passed on from one generation to another as well as the process whereby the child becomes socialised, i.e. learns the rules of behaviour of the group into which he is born.

A.W. Green writes, Historically, it (education) has meant the conscious training of the young for the later adoption of adult roles.

### **Social Functions of Education:**

It performs the function of socialising the individual for a variety of social roles and development of personality. It is also an important part of the control mechanisms of society. Education is a necessity right from the simple society to modern complex industrial society.

#### ***1. Socialisation:***

The most important function of education is socialisation. The people have no knowledge about the culture of their society. They must learn them and they must learn the way which their society is functioning. Hence, the children as they grow up must be introduced into the culture which they are going to face.

Society, therefore, provides a conscious teaching programme to inculcate values, norms and social skills that will fit the individuals for their adult role in society. Society creates educational institutions such as school and colleges to perform certain functions in accomplishing this general end.

#### ***2. Development of Personality:***

Education plays an important role in the development of personality. The object of education, as said Durkheim "is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially designed". Education helps the development of the qualities of an individual, such as physical, mental and emotional make-up as well as his temperament and character.

#### ***3. Social Control:***

Education plays a vital role in regulating individual behaviour through transmitting a way of life and communicating ideas and values to the new generations.

One way that education contributes to the regulations of social conduct, says Bottomore, "is in the early socialisation of the child". In order to transmit its social heritage and survive as a social order all societies develop educational systems to train its younger generations. The young must be consciously trained for their adult roles to maintain the society. Through the process of education society regulates the behaviour of its members and enforces conformity to its norms.

"Education in a broad sense", as says Bottomore, "From infancy to adulthood, is thus a vital means of social control". Formal education in modern societies communicate ideas and values which play a part in regulating behaviour. The new generations are instructed to observe the social norms, the violation of which may invite punishment.

#### ***4. Social Integration:***

Education, by imparting values, also integrates people into the broader society. The curriculum of the school, its 'extra-curricular' activities and the informal relationship among students and teachers communicate certain values and social skills such as cooperation or team-spirit, obedience, fair play.

### *5. Determination of Status:*

Determination of status of an individual is an important function of education. Amount of education is a good indicator of socio-economic status, from lower working class to upper class, education leads to economic opportunity. It is through education young people secure higher status jobs than their parents. With higher incomes they come to associate with the persons of higher status. Thus, education provides the channel to better socio-economic status.

### *6. Provides Route for Social Mobility:*

Educational qualifications increasingly form the basis for the allocation of individuals to social statuses and social mobility. There has been steady move from one status to other due to educational attainment. An industrial society like United States or Great Britain places increasing emphasis on the attainment of both of the skills acquired in elementary, secondary and higher education and of the educational credentials that a person has acquired the skills for a job.

The educational system is expected to provide opportunity for social and economic mobility by selecting and training the most able and industrious youth for higher-status position in society.

The educational system places those with the greater abilities and training in higher positions and those with the lesser abilities and training in lower ones. Thus, education tends to generate vertical social mobility by increasing their earning power and by preparing them for higher-status occupation than that of their parents.

The educational system whether industrial societies or in developing societies like India tend to create and maintain a broad division between elites and masses, between education for intellectual and for manual occupations. Such differentiation within the educational system is closely linked to the system of social stratification and mobility.

### *7. Social Development:*

Skills and values learned in education are directly related to the way to which the economy and the occupational structure operate. Education trains the individuals in skills that are required by the economy. In modern planned economy the output of skilled people must be consciously geared to the economic and social priorities of the society. That explains the vital role of education in social development. Literacy, for example, stimulates economic and social development and that is why all developing countries have undertaken large-scale literacy programmes.

## **UNIT 4**

### **Q No. 4. (a) Discuss Education law police as a formal agency of Social control.**

MEANING OF SOCIAL CONTROL

The survival and smooth functioning of the society is possible only when there exist in it social harmony, social solidarity and social order. Members of the society are able to bring about social harmony or order only when they conform to certain accepted standards of behaviour or norms. Thus social control refers to the control of society over the individual. E.A. Ross was the first American sociologist to deal with this concept of social control in his famous book “social control” published in 1901. In fact, it was he who first used the concept of ‘social control’ in sociological discussion.

Social Control can be classified into two major types on the basis of the means of social control that are employed.

They are: (i) formal control, and (ii) informal control.

#### *Formal Means of Social Control:*

##### **1. Education:**

Education is a great vehicle of social control. After the family, it is the class room, the peer group and the leaders which exercise influence on a child by our ancients. The differences between-Dvija and Ekaja emphasised the importance of education in the social structure of the ancient society.

Education inculcates moral, intellectual and social values in individuals. It imparts a sense of continuity. It links one to one’s heritage and sets a perspective before him. It gives the social vision of uniformity to the individual and fits him for social role.

The crisis of character that we experience today is no less due to the system of education, not rooted in our heritage, and is culturally alienating, socially non-collective, and politically factious. With the increase in the social role of education attention is being given to it at all levels – primary and adult, literary and technical.

##### **2. Law:**

Law is for all practical purposes, as observed by Professor Holland “a general rule of external action enforced by a sovereign political authority”. It is the general condition prescribed by the State, and the members of body politic are expected to follow it in given conditions. It is uniform and is meant for all.

Any disregard shown to it is bound to invite penalty. But as pointed out by Pollock it is bound to invite penalty. But as pointed out by Pollock it “existed before the state had any adequate means of compelling its observance and indeed before there was any regular process of enforcement at all”.

The earliest law was the custom which was enforced by the accepted authority. As a prescribed course of action, it developed out of the general usages of the family, tribe or clans. Some of these faded away with the change of circumstances, and those which were repeated generation after generation gained influence. Custom thus came to be an important source of law. The other sources of law are Religion, Equity, Scientific commentaries, judicial decisions and legislation.

Law is a comprehensive term and includes common law, which is mostly based on custom and is enforced like law by the courts and statutory law, which is made by the Parliament. Another branch of law is the Constitutional law, that is the law as provided in the Constitution. The law of the Constitution determines the authority of the organs of the Governments in an appropriate manner.

### **3. Coercion:**

Force as a means of social control is as ancient as the society itself. In varying degree, it has been used by all societies. Some societies even now resort to force against the deviants. Our society has not given it a high recognition. Traditionally, our political ethics is based on nonviolence or least violence.

The only state that gave up force and coercion as the instrument of State policy was the Asokan State. Gandhiji made nonviolence a weapon, against the strongest empire, the British. In all civilized societies, penal codes are reviewed to humanize the law of crime. Force breeds revenge, it does not reform.

OR

### **Explain the Informal agencies of Social Control.**

#### MEANING OF SOCIAL CONTROL

The survival and smooth functioning of the society is possible only when there exist in it social harmony, social solidarity and social order. Members of the society are able to bring about social harmony or order only when they conform to certain accepted standards of behaviour or norms. Thus social control refers to the control of society over the individual. E.A. Ross was the first American sociologist to deal with this concept of social control in his famous book "social control" published in 1901. In fact, it was he who first used the concept of 'social control' in sociological discussion.

Social Control can be classified into two major types on the basis of the means of social control that are employed.

They are: (i) formal control, and (ii) informal control.

#### ***Informal means of Social Control:***

##### **1. Norms:**

Norms are rooted in the institution. They provide the standard of behaviour and are regulatory in character. The choice of individual for striving towards the cultural goal is limited by institutional norms. These provide the guideline for action. The norms give cohesion to the society.

They influence attitude of individuals. Broom and Selznick described norms, as blueprint for behaviour, setting limits within which individuals may seek alternate ways to achieve their goals. A social norm operative in one social system is not equally operative in the other. Conformity to norms is qualified in view of the socially defined situation. Violator of norm may invite loss of prestige, social ridicule or even a more severe punishment.

## **2. Value:**

It consists of culturally defined goals. It is held out as a legitimate object of realisation for all or for diversely located members of the society. It involves various degrees of "sentiments and significance". These may consist of inspirational reference. Values are "goals worth striving for". These are basic, though not exclusive.

## **3. Folk Ways:**

Folk are a people with a community sense. They have a uniform and a common way of living. This constitutes the folkway. These are, according to F.B. Renter and C.W. Hart, "simple habits of action common to the members of the group; they are the ways of folk that are somewhat standardized and have some degree of traditional sanction for their persistence". These in the interest of communal life and uniformity are accepted binding. Disregard shown to these brings forth disapprobation.

## **4. Mores:**

Mores are such folkways as are based on value judgement and are deeply rooted in the community life. Any disregard shown to these invokes sanction. According to Green, mores are "Common ways of acting which are more definitely regarded as right and proper than the folkways and which brings greater certainty and severity of punishment if violated..."

## **5. Custom:**

Custom is "a rule or norm of action." It is the result of some social expediency. It is followed as it involves sentiment based on some rational element. It is automatic in character; no special agency is required to enforce it. Any disregard shown to it invokes social censure; It is enforced as it is.

It cannot be stretched to meet the changing requirements. It may with the change of circumstances fade into nonexistence. It at a given time, is a force, and reflects the social consensus. A law maker has to take it into consideration. He cannot disregard it. Custom is the handiwork of time. As a blueprint for specific social purpose it develops over the time. It takes time to, evolve itself.

According to Manu, a king must inquire into the rules of families and "establish their particular law". King, according to him, is merely a disperser of Justice". He is no to make law. Law cannot be made in disregard of customs. Custom is still a strong force in group ways. But, in general, custom, as a social discipline is at vanishing point. It has not the automation to adjust to the requirements of the fast changing society.

## **6. Belief System:**

Belief system has deeply influenced man's behaviour. It has provided the sanction to the social norms and conditioned the growth of culture. It has worked as a means of informal social control. Some of the beliefs hold a significant place in the social system. Belief in the existence of the unseen power has been with man from the primitive age. The feeling of fear made him believe that he is being watched.

## **(b)Social conformity**

Conformity implies behaving in accordance with norms. It also implies that the individual consciously approves of a particular behaviour and is prepared to follow the same.

Some of the causes of conformity (Harry M Johnson):

- 1) Socialisation: - Proper social training always supported conformity.
- 2) Social control: - Various means of social control help the individual to follow the norms.
- 3) Vested interest: - Sometimes, people conform the norms due to some vested interest.
- 4) Hierarchy of norms: -Norms that apply to the same actor are found to be in the form of hierarchy.
- 5) Insulation: -The norms that might conflict are prevented from doing so by applying to different times and places.
- 6) Ideology: -People's conformity to group norms depends to some extent upon the ideas and ideology that they hold.

Other causes of conformity ( Bierstedt )

- 1) Indoctrination: - We conform to the norms simply because we have been indoctrinated to do

so. Indoctrination refers to the process of injecting into the personality of the child the group norms.

- 2) Habituation: - We conform to the norms because we become habituated to them.
- 3) Group identification: -By conformity to the norms we express our identification with the groups.
- 4) Utility: -We appreciate the utility of the norms and hence we conform to them

Or

## **Social Deviance**

Deviance is the act of going against the rules or norms.

Horton and Hunt: -The term Deviation is given to any failure to conform to customary norms

G. Brim: - Deviance can be defined as failure to conform to the expectations of other persons.

Weston: - Deviance can be defined as behaviour that is contrary to the standards of conduct or

social expectations of a given group or society.

In simple words, Deviance may be defined as the act of going against the group shared expectations or norms.

Types of Deviance

1) Innovation: -A person may innovate or create his own means for achieving the goals and in this sense, he becomes a deviant.

2) Ritualism: -Sometimes a person gives up important social values yet does lip service to them by carefully observing related norms of behaviour. They find themselves unable to break out of their commitment to the rules. 3) Retreatism: -The passive rejection of both norms and values is 'retreatism'. The best Solution to their dilemma is to 'drop out' of society.

4) Rebellion: -Some people reject the prevailing order and engage in efforts to replace that order.

## UNIT 5

### **Q No. 5. (a) What is Social change? Different factors leads to social change**

The term social change refers to changes taking place in human society. Basically the changes in human inter-actions and inter relations, indicate social change. Society is the network of social relationship. Hence, social change obviously implies a change in the system of social relationship. So any difference or any modification or transformation in the established pattern of human interaction and standards of conduct amounts to change.

Kingsley Davis, "By Social change is meant only such alterations as occur in social organizations, that is, structure and functions of society."

Maclver and Page, "Social change refers to a process responsive to many types of changes, to changes in man-made conditions of life" to changes in the attitude and beliefs of men and to changes that go beyond the human control to the biological and physical nature of things.

Lundberg, "Social change refers to any modifications in the established patterns of inter-human relationship and standard of conduct."

#### **Factors of Social Change:**

Social change takes place in all societies and in all periods of time. But here question arises why does social change takes place? The word 'Why' represents the reasons, the causes or the factors which are responsible for social change.

In the study of social change demographic factors have been viewed from two different angles. They are the qualitative and quantitative. Qualitatively speaking it refers to physical

potentialities, mental abilities etc. that are determined by genetic order, though the hereditary quality of successive generation play some role in cultural determination, it cannot be ascribed the place of a deterministic cause of social change. But the demographic factor in its quantitative aspect has been playing the most decisive role in causing social change.

The quantitative view of demography takes into account, the size, composition and density of human population that are determined by natural reproduction, migration and social mobility. This aspect has been acknowledged by many past as well as modern thinkers. There are three important factors that determine the rise, fall or density of population

#### **Biological Factors:**

Social change is a complex process. It is caused by multiple factors. All factors of social change are closely related to each other. But at the same time each individual factor brings change in society in its own way. Accordingly biological factor plays an important role in the causation of social change. An ordinarily biological factor refers to those which are concerned with the genetic constitution of the human beings.

A biological factor includes both non-human beings such as animals, birds, herbs, insects, plants etc. and human beings. Human beings use animals, birds, plants and herbs according to the direction of his own culture. At the same time human beings protect themselves from different harmful elements. If there is increase or decrease of these animals, birds, plants etc. it will bring a number of changes in human society.

Rapid decline of useful animals, birds and plants will also create a number of problems in human society and influences social change. Similarly rapid increase or decrease of population also brings a number of changes in society. Different biological process like human procreation, fertility and mortality also influence the rate of change in a society. Size, density, Migration, immigration etc. bring a number of changes in society.

#### **Cultural factory**

Several sociologists have highlighted the determining role of culture effecting social change. Some of the important effects are given below. They are:

##### **(i) Culture gives speed and direction to social change:**

If the culture is too much conservative, then its rate of change becomes too low and vice versa. People whether accept change or not depends upon their attitudes and values which are the products of the culture.

##### **(ii) Culture influences the direction and character of technological change:**

Our belief and social institutions not only correspond to the changes in technology but these determine the use to which the technological inventions will be put. It is the culture that decides the purpose to which a technical invention must be put.

##### **(iii) Culture shapes economy and is effective towards economic growth:**

Culture not only gives direction to technology but it shapes the economy which is too much effective towards economic growth.

**(iv) It keeps the social relationship intact:**

It makes people think not of their own but also of the others. By regulating the behavior of the people and satisfying their primary drives pertaining to hunger, shelter and sex, it has been able to maintain group life.

Or

**Cyclical theory of Social change.**

Many different theories were propounded to define and explain social change. Broadly, theories of nineteenth century may be divided into theories of social evolution (Saint-Simon, Comte, Spencer, Durkheim etc.) and theories of social revolution (Marx).

Among the general theoretical explanations offered for understanding social change are geographical, biological, economic and cultural. All these we have discussed in the previous section.

Cyclical change is a variation on unilinear theory which was developed by Oswald Spengler (*Decline of the West*, 1918) and Arnold J. Toynbee (*A Study of History*, 1956). They argued that societies and civilisations change according to cycles of rise, decline and fall just as individual persons are born, mature, grow old, and die. According to German thinker Spengler, every society has a predetermined life cycle—birth, growth, maturity and decline. Society, after passing through all these stages of life cycle, returns to the original stage and thus the cycle begins again.

On the basis of his analysis of Egyptian, Greek Roman and many other civilisations, he concluded that the Western civilisation is now on its decline. The world renowned British historian Toynbee has also upheld this theory. He has studied the history of various civilisations and has found that every civilisation has its rise, development and fall such as the civilisation of Egypt. They have all come and gone, repeating a recurrent cycle of birth, growth, breakdown and decay. He propounded the theory of “challenge and response” which means that those who can cope with a changing environment survive and those who cannot die.

Thus, a society can grow and survive if it can constructively respond to the challenges. Cyclical theory of change or sometimes called ‘rise and fall theory’ presumes that social phenomena of whatever sort recur again and again, exactly as they were before in a cyclical fashion.

A variant of cyclical process is the theory of a well-known American sociologist P.A. Sorokin (*Social and Cultural Dynamics*, 1941), which is known as ‘pendular theory of social change’. He considers the course of history to be continuous, though irregular, fluctuating between two basic kinds of cultures: the ‘sensate’ and the ‘ideational’ through the ‘idealistic’. According to him, culture oscillates like the pendulum of a clock between two points.

The pendulum of a clock swings with the passage of time, but ultimately it comes to its original position and re-proceeds to its previous journey. Thus, it is just like a cyclical process but oscillating in character. A sensate culture is one that appeals to the senses and sensual desires.

It is hedonistic in its ethics and stresses science and empiricism. On the other hand, the ideational culture is one in which expressions of art, literature, religion and ethics do not appeal to the senses but to the mind or the spirit. It is more abstract and symbolic than the sensate culture.

The pendulum of culture swings from sensate pole and leads towards the ideational pole through the middle pole called 'idealistic' culture, which is a mixed form of sensate and ideational cultures—a somewhat stable mixture of faith, reason, and senses as the source of truth. Sorokin places contemporary European and American cultures in the last stage of disintegration of sensate culture, and argues that only way out of our 'crisis' is a new synthesis of faith and sensation. There is no other possibility.

In Sorokin's analysis of cultures, we find the seeds of both the theories—cyclical and linear change. In his view, culture may proceed in a given direction for a time and thus appear to conform to a linear formula. But, eventually, as a result of forces that are inherent in the culture itself, there will be shift of direction and a new period of development will be ushered in. This new trend may be linear, perhaps it is oscillating or it may conform to some particular type of curve.

Vilfredo Pareto's (1963) theory of 'Circulation of Elites' is also essentially of this variety. According to this theory, major social change in society occurs when one elite replaces another, a process Pareto calls it 'circulation of elites'. All elites tend to become decadent in the course of time. They 'decay in quality' and lose their 'vigour'. According to Marx, history ultimately leads to and ends with the communist Utopia, whereas history to Pareto is a never-ending circulation of elites. He said that societies pass through the periods of political vigour and decline which repeat themselves in a cyclical fashion.

### **(b) Explain Evolution as Social change.**

The notion of evolution came into social sciences from the theories of biological evolution. With the advent of Darwinian Theory of biological evolution, society and culture began to be regarded as undergoing the same changes and demonstrating the same trends.

It was conceived that society and culture were subject to the same general laws of biological and organism growth. Some thinkers even identified evolution with progress and proceeded to project into the future more and more perfect and better-adapted social and cultural forms.

Charles Darwin (1859), the British biologist, who propounded the theory of biological evolution, showed that species of organisms have evolved from simpler organisms to the more complicated organisms through the processes of variations and natural selection.

After Darwin, 'evolution', in fact, became the buzz word in all intellectual inquiry and Darwin and Spencer were the key names of an era in the history of thought.

Herbert Spencer (1890), who is known to be the forerunner of this evolutionary thought in sociology, took the position that sociology is "the study of evolution in its most complex form". For him, evolution is a process of differentiation and integration.

The general evolutionary model of society is represented by a large number of specific theories. C.H. Saint-Simon, one of the earliest founders of sociology, along with Auguste Comte, for example, put an evolutionary idea of social development, as a sequential progression of organic societies representing increasing levels of advancement.

His three stages were later elaborated in Comte's evolutionary scheme. Comte linked developments in human knowledge, culture and society and delineated the following three great stages through which all societies must go—those of conquest, defense and industry. Societies passed through three stages—the primitive, the intermediary and the scientific, which corresponded to the forms of human knowledge (thought).

The evolutionary approach to social development was also followed by radical thinkers, such as Marx and Engels, who were greatly influenced by the work of the anthropologist L.H. Morgan, who sought to prove that all societies went through fixed stages of development each succeeding the other, from savagery through barbarism to civilisation. Marx and Engels maintained that each stage of civilisation, such as feudalism, prepared the ground for the next.

Durkheim's view of the progressive division of labour in society and German sociologist Ferdinand Tönnies' view of *gemeinschaft* and *gesellschaft* types of society to some extent also represent the evolutionary perspective but their schemes of classifying societies are less sweeping and less explicit, and are, therefore referred to as quasi-evolutionary theories. For Durkheim the most important dimension of society was the degree of specialisation, as he called it, "the division of labour".

Or

### **Explain Development as social Change**

Technological factor constitute one important source of social change. Technology, an invention, is a great agent of social change. It either initiates or encourages social change. Technology alone holds the key to change. When the scientific knowledge is applied to the problems of life, it becomes technology. In order to satisfy his desires, to fulfill his needs and to make his life more comfortable, man builds civilisation.

The dawn of this new civilization is the single most explosive fact of our lifetimes. It is the central event, the key to the understanding of the years immediately ahead. We have already crossed the first wave (agricultural revolution). We are now the children of the next transformation i.e. the third wave.

We go forward to describe the full power and reach of this extraordinary change. Some speak of a "Looming Space Age", "Information Age", "Electronic Era", or "Global ' Village". Brezezinski has told us, we face a "Technetronic Age". Sociologist Daniel Bell describes the coming of a "Post-Industrial Society". Soviet futurists speak of the STR-'The Scientific-Technological Revolution". Alvin Toffler has written extensively about the arrival of a "Super Industrial Society".

Technology is fast growing. Every technological advance makes it possible for us to attain certain results with less effort, at less cost and at less time. It also provides new opportunities and establishes new conditions of life. The social effects of technology are far-reaching.

In the words of W.F. Ogburn, "technology changes society by changing our environment to which we in turn adapt. This change is usually in the material environment and the adjustment that we make with these changes often modifies our customs and social institutions".

Ogburn and Nimkoff have pointed that a single invention may have innumerable social effects. According to them, radio, for example, has influenced our entertainment, education, politics, sports, literature, knowledge, business, occupation and our modes of organisation. They have given a list consisting of 150 effects of radio in U.S.A.

The pace of change in the modern era is easily demonstrated by reference to rates of technological development. The technological revolution enabled human kind to shift from hunting and gathering to sedentary agriculture and later to develop civilizations.

Technological revolutions enabled societies to industrialize urbanize, specialize, bureaucratize, and take on characteristics that are considered central aspects of modern society. "Modern technology," remarks the economic historian David Landes, "produces not only more, faster; it turns out objects that could not have been produced under any circumstances by the craft methods of yesterday.

Most important, modern technology has created things that could scarcely have been conceived in the pre-industrial era the camera, the motor car, the aeroplane, the whole array of electronic devices from the radio to the high speed computer, the nuclear power plant, and so on almost adinfinitum.... The result has been an enormous increase in the output and variety of goods and services, and this alone has changed man's way of life more than anything since the discovery of fire..."

Every technological revolution has brought about increase in the world population. Development and advancement of agriculture resulted in the increase of population in the agricultural communities; rise of commerce gave birth to the populous towns, international trade and international contact and the industrial revolution set the human society on the new pedestal.

Technological changes have influenced attitudes, beliefs and traditions. The factory system and industrialization, urbanization and the rise of working class, fast transport and

communication have demolished old prejudices, dispelled superstitions, weakened casteism, and has given rise to the class based society.

Ogborn even goes to the extent of suggesting that the starter in motor car had something to do with the emancipation of women in the America and Western Europe. Development in transport and communication has changed the outlook of the people.

Railways in India have played tremendous role in bringing about social mixing of the people. It has helped people to move out of their local environments and take up jobs in distant corners of the country. Movement of people from East to West and North to South has broken social and regional barriers.